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ANNUAL REPORTS

ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEARS 1939-40 to 1942-43.

BY

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PART I.

1939-40.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANTS.

During 1939-40 the Superintendent (Rao Bahadur C. R. K. Charlu) was on tour for a total period of 62 days between January and March 1940, and visited several important places in the Madras and Bombay Presidencies. At Māmaṇḍūr near Conjeeveram in the Chingleput district of the Madras Presidency he examined a Brāhmī inscription engraved on the brow of a natural cavern discovered by Mr. A. S. Ramanatha Aiyar, the Second Epigraphical Assistant. The interest of this cavern is increased by its proximity to Conjeeveram, a flourishing Buddhist centre in the early centuries of the Christian era.

The Senior Epigraphical Assistant was on tour for 18 days from the 9th to 26th February 1940. From the 9th to 11th February he was engaged, along with the Second Assistant, in examining *in situ* the descriptive labels engraved above the sculptures in the Vaikuṇṭhaperumāl temple at Conjeeveram in connection with a monograph on the subject prepared by the late Dr. C. Minakshi. Some inscriptions which had not been noticed previously were also copied in the same village. He then visited Tiruvattiyūr in the Cheyyar taluk of the North Arcot district where he secured 47 inscriptions in the Vēdapuriśvara temple. He has noticed some very fine images in stone and metal in that temple deserving detailed study. Among his collection, the most outstanding is a copper-plate grant of the Pallava king Nandivarman Pallavamalla discovered at Pullūr in the Pōlūr taluk of the North Arcot district.

The Second Epigraphical Assistant was on tour for one month and 22 days between the 21st December 1939 and 16th March 1940 during which time, besides examining the label inscriptions in the Vaikuṇṭhaperumāl temple at Conjeeveram referred to above, he visited 20 villages in the North Arcot, South Arcot, and Chingleput districts and copied 44 inscriptions. He also accompanied the Superintendent for Epigraphy first to Nellore where he helped him in examining and classifying a collection of coins which were in the possession of a lady, and then to Bālasamudram, Uyyakonḍāṇ-Tirumalai, Peruṅguḍi and Pēṭṭaivāyttalai in the Trichinopoly district.

The Tamil Assistant was on tour for a period of 2 months and 28 days from the 25th December 1939 to 22nd March 1940 during which period, he completed the village-to-village survey of the Tirukkōyilūr taluk of the South Arcot district, and also visited some places in the Cuddalore, Gingee (South Arcot district), Vellore (North Arcot district), and Chittoor (Chittoor district) taluks. In all he collected 162 inscriptions. Among the most interesting of his discoveries mention may be made of two wing-stones with an inscription of the Chōla king Parāntaka and bearing in relief at either end the Chōla emblem of a seated tiger along with a parasol in the Bhaktajanēśvara temple at Tirunāmanallūr. He has noticed early Jaina figures in the village of Pudukkaḷaṇi in the Tirukkōyilūr taluk. These are cut on a big boulder of rock and the largest of them is the figure of Pārśvanātha represented with the serpent hood and the triple umbrella. Another very interesting discovery made by him is a natural cavern with beds and two rows of drip-lines on the top, among a chain of hillocks near the village of Tirunarūṅgonrai in the same taluk. A little to the north of this cavern are

found two boulders of rock meeting at the top and leaving a triangular space below. The inner face of one of the boulders contains an image of Pārśva-nātha, locally called Appāṇḍār, with a serpent hood and triple umbrella.

The village of Vaḷudilampattu in the Cuddalore taluk of the South Arcot district which was also visited by him appears, as is suggested by its very name, to have had its origin in Pāṇḍya times. In and about the village are found mounds and sometimes while tilling land for agricultural purposes the villagers are reported to have come across old copper coins including the type bearing in Tamil characters the legend *Puduchchēri* (modern Pondicherry), about 30 miles from Vaḷudilampattu.

The Telugu Assistant was on tour in the North Kanara district of the Bombay-Karnatak from the 6th to 31st December 1939, when he trained Mr. P. B. Desai, the newly appointed Reader in the method of examining ancient monuments and copying inscriptions. He then took up and completed the village-to-village survey of the Siddhavaṭṭam taluk of the Cuddapah district which yielded 71 inscriptions. Besides inscriptions, he has noticed some typical and interesting specimens of sculptures of the time of the later Telugu-Chōḍas of the 10-11th centuries A.D. at Paṭṭapurāyi, Doṅgalasāni and Guṇḍlamāda in the Siddhavaṭṭam taluk. He also discovered the existence of dolmens at Kalikiri and Alidena and pre-historic stone circles covering a wide area at Gaṅgaṇē-rūru, all in the Cuddapah district. In the last named village he has copied a Brāhmī inscription in characters assignable to about the 3rd-4th century A.D. The site on which this inscription is found, is on a higher level than the surrounding area, and is strewn over with fragments of pottery and shell ornaments. Small gold coins bearing the figure of a lion either embossed or etched are also reported to have been found here by the villagers.

The Reader took up the Sirsi taluk of the North Kanara district of the Bombay-Karnatak for epigraphical survey. After receiving training in the work from the 6th to 31st December 1939, he toured independently from the 1st to 26th January and again from the 1st to 29th February 1940. From the 27th to 31st January 1940, he visited along with the Superintendent for Epigraphy the villages of Yaṣaḷe, Banavāsi, Hulēkal and Dhārwar. In all he visited 118 villages in the Sirsi taluk and secured 95 inscriptions besides seven copper-plate records. He also visited Gōkarn in the Kumṭa taluk of the North Kanara district and collected 18 inscriptions. The Sirsi taluk has revealed many an interesting specimen of architecture, sculpture, and iconography. The temple of Śrīnivāsa at Huṇsi Hoṇḍa is a fine specimen of architecture found in these parts. The doorways, walls and the parapets are richly carved with friezes portraying a large variety of scenes including elephant and ram fights, crocodiles, monkeys, sages, etc. This temple is hidden in the midst of dense jungle and deserves to be protected. A group of 15 pillars of a peculiar shape was discovered on an ancient site near the dilapidated Śiva temple in the forest near Yaṣaḷe, 4 miles from Sirsi. These are set up in two groups of 9 and 6 pillars respectively in rows of three each and bear at the top some interesting sculptures in relief such as an elephant beside a tower, a pair of bullocks yoked to a ploughshare, the legend of the speaking tortoise, etc. Some of the pillars bear inscriptions of the time of the Western Chālukya king Taila II and his Kadamba feudatory Chāṭṭayya.

WORK DONE DURING THE YEAR.

During the year under review 228 villages were visited in the Madras Presidency and 127 in the Bombay Presidency; 402 inscriptions were copied in the former and 113 in the latter. Sixteen copper-plate documents were secured for examination. Forty-nine photographs of objects of archaeological interest and importance were taken.

The Pallava Volume of inscriptions forming Vol. XII of *South Indian Inscriptions* was read through in proof. Two batches of manuscripts of 778 and 368 manuscript pages containing inscriptions of the early Chōla and Pāṇḍya dynasties respectively were also sent to the press during the year.

1940-41.

TOURS OF THE SUPERINTENDENT AND ASSISTANTS.

During the year 1940-41 the Superintendent for Epigraphy was on tour for a total period of $1\frac{1}{2}$ months between 20th January and 24th March 1941, and visited about 40 villages in the Madras Presidency. At Ādichanallūr (Tinnevely district) the hillock containing the Pāṇḍya-Rāja Kōyil was inspected. The whole area was found strewn over with bits of pottery of the thick type generally seen on ancient sites in this part of the country. In one place was seen the broken upper portion of a huge burial urn. This site is immediately to the north of the archæologically conserved area and the two are divided from each other by a road. Sir Leonard Woolley who inspected the site in 1939 thought that the area north of the road was an early Iron Age town to which the one to its south served as a cemetery. The existence of a burial urn on this site is therefore somewhat intriguing. Trial excavations on this hillock are necessary before formulating any theory on this site and determining the relative position of the two sites.

A similar site was discovered near the village of Paḷaṅkōṭṭai in the Śaṅkara-nainārkōil taluk of the Tinnevely district. The area comprises a flat ground of about 5 acres in extent on the north-east side of the southern half of the Vaḍakkumalai hill within the limits of the village. Broken parts of burial urns of the red-thick variety are seen strewn all over the place. An urn that was removed from this site some years back is now preserved in the house of Kutti-Achāri, a stone cutter and resident of Kaḷugumalai. Here and there are also seen a number of small stone boulders which probably formed circles round some of these burials.

On the invitation of the Pudukkottai Durbar several villages such as Tirumayam, Koḍumbālūr, Kuḍumiyāmalai and Nārttāmalai were inspected by the Superintendent and some suggestions relating to the better preservation of monuments made to the State authorities. In the village of Kuḍumiyāmalai, on a hillock to the west of the temple was discovered a rock-cut cavern with drip-line. A similar cavern with drip-line measuring about 30 feet long was discovered on the hillock called the Tēni-malai adjoining the village of Tēni. This cavern must have originally been a Jaina resort as suggested by the presence of a rock-cut Jaina figure on a boulder to the proper right of it. As the rocky floor of the inside of the cavern was covered over with a thick layer of mud flooring it was not possible to examine it for beds or inscriptions, but it is very likely that there are rock-cut beds here as in the Śittannavāsal and Ammāchatram caverns.

A few points of outstanding interest were observed in the Tripurāntakēśvara temple at Tripurāntakam in the Kurnool district. There is a panel of early painting, probably of the Kākaṭiya times, on the ceiling of one of the *maṇḍapas* as well as on its cross-beams and capitals depicting *purāṇic* and historic scenes. The *kalyāṇa-maṇḍapa* of this temple contains, in low relief, sculptures of a broad-branched tree, cow and calf, a man, evidently a shepherd, with a stick in his left hand and lastly a woman, somewhat richly dressed, with an umbrella bearer behind and facing the other sculptures. Near the entrance into the *chikāṭi-midde* is found buried in the ground a big stone dagger nearly four feet long, a rather rare object to be met with in temples. Close to this is a white marble pillar bearing the figure of a half-blossomed lotus which is strongly

reminiscent of such pillars found in close association with Buddhist *stūpas*. There are also greenish-white pillars (one broken) in the precincts of the temple with devices such as *pūrṇa-ghaṭa*, lotus, etc., commonly found on pillars of this category. Near the eastern *gōpura* are two small elevations composed of old brick-bats. All these seem to suggest that either here or in its vicinity there might have been a small Buddhist *stūpa*.

At Satvel in the same district were examined the Rāmalingeśvara and Brahmalingeśvara temples, a detailed note on which appears elsewhere in this report.

A small rock-cut temple of Śiva has been noticed, and photographed for the first time now, on the north side of the Telegraphic Hill (locally called the Piṇḍi-guṭṭa) at Bezwada.

The Senior Epigraphical Assistant, Mr. G. V. Srinivasa Rao, was on tour from the 20th January to 11th March 1941 and visited 29 villages in the Tinnevely, Ramnad and Madura districts securing in all 96 inscriptions. He has discovered interesting Jaina vestiges at Śīngikuḷam in the Nāṅgunēri taluk of the Tinnevely district and at Tirupparaṅkuṇṇam in the Madura taluk of the Madura district. The former of these are on a hill called the Bhagavatī-malai, a mile to the north of the valley of Śīngikuḷam. The mediaeval inscriptions copied here refer to the hill as Jinamāmalai. There are several natural springs on the hill besides several hollows, inside the rocky boulders of which two, called the Dammaḷap-pārai (probably rock producing a sound as of a drum) and the Pallākkup-podagu (palanquin rock), are the largest. The natural setting of the rocks together with its Jaina associations hint at the possibility of the area having once been a Jaina colony. The Jaina vestiges at Tirupparaṅkuṇṇam consist of two panels of sculptures cut at an inaccessible height above a natural spring on the top of the hill. One of these contains a naked standing figure of a Tirthaṅkara (Bāhubali?) with a female attendant on either side. The other standing image with serpent hood overhead in the second panel is probably to be identified with the Tirthaṅkara Pārśvanātha.

The Second Assistant, Mr. A. S. Ramanatha Ayyar, was on tour for a total period of 23 days between 20th December 1940 and 5th February 1941 and collected 94 inscriptions from among 15 villages in the Chingleput, South Arcot, and North Arcot districts. He could not continue his tour further as he suddenly took ill and after a brief stay in the hospital, expired on the 28th April 1941. South Indian Epigraphy has suffered a great loss by his premature death. He joined the department in 1918, after serving for a short period in the Secretariat of the Government of Madras. His services were lent to the Travancore State in 1922 and as Superintendent of Archæology in the State he did very valuable work. His services in Travancore won him the approbation of the Durbar and scholars. Prof. F. W. Thomas has referred in his Presidential address to the IX Oriental Conference to the excellent work done by Mr. Ayyar. He reverted to the department in 1926 and continued his work in this office with the additional knowledge gained in the West Coast, till his demise. The publication of the early Pāṇḍya inscriptions collected by this office was entrusted to him. The manuscript prepared by him in this connection is with the Government Press, Madras, and will be published posthumously. He was a sound scholar, a keen archæologist and an experienced epigraphist.

The Junior Assistant, Mr. V. Venkatasubba Ayyar, visited Mahābalipuram in May for taking photographs of the Royal Pallava statues required for illustrating the volume of Pallava inscriptions which he is editing (subsequently published) for the *South Indian Inscriptions* series. He was on tour from the 18th December 1940 to 25th March 1941 in the North Arcot, Chingleput, Trichinopoly, Tanjore, South Arcot, Guntur and Kurnool districts and the Pudukkottai State.

In all he visited 67 villages and secured estampages of 146 inscriptions. The Chakramallūr temple which he visited is a good specimen of Chōla architecture. The central shrine is apsidal and the whole temple is built on a raised platform as at Jayanṇḍaśōlapuram and Tanjore. Mr. Ayyar accompanied the Superintendent to Satvel near Giddalūr in the Kurnool district where they examined the two temples dedicated respectively to Rāmaṅgēśvara and Bhīmaṅgēśvara, situated close to each other inside one compound. Salient features of their architecture approach very nearly what is designated the Orissan style. The two structures are of stone from basement to śikhara. The vimānas of both the shrines rise in tiers, eleven in the Bhīmaṅgēśvara and fourteen in the Rāmaṅgēśvara, with a slight bulge in the middle, and end with a circular śikhara capped over by a fluted kalaśa. There is a protruding maṇḍapa with a waggon-roof attached to each of these vimānas. The front part of it in the Bhīmaṅgēśvara temple is decorated with the image of Kālī in stucco in the act of killing a demon while in the Rāmaṅgēśvara temple it is the figure of Naṭarāja. To the south of the Rāmaṅga shrine is an apsidal subsidiary shrine which is suggestive of Buddhist influence. The style of architecture employed in these temples is somewhat peculiar to this region. The architectural affinities of these temples thus deserve detailed study as a probable link between the Orissan and Chalukyan designs of temple architecture. These temples which show signs of decay deserve to be conserved.

A few more instances of the baneful practice of rebuilding temples without proper care being taken for preserving the inscriptions in them have been brought to light. The most glaring of them is afforded by the temple at Tiruppiraitturai or Tiruppalāttur in the Trichinopoly district where 80 inscriptions have been copied by the Department formerly. The temple has been completely renovated recently by the rich Nagarattār community with the result that all but one epigraph have disappeared, the inscribed stones having been either built into or broken and completely lost. Even the gōpura has been built anew with hideous painted figures all round. No less regrettable is the action of treasure-seekers, greedy landowners and house builders who have no qualms of conscience whatsoever in demolishing shrines in quest of hidden treasure or in utilising the stones for private house construction. The rapacity of this class of art enemies has been observed in its worst form at Paḍaiviḍu in the North Arcot district where a number of small ancient shrines have been pulled down. A whole temple has been dismantled in this village and the stones heaped up to be utilised in the construction of another. The entrance to the Rōṇukāmbā temple in the same village, is entirely made up of stones removed from the Sōmanāthēśvara temple. These practices must be stopped in the interest of art, archaeology, and history.

The Junior Assistant, Mr. H. K. Narasimhaswami, was on tour for 3 months and 6 days from the 10th October 1940 to the 16th January 1941. He took up and completed the village-to-village survey of the Jammalamadugu taluk in the Cuddapah district and also visited some villages in the Chittoor, Anantapur, Kurnool, Guntur, Krishna, and West Godavari districts. He visited 116 villages in all and copied 148 inscriptions besides securing two copper-plate records. In the Āṇjanēya temple at Peddapasupula in the Jammalamadugu taluk of the Cuddapah district, he noticed two 'lion pillars' which closely resemble the pillars at Mahābalipuram. Although there are now no traces left of any temple to which these pillars might have originally belonged, it seems possible, from the existence in the village of two inscriptions of the 8th century A.D., to trace their origin to a temple in the vicinity, built by the Telugu Chōḍas, who like the Pallavas adopted the lion as their emblem.

At Penikelapāḍu in the same taluk was noticed an inscription in Sanskrit language, palæographically assignable to about the 7th century A.D., on a

rock at the entrance of a cave. The rock is locally called *Sanyāsi-guṇḍu* and the inscription is in praise of a teacher called *Vṛishabha*, evidently a Jaina monk. At Konakoṇḍa, in the Gutti taluk of the Anantapur district, the Assistant noticed vestiges of a Jaina settlement. On a hillock called *Rasāsiddhulaguṭṭa* to the north of the village he found images of two Jaina Tirthaṅkaras in standing posture with triple umbrellas overhead. On some of the boulders close by are engraved, in characters of the 7-8th century A.D., names probably of saints or monks who frequented or inhabited the place. To the south of the same village, on another hillock, is a natural cave formed by an overhanging boulder and known locally as *Gavi-Veṅkaṭeśvarasvāmin* temple. There is a label inscription on this boulder, of more or less the same period as the labels on the *Rasāsiddhulaguṭṭa*. The Assistant also visited *Nāgārjunakoṇḍa* where he copied a *Prākṛit* inscription in *Brāhmī* characters of the 3rd century A.D. on the base of a mutilated image said to have been found along the river bank and subsequently removed to the Museum there.

The Reader, Mr. P. B. Desai, toured in the Bombay-Karnatak for nearly 5 months from the 7th October 1940 to 3rd March 1941 during which time he completed the village-to-village survey of the Saundatti taluk of the Belgaum district and the Jath State besides visiting some select villages in the Sholapur district. In all, he visited 210 villages and secured copies of 138 inscriptions and a set of copper-plates.

A very interesting type of hero-stone was discovered by him near the village *Aṭtagal* in the Belgaum district. It commemorates the death of a *leṅka* (feudal servant) who ascended the funeral pyre after the death of his lord, a *sāmanta*. The three stages in his act of self-immolation, viz., the hero being honoured for his courage and sacrifice, his prayers, etc., before entry into the fire and lastly, his determined leap into the enveloping flames are all depicted in three panels on the stone. The inscription on the hero-stone belongs to the time of the Western *Chālukya* king *Tribhuvanamalladēva* and it gives the name of the hero as *Narasuga*. Sculptures representing important episodes from the *Purāṇas* have been noticed on the pillars in the *raṅga-maṇḍapa* of the *Viṭṭhala* temple at *Paṇḍharpūr*, the well-known place of pilgrimage in *Mahārāshṭra*.

WORK DONE DURING THE YEAR.

During the year 220 villages were visited in the Madras Presidency and 210 in the Bombay-Karnatak. 480 stone inscriptions were copied in the former and 138 in the latter. 39 copper-plate grants were also examined and 169 photographs of objects of Archaeological and Epigraphical interest were taken. Vol I, part I, of the *Bombay-Karnatak Inscriptions* was issued during the year. 82 pages of the first proof of part II of the same volume were corrected and sent to the press.

Facilities were, as usual, given to Professors and students of the Indian History Department of the Madras University and to other scholars and the public for consulting impressions and transcripts of this office.

1941-42.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANTS.

During the year 1941-42 the Superintendent was on tour for a total period of one month and 23 days from the 12th November to the 22nd December 1941 and from the 7th to 20th March 1942, when he visited 23 important places in the Tinnevely, Madura, Trichinopoly, Tanjore, Anantapur and Bellary districts of

the Madras Presidency and 13 villages in the Bombay Karnatak. He also inspected some of the more important monuments in 7 villages in the Pudukkottai State. His inspection of a *maṭha* called the 'Bhāvāji Mutt' at Adoni in the Bellary district revealed the existence of some interesting mural paintings which are at least 300 years old, of which the painting of Virāṭ-svarūpa-Vishṇu is the best done. These are typical of the mural paintings of these parts.

A number of natural caverns were noticed at Kuppagallu and Kosigi in the Ādōni taluk of the Bellary district. In the latter place there are traces of primitive settlement on the slope of a hillock which is locally called 'Mōriyara-mane'. Certain pre-historic sites have been noticed also at Śāsanakōṭa in the Anantapur district. The most extensive of them are two mounds, locally called the Pedda-Partigaḍḍa and the Chinna-Partigaḍḍa covering an area of 13 and 9 acres respectively. The former of these which is entirely filled with old pottery, bricks and other ancient relics has already been noticed, but the latter one is a new discovery. It is reported that, some time back, villagers dug up an old wall composed of large bricks in this site and used them in the construction of a well in the village. Traces of buried bricks and pottery are met with here in the sub-soil even up to a distance of three furlongs from these mounds towards the west as far as the banks of the Jayamaṅgali river, a tributary of the Pennār. At another elevated spot to the west of the *Rudrapādas*, on the bank of the Pennār, are also found old bricks and pottery pieces. A small piece of pottery bearing the check pattern painting on the surface was discovered at a depth of 3 feet in the course of a trial excavation.

Similar pre-historic sites were also examined in some of the villages in the Bombay-Karnatak. On the slopes of the hillock near the old village site of Herkal inspected by the Superintendent in company with the Director of Kan-nada Research, Dharwar, there are traces of cyclopean foundations of ancient walls. A number of interesting potsherds of both the thick and thin variety in red colour, as well as a few specimens of painted pottery were collected. Bits of iron slag were also picked up. It is possible that this locality, if properly explored, will reveal clearer traces of palaeoliths. The village of Vadagaon-Mādhavpūr near Belgaum has two extensive old sites of which one is the old fort area near the village and the other is a gravelly mound on the way to Belgaum and not far from the first. Casual diggings in both these places revealed, at a depth of 3 feet from the surface, potsherds of the red thick variety, a fact which suggests that both the areas formed part of one and the same settlement. These sites deserve closer examination and excavation.

The Senior Assistant, Mr. G. V. Srinivasa Rao, was on tour from the 26th to the 29th November and from the 6th to the 26th December 1941 during which time he trained the newly appointed Reader, Mr. S. Vijayaraghavachari, in the method of copying inscriptions and other aspects of tour work. After visiting 9 select villages in the Ponnēri and Saidāpet taluks in the Chingleput district from which 4 inscriptions were secured, he took up the Pōlūr taluk of the North Arcot district for village-to-village survey which was continued by Mr. Chari from 1st to 31st January. In all 94 villages were visited in the Polur taluk and 121 inscriptions copied. Of the objects of interest examined in the Ponnēri taluk mention may be made of the interesting series of sculptures belonging to the post-Vijayanagara epoch found in the *maṇḍapa* of the Virarāghavaperumāḷ temple at Peruvayal. Some of these represent Mahāviṣṇu in the Ananta-śayana form, as Gōvardhanōddhārī, and in his *avatāras* of Matsya, Varāha, Nṛsiṃha, Rāma, and Kṛishṇa. The sculptures of Kṛishṇa in the act of wresting butter from the Gōpis and of a Yakshiṇī playing on the *Vīṇā* are the most graceful of the lot. In the village of Vasūr, 2 miles due south of Pōlūr, was discovered, amidst a heap of ruins of a Śiva temple, an interesting sculpture of an early type with a head-gear resembling that found on some of the images

at Mahābalipuram. The image is seated in the *padmāsana* pose and bears the *śaṅkha* and *chakra* in its upper arms. The lower left arm rests on the thigh and the right is broken. It is probably an early image of Viṣṇu in the *chinmudrā* pose.

The village of Tachchāmbādi, about 15 miles from Pōlūr, is a prosperous Jaina centre with a temple for Varddhamāna Tīrthaṅkara. There are in the temple, beautiful metallic images of Vṛishabhanātha, Supārśva, Śānti, Nēminātha, Pārśvanātha, Mahāvīra, a group of 14 images (Vṛishabhādi-Ananta), another group of 24 images (the *chaturviṃśa-Tīrthaṅkaras*), images of the Navadēvatā, Mahāmuni, Jvālāmālīnī, Dharmadēvī, Padmāvatī, Yaksha and Yakshiṇī. The temple is built entirely of stone and may be assigned to the 15th century A. D. on architectural considerations.

The Second Assistant, Mr. Venkatasubba Ayyar, was on tour from the 10th December 1941 to the 15th January 1942 during which time he visited 15 villages in the Chingleput, Tanjore and Madura districts and secured 81 inscriptions. Noteworthy among the places visited by him is the town of Arantāṅgi which was the seat of the local chiefs who ruled over this part of the country in the 15th and 16th centuries A. D. There is a ruined fort in the town. The temple at Kurumbūr, a village about 8 miles from Arantāṅgi, contains very fine bronze-images, such as those of Chandrasēkhara, Naṭarāja, Sōmaskanda, etc. A panel of Jyēsthā images was discovered in the rock cut cave temple at Tirupparaṅkuṇṇam, about 5 miles from Madura. This panel which is in its pristine glory is not exposed to view now and access to it lies through a long cramped dark passage. It consists of 3 seated images, as found at Kumbhakōṇam and illustrated in *The Elements of Hindu Iconography* (plate facing page 395). In this connection it may be noted that the image now worshipped as Subrahmanya at Tirupparaṅkuṇṇam is an image of Jyēsthā. The panel now discovered is different and is found at the extreme right corner of the lower wall of the monolithic cave. It is evidently this group that is referred to in an inscription at the place dated in the 6th year of Māraṇ Śaḍaiyaṇ (A. R. No. 37 of 1908).

The Telugu Assistant, Mr. H. K. Narasimhaswami, was in camp from the 4th September to 8th December 1941, when he took up and completed the village-to-village survey of the Badvēl taluk of the Cuddapah district, besides visiting some villages in the Nellore, West Godavari, Krishna, and Guntur districts. In all he copied 71 inscriptions. Near the old village site at Prabhalaviḍu, Badvēl taluk he found a number of hero-stones and sculptures depicting saints, some in a seated posture and others standing. One of the sculptures is of a sage in meditation and bears a label inscription in characters of about the 13th century A. D., which reads *Śiṅgha Jīyalaṅgāri tāta Yalla-Jīyalu*, (Yalla-Jīya, the grand-father of Śiṅgha-Jīya). Among the important sculptures noticed by him and attributable to the 10th century A. D. may be mentioned the image of Durgā (standing) with her vehicle, the lion, behind her, at Palugurāḷlapalle, and of Mahishāsūramardīnī at Kōḍūru, both in the Cuddapah district. On the tank-bund at Perimiḍi in the Veṅkaṭagiri division of the Nellore district were discovered 7 sculptured stones of which five bear inscriptions in Telugu script of about the 8-9th century A. D. One of these stones bears the figure of a man kneeling down and offering his severed head as if in fulfilment of some vow. Similar sculptures have been observed in the district of Guntur at Mācherla and Tērāla. While the Tērāla sculpture is quite similar to the one found here, the one in Mācherla depicts a gruesome act of self-mortification, by a hero seated, with the tuft of hair on his head tied to a fixed pole planted at a distance and bent under tension. It may be pointed out here that a subject of this kind is portrayed in one of the sculptures at Halebīḍ in the Mysore State.

Kāmavarupukōṭa in the Chintalapūḍi taluk of the West Godavari district

and Kollēṭikōṭa in the Kaikalūr taluk of the Krishna district are of interest from the point of view of prehistoric archæology. In the former village is a low hill called the Vāli-Sugrīvula guṭṭa, a mile and half north-east of the village. It has been found that in most places, traditionally associated with monkeys and named after Vāli or Sugrīva, there are traces of early settlement. And aptly enough, the fields round about the temple at Kāmavarapukōṭa are strewn over with old bricks and potsherds. In the other village is an uninhabited plain of a few acres in the bed of the Kolair lake and surrounded by a wall-like ridge of earth, which evidently served as a fortification. This site was probably a dwelling place in prehistoric times like similar settlements near the shallow waters at Ennore, Pulicat, etc. A detailed and thorough examination of the area is necessary to deduce the nature of the settlement.

In the Bombay-Karnatak, the epigraphical survey of a part of the Hubli taluk was conducted by Mr. P. B. Desai, Junior Assistant. After visiting 59 villages from which he secured an equal number of inscriptions, he accompanied the Superintendent for Epigraphy to a number of places in the Sholapur, Bijapur, Belgaum and North Kanara districts. In the village of Buḍarasinghi, about 4 miles from Hubli on the Baṅkāpūr road, he discovered some ancient house sites and traces of fortifications. According to local tradition this area, in the distant past, comprised a big city known as Bharatarāyanapaṭṭaṇa extending some 9 miles from the modern village of Kaḍapatti in the east to Misrikōṭi in the west.

WORK DONE DURING THE YEAR.

During the year under review 289 inscriptions were secured from 252 villages in the Madras Presidency. In the Bombay-Karnatak, the epigraphical survey of the Hubli taluk yielded 59 inscriptions. Nine copper-plate grants were also examined and 185 photographs of objects of archæological and iconographical interest taken.

As regards publication, the *Annual Report on South Indian Epigraphy* for 1937-38 was sent to the press for final printing.

1942-43.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANTS.

During the year 1942-43 the Rao Bahadur C. R. K. Charlu (Government Epigraphist for India) was on tour for a period of 2 months and 5 days from the 15th January to 19th March 1943. Twenty-three selected places were visited by him in the Madras Presidency. He observed in the course of his inspection that the authorities of some temples had taken earnest steps in the direction of cleaning the age-long accretions of white and colour wash covering the inscriptions and sculptures. Prominent among them are the Śrī-Rāṅganātha temple at Śrīraṅgam and the Great Temple at Tanjore whose example the managements of other temples may follow with advantage.

Some of the places visited this year are interesting on account of their architecture, sculpture or iconography. The Mahimāśvara temple at Erode is a unique structure which may date back to the 9-10th centuries A. D. It has all the features, proportions and majesty of a late Pallava structure.

The Kailāsanātha temple at Tāramaṅgalam which is famous for its exquisite workmanship was inspected and photographs were taken for the first time, of a series of unique carvings, found on the massive wooden doors opening into

the *ardha-maṇḍapa*. The most noteworthy among these carvings are a couple of standing Vighnēśvara figures of which one with 14 arms bearing martial weapons is posed in an attitude of attack and the other has ten arms bearing weapons such as *triśūla*, *gadā*, sword, etc. There are a few paintings in the ceiling of the dark corridors adjoining the *mahāmaṇḍapa* and these can only be examined and studied if provision is made for light and ventilation by raising some of the ceiling slabs.

The finest specimens of 18th century painting in the South are found in the Sarasvati Mahal Library at Tanjore. These are religious and historical and some of them exhibit exquisite technique in the use of gilt paper.

Among the portraits of contemporary rulers exhibited here may be mentioned those of Chokkanātha Nāyaka of Madura and the Mahrāṭṭa rulers Śivāji, the Great, Sarfōji and Śivāji III. As representative types of later South Indian Art necessary steps should be taken for their proper preservation.

The large number of sculptures in the Aruṇāchalēśvara temple at Tiruvannāmalai were examined and photographs taken of the more important of them. On the walls of the *Periya-Gōṇam* of this temple were noticed 140 panels of sculptures depicting different poses in dancing but without any labels as at Chidambaram. As illustrations of the poses in *Bharata-Nāṭya* these deserve careful study. On three of the pilasters at this place are seen sculptures of a two-armed standing figure dressed in a loose and a long gown, with a round halo behind the head and a top knot decoration. The left arm is in the *abhaya* pose while the right rests upon a *gadā*. In all probability these sculptures represent Viṣṇu in the Buddhāvātāra. The long frieze of panels on the outer side of the fourth *prākāra* wall represents two kings seated on separate thrones, one of them touching the crown of the other who is invariably represented on a comparatively miniature scale. These figures are accompanied by sculptured figures of the fish and of a rod with a curved handle which perhaps represents the elephant goad. They seem to depict the coronation by the Pāṇḍya king, or perhaps a Chōḷa king.

The village of Buddhām, 8 miles from Bāpaṭla in the Guntur district, appears as its very name indicates, to have been a Buddhist settlement. It is reported that about 20 years ago, in a cattle-yard in the village, was unearthed a big statue, possibly of Buddha, and that in course of time it was broken to pieces by the ignorant villagers and used up in house construction. In the same cattle-yard was now excavated a piece of marble pillar with the lotus and band ornament usually found on *stūpa* rail pillars. Similar pillars with figures of lions are also found in other parts of the village. The most interesting of these Buddhist vestiges is a marble stone bearing the sculpture of a royal procession.

Sites of prehistoric settlements were inspected at Tāramaṅgalam and Kīlānūr in the Salem district, Sircar Periyapālayam in the Coimbatore district and Duvvūr in the Nellore district. A wall formed of big boulders and extending from north to south was seen on the hillock near Tiruvannāmalai. It is quite possible that it runs round the entire hill as traces of it could be seen extending as far as the northern end of the hillock. This feature is also to be noticed on the hills near about the prehistoric slag mound at Kuḍatini near Bellary.

Several interesting stone implements and pieces of pottery which include some inscribed potsherds collected in the Museum of the Rev. Brother Fauchaux

at Pondicherry were examined and photographed. The archæological excavations that were being conducted at Arikamēḍu under the auspices of the French India Government were visited and photographs taken of some sectional views showing old brick foundations and wells.

Of iconographic interest is a bronze image of Pārvatī in penance found in the Kāmākshiamman temple at Māṅgāḍu near Poonamallee (13 miles from Madras) in the Chingleput district. The icon depicts the goddess as standing on one leg over the five fires with the *akṣhamālā* held in one hand over the head with a sublime countenance which admirably expresses the austerity of her meditation.

The Senior Assistant, Mr. G. V. Srinivasa Rao, did not undertake any tour this year.

The Second Assistant, Mr. Venkatasubba Ayyar, was on tour from the 17th November 1942 to 24th February 1943 during which time he visited 147 villages in the Tiruttani taluk of the Chittoor district and secured estampages of 79 inscriptions. He discovered 4 caverns with the so-called Pāṇḍava beds at Kannikāpuram and Nagari, two villages close to each other in the Chittoor district. These do not contain any inscriptions but their association with the Jaina religion is suggested by the existence of Jaina images in the surrounding villages, such as Ichchipuṭṭūr, Arumbākkam, Aruṅkuḷam and Nallāttūr.

The Kannāḍa Assistant, Mr. P. B. Desai, took up the epigraphical survey of the Nandikoṭṭur taluk of the Kurnool district and copied 70 inscriptions, visiting 49 villages between the 18th January and 11th March 1943.

In the compound of the Saṅgamēśvara temple at Saṅgamēśvaram in this taluk, he found a group of very interesting figures of which the most arresting was an image of a goddess locally called Bhūdēvī (earth-goddess) and worshipped by women desiring progeny. The figure is depicted nude with outstretched legs; it has no head, and in its place is a *chakra* or wheel with spokes.

The Reader, Mr. Vijayaraghavachari, was on tour from the 26th August to 5th December 1942. During this period he completed the epigraphical survey of the Pōḷūr taluk of the North Arcot district which was commenced by him the previous year, and then took up the Tiruttani division of the Chittoor district for village-to-village survey. In the former taluk 52 villages were visited and 44 inscriptions copied. From the 2nd to 22nd October Mr. Chari was deputed to Tiruviḷambūdūr near Trivellore in the Chingleput district, to inspect the temple which would be submerged under water in the Poondi Reservoir scheme and arrange to have the old images and the valuable stone inscriptions in it removed and set up in a new construction proposed to be built in the vicinity.

On a hillock called the 'Pañcha Pāṇḍavar tippa', about a mile west of the village Śēdarampaṭṭu in the North Arcot district, are a series of 'beds' which are canopied by an overhanging rock. Although there are no inscriptions on the rock, there is a carving of the 'triple umbrella' on one of the beds indicating their Jaina association. In a field in the village of Murukkampaṭṭu in the Tiruttani division of the Chittoor district, Mr. Chari found a dolmen containing a slab bearing in relief the sculptures of a hero and his wife ascribable to about the 17th century. Such instances of dolmens being used in later times as shrines for hero stones or even images of gods are not uncommon in South India.

The Telugu Assistant, Mr. H. K. Narasimhaswami, took up for epigraphical survey the Hukēri taluk of the Belgaum district where from the 19th January to 23rd February 1943, he visited 49 villages and copied 15 inscriptions. The Jaina *basti* at Ammaṇagi is a big granite structure, comparing well with the Jaina

structures at Kārkaḷa in South Kanara. The Tirthaṅkara worshipped here is Pārśvanātha who is represented by an image about 4 feet high cut out in highly polished black granite. A number of *sati* stones with elaborate sculptures have been noticed in the villages of Aṅkaḷe, Karajgi and Aikwāṭ. Of these the one found in the last place is of interest. The sculptures on it are in two rows. The top row represents two men fighting on horse back and the lower one depicts seven persons with bows and arrows facing one another. On one side are depicted some cows. On top of all is the carving of a hand, bent at right angles, the palm pointing upwards. The stone evidently commemorates an act of *sati* by a lady whose husband died fighting, probably in a cattle raid.

In May of the year under review the office of the Superintendent for Epigraphy was shifted from Madras to Ootacamund as a war measure and the Departmental publications were also temporarily suspended. In spite of the limitations placed by the conditions of war, the office was able to collect 212 inscriptions in the Madras and the Bombay Presidencies, 197 in the former and 15 in the latter, and secure 10 copper-plate records and 96 photographs of archaeological and iconographic interest.

Inscriptions copied at the following places are registered in Appendix B of 1939-40.

Serial Number.	District.	Taluk.	Village.	Number in the Appendix
1	Cuddapah	Siddhavattam	Aṭṭūru	1—2
2	Do.	Do.	Brāhmaṇapalle	3
3	Do.	Do.	Chelamāreddipalle (near Māchupalle)	4
4	Do.	Do.	Chenḍuvāyi	5—7
5	Do.	Do.	Chittāyapalle, hamlet of Malinēni paṭṇam.	8
6	Do.	Do.	Doṅgalasāni, hamlet of Kuruguṇṭapalle.	9—14
7	Do.	Do.	Gānelapalle, hamlet of Rāvulakollu	15
8	Do.	Do.	Gāṅgapērūru	16—22
9	Do.	Do.	Guṇḍamaḍa	23—25
10	Do.	Do.	Jōti	26
11	Do.	Do.	Kamalakūru.	27—28
12	Do.	Do.	Koṇḍūru	29—30
13	Do.	Do.	Kōṭapāḍu	31—32
14	Do.	Do.	Māchupalle	33
15	Do.	Do.	Māḍapūru	34
16	Do.	Do.	Maddulētigaḍḍa, hamlet of Kuruguṇṭapalle.	35
17	Do.	Do.	Maddūru	36—37
18	Do.	Do.	Malinēnipaṭṇam	38—40
19	Do.	Do.	Maṇṭapampalle	41—42
20	Do.	Do.	Naravakātipalle, hamlet of Ontimitta.	43—44
21	Do.	Do.	Ōbaḷam	45—46
22	Do.	Do.	Ontimitta	47
23	Do.	Do.	Pattapurāyi	48—49
24	Do.	Do.	Pennapērūru	50—51
25	Do.	Do.	Ponnavōlu	52
26	Do.	Do.	Rāchāyapēṭa, hamlet of Chintarājupalle.	53
27	Do.	Do.	Rāchupalle, hamlet of Rāchaguḍipalle.	54
28	Do.	Do.	Siddhavattam	55—61
29	Do.	Do.	Tūḍūru	62—63
30	Do.	Do.	Varikunṭa	64—65
31	Do.	Do.	Vēmalūru	66
32	Do.	Do.	Veṅkataśeṭṭipalle	67
33	Do.	Do.	Virūru	68
34	Do.	Do.	Viśvanāthapuram	69
35	Do.	Do.	Oḡūru	70—71
36	Guntur	Palnad	Mācherla	72
37	Do.	Bapatla	Chēbrōlu	73
38	South-Kanara	Karkal	Mārūru	74—75
39	North Arcot	Cheyayar	Tiruvattiyūr	76—122
40	Do.	Do.	Veliyanallūr	123—125
41	Do.	Do.	Sumaṅgali	126—128
42	Do.	Do.	Karandai	129—145
43	Do.	Do.	Tiruppaṇamūr	146—155
44	Do.	Do.	Ukkal	156—170
45	Do.	Do.	Māmaṇḍūr	171
45a	Do.	Do.	Narasamaṅgalam	171(a)
46	Do.	Do.	Kūlamandal	172
47	Do.	Vellore	Tippasamudram	173—174
48	Do.	Do.	Virinchipuram	175—215
49	Do.	Gudiyattam	Pogulūr	216—217
50	South Arcot	Gingee	Gingee	218—219
51	Do.	Do.	Tiruvadikkunṇam	220
52	Do.	Do.	Kaḍali	221—222
53	Do.	Cuddalore	Vaḷudalampattu	223—224
54	Do.	Tirukkoyilur	Tirunāmanallūr	225—273
55	Do.	Do.	Sēndamaṅgalam	274—279
56	Do.	Do.	Kaḷakkurichchi	280
57	Do.	Do.	Orattūr	281
58	Do.	Do.	Pādūr	282
59	Do.	Do.	Perumbākkam	283
60	Do.	Do.	Māmbākkam (Pullūr)	284
61	Do.	Do.	Killanūr (Pullūr)	285—286
62	Do.	Do.	Pullūr	287—288
63	Do.	Do.	Maḷavarāyaṇūr (Elavanaśūr)	289
64	Do.	Do.	Tiruppayar	290
65	Do.	Do.	Siruvattūr	291
66	Do.	Do.	Puttamaṅgalam	292
67	Do.	Do.	Idaikkal	293
68	Do.	Do.	Kumāramaṅgalam (Elavanaśūr)	294
69	Do.	Do.	Vēlūr	295
70	Do.	Do.	Pāchchāpālaiyam	296
71	Do.	Do.	Kaḷamarudūr	297—298
72	Do.	Do.	Tirunirāṅkonrai	299—320
73	Do.	Do.	Kunṇattūr (Malaiyappatti)	321
74	Do.	Do.	Nattāmūr	322
75	Do.	Do.	Kūṭṭanūr	323
76	Do.	Do.	Pūvaṇūr	324
77	Do.	Do.	Vaḍa-Kurumbūr	325—326
78	Do.	Do.	Tenkuṇam	327
79	Madras	Madras	Santhome	328
80	Chingleput	Sriperumbudur	Kōvūr	329—331
81	Do.	Tiruvallur	Tiruvūr	332—342
82	Do.	Conjeeveram	Conjeeveram	343—354

Inscriptions copied at the following places are registered in Appendix B of 1939-40—*concl'd.*

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
83	Chittoor	Chittoor	Kalavagunṭa	355—365
84	Salem	Namakkal	Bommasamudram	366—367A
85	Do.	Do.	Naṅgavalli	368—369
86	Do.	Do.	Kulippatti	370
87	Do.	Do.	Pillūr	371—372
88	Do.	Do.	Pāṇḍamaṅgalam	373
89	Do.	Do.	Chinna-Karūr, near Tūṣūr	374
90	Do.	Do.	Nāmakkal	375—376
91	Trichinopoly	Trichinopoly	Uyyakkonḍān Tirumalai	377—389
92	Do.	Do.	Pēṭṭaivāyṭṭalai	390
93	Do.	Do.	Peruṅgudi	391—401
94	Malabar	Palghat	Peruvamba	402

Inscriptions copied at the following places are registered in Appendix B of 1940-41.

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
1	North Arcot	Walajapet	Kaniyanūr	1—4
2	Do.	Do.	Pudūr (hamlet of Kaniyanūr)	5
3	Do.	Do.	Ānaimallūr	6
4	Do.	Do.	Puṇṇanūr	7—15
5	Do.	Do.	Peruṇṇāñji	16—23
6	Do.	Do.	Śakkaramallūr	24—43
7	Do.	Polur	Paḍavēḍu	44—85
8	Do.	Do.	Āttuvāmpādi	86—90
9	Do.	Arni Division	Samburāyanallūr	96—100
10	Do.	Do.	Śēdarampaṭṭu	101—103
11	Do.	Tiruvannamalai (Chengam).	Malayanūr	104—106
12	Do.	Do.	Arādāpaṭṭu	107—109
13	Chingleput	Saidapet	Paḷavantāṅgal	110
14	Do.	Do.	Valāsaravākkam	111
15	Do.	Tiruvallur	Tiruvī'ambūdūr	112—134
16	South Arcot	Vriḍdhachalam	Vriḍdhāchalam	135—136
17	Do.	Do.	Śāttakkūḍal	137
18	Do.	Do.	Rājēndrapaṭṭaṇam	138—141
19	Do.	Do.	Nallūr	142—165
20	Do.	Kallakurichi	Ulaganallūr	166—180
21	Do.	Do.	Varaṇjaram	181—191
22	Do.	Tirukkoyilur	Irāiyūr	192
23	Do.	Do.	Kuḷattūr (Elavanaśūr)	193
24	Do.	Do.	Śikkāḍu	194—201
25	Do.	Do.	Kāṭṭu-Idaiyūr	202—205
26	Do.	Do.	Sirunāvalūr	206
27	Trichinopoly	Udayarpalayam	Śendurai	207—210
28	Do.	Pudukottai State	Koḍumbālūr	211—214
29	Do.	Do.	Śittannavāśal	215
30	Do.	Do.	Nārttāmalai	216
31	Do.	Do.	Vīśalūr	217
32	Do.	Do.	Śēmbāṭṭūr	218
33	Do.	Do.	Nirppalaṇi	219—220
34	Do.	Do.	Malakkōttai	221
35	Do.	Do.	Kuṇṇāṇḍārkōyil	222
36	Madura	Madura	Nilaiyūr	223
37	Do.	Do.	Kūṭṭiyārguṇḍu (hamlet of Nilaiyūr)	224
38	Do.	Do.	Vaḍapalaṇji	225—226
39	Do.	Nilakkottai	Mullipallam	227—228
40	Do.	Melur	Kōṭṭainattappaṭṭi (near Ambalak-kāranpaṭṭi).	229
41	Ramnad	Srivilliputtur	Śēṭṭūr	230—238
42	Do.	Do.	Dēvādānam	239—252
43	Tirunelveli (Tinnevelly)	Nanguneri	Tiśaiyanvillai	253
44	Do.	Do.	Chittoor	254
45	Do.	Do.	Śingikulam	255—270
46	Do.	Tiruchchendur	Kulaśekharaṇpaṭṭaṇam	271—272
47	Do.	Do.	Pallakkurichchi	273
48	Do.	Do.	Kuṇumbūr	274—282
49	Do.	Do.	Ten-Tiruppērai	283—291
50	Do.	Tirunelveli	Tirunelvēli (Tinnevelly)	292—296
51	Do.	Kovilpatti	Kōvilpatti	297—299
52	Do.	Do.	Paṇvēlaṅgāl	300—309
53	Do.	Do.	Vaippār	310—311
54	Do.	Do.	Vīlāttikulam	312
55	Do.	Do.	Vānaramuṭṭi	313—318
56	Cuddapah	Jammalmadugu	Jammalamadugu	319
57	Do.	Do.	Dommarā-Nandyāla	320—322
58	Do.	Do.	Kannelūru	323—325
59	Do.	Do.	Dēvaguḍi	326—336
60	Do.	Do.	Peddapasupala	337—342
61	Do.	Do.	Chinnapasupala	343—344
62	Do.	Do.	Mēḍidinne	345—346
63	Do.	Do.	Chidipirāladinne	347—348
64	Do.	Do.	Gariśālūru	349
65	Do.	Do.	Chinnamuḍiyam	350
66	Do.	Do.	Nemalla-dinne	351—354
67	Do.	Do.	Uppalūru	355
68	Do.	Do.	Jaṅgālapalle	356—57
69	Do.	Do.	Peddamuḍiyam	358
70	Do.	Do.	Pālūru	359—63
71	Do.	Do.	Bōḍitippaṇapāḍu	364—65
72	Do.	Do.	Vēparāla	366
73	Do.	Do.	Torriṇēmula	367—68
74	Do.	Do.	Pāpāyapalle	369
75	Do.	Do.	Bhimaguṇḍam	370—73
76	Do.	Do.	Bhūtamāpuram	374
77	Do.	Do.	Avvavārikāmbhāladinne	375—375A
78	Do.	Do.	Gollala-Uppalapāḍu	376—77
79	Do.	Do.	Bestavēmula	378—79
80	Do.	Do.	Chinnaventurla	380
81	Do.	Do.	Vaddirāla	381—83
83	Do.	Do.	Ghaṇḍikōṭa	384—385A
84	Do.	Do.	Gudēmcheruvu	386
85	Do.	Do.	Pūrva-Bommēpalle	387
86	Do.	Do.	Sunnāpūrāllapalle	388—89
87	Do.	Do.	Ponnabōṭa	390—91

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Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
88	Cuddapah	Jammalamadugu	Kosinēpalle	392—94
89	Do.	Do.	Timmāpuram	395
90	Do.	Do.	Rājulaguruvāyapalle	396
91	Do.	Do.	Penikēlapādu	397—401
91a	Do.	Do.	Vēlpucherla	402—407
92	Do.	Do.	Pedda-Dudyalā	408—411
93	Do.	Do.	Bondalakunta	412
94	Do.	Do.	Āravētipalle	413
95	Do.	Do.	Chintakunta	414—415
96	Do.	Do.	Yāmavaram	416
97	Do.	Do.	Korrapādu	417—28
98	Do.	Do.	Chautapalle	429
99	Do.	Do.	Mutsumarri	430—31
100	Do.	Do.	Erragudi	432
101	Do.	Do.	Sankēpalle	433
102	Do.	Do.	Kibilē-Sugumañchipalle	434—436
103	Do.	Do.	Tāllaprodḍaṭṭūru	437—38
104	Do.	Do.	Enumulachintala	439—40
105	Do.	Do.	Timmāpuram	441
106	Do.	Siddhavattam	Siddhavattam	442
107	Chittoor	Vayalpad	Kalakāḍa	443—45
108	Do.	Do.	Tarigoṇḍa	446—48
109	Do.	Chandragiri	Tirupati	449
110	Anantapur	Gooty	Konakoṇḍa	450—58
111	Kurnool	Markapur	Tripurāntakam	459
112	Do.	Cumbum	Satvēl	460—66
113	Guntur	Ongole	Santanūtulapādu	467
114	Do.	Sattenapalle	Vēlpūru	468—69
115	Do.	Palnad	Nāgārjunakoṇḍa	470
116	West Godavari	Nidadavolu	Nidadavolu	471—479
117	Kistna	Kaikalur	Kaikalūr	480

Inscriptions copied at the following places are registered in Appendix B of 1941-42.

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
1	Vizagapatam	Vizagapatam	Appikoṇḍa	1—2
2	West Godavari	Ellore	Muṇḍūru	3
3	Kistna	Gannavaram	Ailūru (Ayyalūru)	4—5
4	Do.	Do.	Sāyapuram	6
5	Do.	Kaikalur	Gōkarnapuram (hamlet of Kollē-tikōṭa).	7—8
6	Guntur	Palnad	Repachintala	9
7	Do.	Do.	Mācherla	10—18
8	Do.	Guntur	Guntūr	19—20
9	Kurnool	Banganapalle State	Yāgaṇṭi	21—23
10	Cuddapah	Badvel	Anantarājapuram	24
11	Do.	Do.	Godugunūru	25
12	Do.	Do.	Akkalareddipalle	26—27
13	Do.	Do.	Saṅkhavaram	28—30
14	Do.	Do.	Varikuṇṭa	31
15	Do.	Do.	Pōrumāṁilla	32—38
16	Do.	Do.	Taṅgēdupalle	39
17	Do.	Do.	Pāta-Prabhalaviḍu	40—41
18	Do.	Do.	Pandiviḍu	42—44
19	Do.	Do.	Godlaviḍu	45
20	Do.	Do.	Palugurāḷlapalle	46
21	Do.	Do.	Kōḍūru	47
22	Do.	Do.	Sōmireddipalle	48
23	Do.	Do.	Tēllapāḍu	49
24	Do.	Do.	Itigullapāḍu	50
25	Do.	Do.	Sāvisettipalle	51
26	Do.	Do.	Kēsavulanāyani Kōṭṭāla (hamlet of Katteragaṇḍla).	52
27	Do.	Do.	Kōḍigudlapāḍu (hamlet of Katteragaṇḍla).	53
28	Do.	Do.	Pagaḍālapalle	54
29	Nellore	Venkatagiri Zamindari	Nindali	55—57
30	Do.	Do.	Māṭumaḍugu	58—59
31	Do.	Do.	Kayyūru	60
32	Do.	Do.	Chilamannūru	61
33	Do.	Do.	Perimiḍi	62—67
34	Anantapur	Anantapur	Chiyyēḍu	68
35	Do.	Do.	Rāchānapalle	69—73
36	Bellary	Adoni	Adōni	74—76
37	Chingleput	Saidapet	Mādavaram	77—78
38	Do.	Do.	Puliyūr	79—80
39	Do.	Ponneri	Peruvāyal	81
40	Do.	Do.	Arugatturai	82
41	North Arcot	Polur	Vasūr	83—87
42	Do.	Do.	Māmbattu	88—89
43	Do.	Do.	Eluvāmbādi	90—91
44	Do.	Do.	Jatādhārikuppam	92—93
45	Do.	Do.	Karappūṇḍi	94
46	Do.	Do.	Reṇḍerippettu	95
47	Do.	Do.	Kunnattūr	96—111
48	Do.	Do.	Kuruvimalai	112
49	Do.	Do.	Āṇaivādi	113
50	Do.	Do.	Nammiyandal	114
51	Do.	Do.	Tirūsūr	115
52	Do.	Do.	Venmani	116
53	Do.	Do.	Maṇḍakulattūr	117—124
54	Do.	Do.	Murugāppādi	125
55	Do.	Do.	Pōlūr	126—27
56	Do.	Do.	Kaliyam	128
57	Do.	Do.	Panappāmbattu	129
58	Do.	Do.	Tiṇḍivanam	130—131
59	Do.	Do.	Saṅikkavādi	132
60	Do.	Do.	Karaiyāmbādi (hamlet of Āṇaivādi)	133
61	Do.	Do.	Kurālpākkam	134
62	Do.	Do.	Palāśūr	135—136
63	Do.	Do.	Periyagaram	137
64	Do.	Do.	Ālampūṇḍi	138—39
65	Do.	Do.	Padiyambattu	140
66	Do.	Do.	Idaipparai	141
67	Do.	Do.	Ōdalavādi	142—146
68	Do.	Do.	Atturai	147
69	Do.	Do.	Chittāturai	148
70	Do.	Do.	Narasīgapuram	149—152
71	Do.	Do.	Tumbūr	153
72	Do.	Do.	Śeyyānandal	154
73	Do.	Do.	Tachchāmbādi	155—158
74	Do.	Do.	Kulakkaraiivādi	159
75	Do.	Do.	Manśarābād	160
76	Do.	Do.	Sēttuppattu	161—164
77	Do.	Do.	Appēdu	165
78	Do.	Do.	Ōlagambattu	166
79	Do.	Do.	Indiravāṇam	167—168
80	Do.	Do.	Alliyālamaṅgalam	169
81	Do.	Do.	Pādagam	170—171
82	Do.	Do.	Sittambattu	172
83	Do.	Do.	Kilkarikāttūr	173—174
84	Do.	Do.	Rāyaṅkuppam	175
85	Do.	Do.	Saduppēri	176

Inscriptions copied at the following places are registered in Appendix B of 1941-42—*concl'd.*

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
86	North Arcot	Polur	Gūḍalūr	177—178
87	Do.	Do.	Tenpaḷḷipattu	179—180
88	Do.	Do.	Pullūr	181—182
89	Do.	Do.	Śēṅaputtiēri	183
90	Do.	Do.	Mēlārāṇi	184
91	Do.	Do.	Mēlvilvarāyanallūr	185—190
92	Do.	Do.	Elattūr	191
93	Do.	Do.	Kachehēriṁaṅgalam	192
94	Do.	Do.	Kilpotturai	193
95	Do.	Do.	Chōlapuram	194—202
96	Do.	Do.	Pūvambattu (hamlet of Śōlapuram)	203
97	Trichinopoly	Trichinopoly	Śrīraṅgam	204
98	Do.	Lalgudi	Peruvaḷanallūr	205
99	Do.	Do.	Pudūr Uttamanūr	206
100	Do.	Pudukottai State	Kuḍumiyāmalai	207—208
101	Do.	Do.	Ammāchatram	209—210
102	Tanjore	Arantangi	Piḷḷaivayal	211
103	Do.	Do.	Śilattūr	212—415
104	Do.	Do.	Kurumbūr	216—229
105	Do.	Pattukotai	Mahārājasamudram	230—231
106	Do.	Tanjore	Tirukkandiyūr	232—233
107	Do.	Do.	Tiruvālampōḷi	234—235
108	Do.	Do.	Veṇḍaiyampatti	236—237
109	Madura	Madura	Tirupparaṅkunram	238—265
110	Do.	Do.	Madura	266—289

Inscriptions copied at the following places are registered in Appendix B of 1942-43.

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
1	Kurnool	Nandikotkur	Bannūru	1—3
2	Do.	Do.	Bhairāpuram	4
3	Do.	Do.	Chautkūru	5
4	Do.	Do.	Cherukucherla	6—7
5	Do.	Do.	Chintalapalle	8—9
6	Do.	Do.	Dēvanūru	10—11
7	Do.	Do.	Kaḍumūru	12
8	Do.	Do.	Kōṇēttammanapalle	13
9	Do.	Do.	Maṇḍlem	14—15
10	Do.	Do.	Nāgalūti	16
11	Do.	Do.	Nandikotkūr	17—22
12	Do.	Do.	Pagidyāla	23—25
13	Do.	Do.	Paipālem	26
14	Do.	Do.	Pālamagṛi	27
15	Do.	Do.	Pārumaṇchāla	28—30
16	Do.	Do.	Sangamēśvaram	31—36
17	Do.	Do.	Sātānikōṭa	a, b and c 37
18	Do.	Do.	Siddhēśvaram	38—41
19	Do.	Do.	Śrīśailam	42—62
20	Do.	Do.	Tartūru	63—65
21	Do.	Do.	Vaddamānu	66—67
22	North Arcot	Polur	Kaṭṭagarampālaiyam	68—75
23	Do.	Do.	Kiḍāmpālaiyam	76
24	Do.	Do.	Gangavaram	77
25	Do.	Do.	Nawābpālaiyam (hamlet of Gangavaram).	78
26	Do.	Do.	Perumālpālaiyam (hamlet of Adamangalam).	80
27	Do.	Do.	Gangalamahādēvi	79
28	Do.	Do.	Śnandal	81—87
29	Do.	Do.	Vēlānandal (hamlet of Dēvarāyam-pālaiyam).	88—90
30	Do.	Do.	Siruvallūr	91—94
31	Do.	Do.	Mēl-Pālūr	95
32	Do.	Do.	Kēlūr	96
33	Do.	Do.	Śittēri	97—98
34	Do.	Do.	Turiṇjikuppam	99—101
35	Do.	Do.	Kalvāśal	102—103
36	Do.	Do.	Santavāśal	104
37	Do.	Do.	Kalkuppam	105
38	Do.	Do.	Kuppam	106
39	Do.	Do.	Anantapuram	107
40	Do.	Do.	Kaḷambūr	108
41	Do.	Do.	Kaḍalāḍi	109—111
42	Chittoor	Tiruttani Division	Dharaṇivarāhapuram	112
43	Do.	Do.	Murukambattu	113—114
44	Do.	Do.	Vēlaṇjēri	115—116
45	Do.	Do.	Kōramangalam	117
46	Do.	Do.	Tekkuḷūru	118—120
47	Do.	Do.	Vaḍakkalūru	121
48	Do.	Do.	Satruṇjayapuram or Śrīgirikuppam.	122
49	Do.	Do.	Aruṅgolam	123—125
50	Do.	Do.	Pōnpadi	126
51	Do.	Do.	Perumāltāṅgal	127
52	Do.	Do.	Tiruttani	128—143
53	Do.	Do.	Talavēḍu	144
54	Do.	Do.	Paṭṭābhīrāmapuram	145
55	Do.	Do.	Nemali	146—161
56	Do.	Do.	Nallāttūru	162—163
57	Do.	Do.	Chivvāḍa	164
58	Do.	Do.	Illattūru	165—166
59	Do.	Do.	Pūnimāṅgāḍu	167
60	Do.	Do.	Ārkāḍu	168—173
61	Do.	Do.	Iluppūru	174
62	Do.	Do.	Panapākkam	175—176
63	Do.	Do.	Neḍambaram	177—178
64	Do.	Do.	Kāṇṭipāḍi	179—180
65	Do.	Do.	Śitāpuram	181—182
66	Do.	Do.	Raghunāthapuram	183
67	Do.	Do.	Attipattu	184—187
68	Do.	Do.	Tiruvālaṅgāḍu	188 195
69	Do.	Do.	Maṅgalam	196
70	Do.	Do.	Harīśchandrapuram	197

APPENDIX A.

List of copper-plates examined during the year 1939-40.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Mr. P. Sheik Mohideen, Merchant contractor, Trichinopoly, through the late Sir T. Desikacharya.	Western Ganga	Mādhava Mahārāja (Mādhavavarman III).	Śaka 24(?) ¹ , Sōbhakṛit, Kārttika, su. [7], Wednesday, Śravaṇa.	Kannāḍa	..	<i>South Indian Inscriptions.</i>	Only a set of photographs of the written sides of the plates has been received for examination. The inscription is full of mistakes in phraseology. Seems to record the grant issued by the king from Talavanapura, of the village Buntavāḍi situated in Kudugu-nāḍu to a few specified Gāvundas in appreciation of their valour in killing the king's opponents in a fight and capturing their wives and treasures.
2	A resident of Purushottampur, H. E. H. Nizam's Dominions, through the Director of Archaeology, Hyderabad.	Yādava	Rāmachandradēva	Śaka 1232, Sādhāraṇa.	Sanskrit in Nāgarī.	Returned to the Director.	Published in <i>Epigraphia Indica</i> , Vol. XXV, pp. 199 ff.	Registers the grant of four villages in Kānharī-Khampānaka by the king to <i>Mahāmandalika</i> Purushōttama <i>alias</i> Purushai-Nāyaka of the Vāsishtha-gōtra who made them over as <i>agrahāra</i> to 80 Brāhmanas on the day of Kapila-shashti in Bhadrāpada of the same year. Gives some details of the king's conquests and those of his ancestors.
3	Sri Vēmparī Suryanarayana Sastri, Telugu Pandit, Board High School, Amalapuram, through the late J. Ramayya Pantulu, Muk-tēsvaram.	Eastern Chālukya	Sarvaśōkāsraya Vishnupardhana Mahārājadhīrāja.	....	Sanskrit in early characters.	Returned to the owner.	<i>Epigraphia Indica</i>	Records a grant by the king of the village Kōlturu in Pañchūrūkurpu-vishaya, free of all taxes to his three generals Bhīmana and his sons Vijayāditya and Dandī in appreciation of their valour in destroying his enemies in several battles. The donee's ancestry is given.
4	District Judge, Ramnad, Madura	Sētupatī	Muttu Rāmalīnga Vijaya Raghunātha Sētipatī-kāttadēva.	Śaka 1708, Kali 4882, Subhakṛit, Uttara-yāṇa, Vasanā-ritu, Vaigāśī, anavāsya, Monday, Rōhini, Siddhi-yōga, Chatushpādakarāṇa.	Tamil	Deposited in the Madras Museum.	<i>South Indian Inscriptions.</i>	Records the gift, made by the king, of the village Kulavippattī-pāḍi to a certain Suppramanīya-ayyan, son of Rāmaṇ Sivaṇ of the Bhāradvāja-gōtra, Āpastanpa(mba)sūtra and Yajus-sakthā.
5	Government Epigraphist for India, Ootacamund.	Eastern Chālukya	Vikramāditya II	....	Sanskrit in Telugu	Returned to the Government Epigraphist.	Published in <i>Epigraphia Indica</i> , Vol. XXV, pp. 186 ff.	Records an order of the king to the <i>Rāsh-trakūtas</i> and others inhabiting the Kandē-ruvāḍi-vishaya. The grant portion and date are lost since a later inscription recorded below was engraved as a palimpsest over the erased portions of the plate.

6	Do.	Vijayanagara	Triyanibaka	Śaka 1377 (expressed by chronogram), Yuva, Kārttika, full-moon, Monday.	Sanskrit in Nandī-nāgarī.	Do.	Do.	Records the grant of the village <i>Bomme-halu</i> renamed <i>Lakshmipura</i> after his mother, by the king, to the <i>Brāhmaṇa</i> <i>Māchivōkta</i> , son of <i>Vallabhōkta</i> of the <i>Sukla-Yajus-sākhā</i> .
7	Sri Virabhadrayya, Kaulūr Math, Sirsi, North Kanara district, through Mr. P. B. Desai of this office.	Biligi chiefs	Sōmasēkhara-Nāyaka	Śaka 1631, Virōdhi, Phālguna, ba. 5.	Kannaḍa	Returned to the owner.	South Indian Inscriptions.	Records a gift of land belonging to the suburb <i>Balugani alias Chennamallāmbūra</i> of <i>Bēḍakani-grāma</i> by the queen <i>Chennamallammāji</i> to <i>Basavalingadēva</i> , disciple of His Holiness <i>Mahattadēva</i> of <i>Uppina-halli</i> .
8	Sri Sanjiva Rao Desai, High Court Pleader, Gulbarga, Hyderabad State, through Mr. P. B. Desai of this office.	Western Chālukya.	Vinayāditya Satyāsraya Vallabha.	Śaka 516(?), Ānanda, Vaiśākha, Paurṇamasi, Thursday, Vyatipāta.	Sanskrit in Nāgarī	Do.	Do.	Evidently a forgery. Records the grant of the village <i>Nidagundi</i> in <i>Kisukaḍu</i> —70 by the king to a certain <i>Brāhmaṇa</i> by name <i>Blāskara Chauvēra-Bhatta</i> of the <i>Kammeya</i> family and the <i>Kāśyapa-gōtra</i> . The king is said to have been ruling from his capital at <i>Raktapura</i> on the north bank of the river <i>Malāpahāri</i> . The phraseology of the inscription is very incorrect. See below Part II, para 11.
9	The residents of Pullūr, Polur taluk, North Arcot district, through Mr. G. V. Srinivasa Rao of this office.	Pallava	Vijaya Nandivarman (II) Pallavamalla.	33rd year	Sanskrit and Tamil in early Pallava characters.	Purchased by the Indian Museum, Calcutta.	<i>Epigraphia Indica</i>	Records the grant of four villages situated on the southern bank of the <i>Cheyvār</i> in <i>Kiṭvēnādu</i> , a subdivision of <i>Palgurakōttam</i> , which were clubbed into one and called <i>Nayadhiramaṅgalam</i> after his own surname, by the king, as an <i>agrakāra</i> divided into shares among 108 learned <i>Brāhmaṇas</i> of various <i>gōtras</i> and <i>sūtras</i> . The grant was made at the request of his feudatory chief <i>Avanichandra-Yuvārāja</i> , 'the lord of <i>Vilvalapura</i> ', and the executor (<i>ājñapti</i>) of the grant was his minister <i>Nāga-Sarma alias Brahmadhirāja</i> .
10	Sri Kasinath Ganapati Dikshit Mārigōli, Gokarn, North Kanara district, through Mr. P. B. Desai of this office.	Kadamba	Vira-Kāvadēvarasa (Kāmadēva) 'ruling from his capital at Chandāura'.	Śaka 1177, Rākṣhaśa, Māgha, śu. 15, Thursday, lunar eclipse.	Kannaḍa	Returned to the owner.	Do.	The king is styled <i>Pachimasamudrādhipati</i> , etc. Records a <i>saranānāya</i> gift by the king at the <i>anādi-agrakāra</i> , <i>Mūruru</i> to some <i>Brāhmaṇas</i> .
11	Sri G. R. Hegade, Teacher, Hulekal, North Kanara district, through Mr. P. B. Desai of this office.	Vijayanagara	Vīrapratāpa Hariharamahārāya.	Śaka 1326, Svabhānu, Phālguna, śu. 1, Sunday.	Kannaḍa and Sanskrit in Nāgarī.	Do.	South Indian Inscriptions.	Records the endowment of the village named <i>Hebbāruvana</i> <i>Tattagāra</i> to <i>Sarvajña-Sarasvatī</i> of the <i>Ādiyēsvara</i> temple at <i>Gōkarṇa</i> by the <i>Kārnāta-Mahāpradhāna</i> , <i>Ichappa-Vaḍeya</i> of <i>Gōva</i> , at the instance of the king, on the occasion of a solar eclipse.
12	Sri Hālakataṭṭi Gangadhara Bhat of Siddhāpur, North Kanara district, through Mr. P. B. Desai of this office.	Biligi chiefs	Sōmasēkhara-Nāyaka	Śaka 1692, Virōdhi, Śrāvāṇa, śu. 6, Monday.	Kannaḍa	Do.	Do.	Records a gift of land in the village of <i>Siruvajige</i> and the appropriation of its revenue for the expenses of worship and offerings and of the car festival in the temple of god <i>Gaṅgādhārēsvara</i> at <i>Siddhāpura</i> by <i>Biligi Sōmasēkhara-Nāyaka</i> .

APPENDIX A—*contd.*List of copper-plates examined during the year 1939-40—*concl.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
13	Sri Guggari Virabhadrapa of Siddhāpur, North Kanara district, through Mr. P. B. Desai of this office.	Biḷigi chiefs.	Sōmasēkhara-Nāyaka	Saka 1638, Manmatha, Māḡta, ba. 10.	Kannaḍa	Returned to the owner.	<i>South Indian Inscriptions.</i>	Records a gift of land in the village of Chikabīliahalli of the Gutti-vēṭṭe (subdivision) in Banavasi 12000 to Mallikārjunadēva, son of Sātenahali Mallappadēva by Chenna mallammāji and Sōmasēkhara-Nāyaka, 'the great lord (<i>Mahāprabhu</i>) of Biḷigi'.
14	Sri Hāṭakatti Gangadhara Bhat of Siddāpur, North Kanara district, through Mr. P. B. Desai of this office.	Do.	Do.	Saka 1692, Virōdhi Śrāvana, śu. 10.	Do.	Do.	Do.	Records a gift of the customs duties on all articles of merchandise passing through the <i>naḍu</i> , by the chief, the <i>mahanadu, setts</i> , etc., for the <i>raihōsava</i> of god Gangadhareśvaradēva near Hāṭakatti at Siddāpura.
15	The Pontiff of the Jaina Bhattā-kalamka-matha at Sōḍa, North Kanara district, through Mr. P. B. Desai of this office.	..	Immaḍi Dēvarāja Oḍeyaru	Saka 1444, Vishu Śrāvana, śu. 5, Thursday.	Do.	Do.	Do.	Only the last plate of a set, the others being lost. States that a certain Mali-Setṭi made, after purchase from the chief, a <i>sarvamaṇya</i> endowment (of land) in the Māsūru Mōṣaḷeyakuruvu for the maintenance of certain services in the Saṁkha-Jinara-Basti of Holigere, on the advice of Chandraprabhadēva, a disciple of Viḷaya-kirtidēva of the Deśi-gaṇa.
16	The Pontiff of the Sri Balaga Bāvā-ji-matha, Chicacole, Vizagapatam district, through the Sub-Collector, Chicacole.	Eastern Gaiga	Dēvendravarmān, son of Bhūpēndravarmān.	....	Sanskrit in archaic characters.	Do.	Do.	Records the royal grant of the village Nāpītavātaka in Kōluvartani (division) to two learned Brāhmanas, viz., Narasimha-Bhatta and his brother Mādhava-Bhatta of the Kāmukāyana-gōtra, well versed in the Bahvricha-Vēda and all the <i>Sāstras</i> , on the occasion of Uttarāyana to secure religious merit for the king and his parents. Published in the Telugu Journal, <i>Bhārati</i> , Vol. XIV, Part 2, pp. 67 ff.

List of copper-plates examined during the year 1940-41.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Chārūkīrti Paṇḍitachāryavarya of the Jaina Matha, Mūḍabidure, Karkala taluk, South Kanara district, through Mr. H. K. Narasimhaswami of this office.	..	....	Śaka 1485, Rudhirōgāṇi, Mēsha [13], Friday.	Kannāḍa	Returned to the owner.	South Indian Inscriptions.	Records an endowment in money made by Sankarasetti alias Brāpanṭara at the request of his sister, Sankaradevi, for the benefit of Chandōgra Pārīśva-Tīrthakara (basti) of Bidure. The grant was made into the hands of the <i>Seṭṭikāras</i> at the command of Abhinava Chārūkīrti-Paṇḍita. Out of this amount lands were purchased. Records also another endowment of 1250 <i>varāhas</i> .
2	Do.	Biḷigi chiefs	Vrappodeya	Śaka 1468, Vīdvāvasu, Kārtika śu. 1; and Parābhava, Prathamā Āśāḍha, śu. 10.	Sanskrit and Kannāḍa in Kannāḍa.	Do.	Do.	Gives the ancestry of the chief for six generations. Records the gift, by the chief, of the income from certain lands in the village Kuḍuginaḃayalu included in the Chikkamāḷige-nādu for worship in the basti called Tribhuvanaśūḍāmaṇi at Bidure. Records also a gift by the chief of a silver cup and of money for the provision of rice-offering to god Chandra-nātha in the (same) basti in the name of Vīramamma, the wife of his uncle Timma-rasa. Refers also to a gift of money for the milk-bath of the deity in the name of Timmappa, son of Ghaṇṭodeya.
3	Do.	..		Śaka 1493, Prājōṇṇapatti, Pūshya, śu. 8, Sunday.	Kannāḍa	Do.	Do.	Records an endowment of land at Marakata in Michāra-māgāne for āhārādāna (feeding) in the basti (at Bidure) by Abbakadevi of the Chautā (family) for the merit of her sister Padumaladevi. Contains the injunction that the chiefs of Puttige should not destroy the charity.
4	Do.	..		Śaka 1554, Āngirasa, Divāḷi.	Do.	Do.	Do.	States that the two sections of Jaina residents living in Peṭṭakēri and Mādalaṅgādikēri at Bidure, who were celebrating the Divāḷi festivals hitherto by mutual fights with sticks, slings, stones and shields, were, by solemn vow, made to give up this violent method as it was against the tenets of their faith and to observe the festival in future by harmless diversions of <i>dīpā-rādhana</i> and other special worship in the Chandra-nātha-basti, at the instance and intercession of their Pontiff, Samanta-

APPENDIX A—*contd.*
List of copper-plates examined during the year 1940-41—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
4a	Chārukīrti Paṇḍitāchāryavarya of the Jaina Matha, Maḍabidure, Karkala taluk, South Kanara district, through Mr. H. K. Narasimhaswami of this office.	Keladi	Veikatappa-Nāyaka	Śaka 1544, Rudhirōḍḡan, Vaiśākha.	Kannāḍa	Returned to the owner.	<i>South Indian Inscriptions.</i>	bhadradeva of the Sena-gana who, with the assistance of his immediate disciples and the ascetics of the four <i>gaṇas</i> and the active sympathy of his friend Dēvaṇṇa, brought pressure upon them by threats of suicide by starvation.
5	Do.	....	Lakshmarparasa, <i>alias</i> Bhārara'sa, of the Kadamba family.	Śaka 1426 (expired) Krōdham, Āsvīja, ba. 5.	Do.	Do.	Do.	Records separately in the same plate the earlier activities of this Samantabhadra who is stated to have visited the king at Ikkeṇi and his local officer Chinnabhaṇḍāra Dēvappa and secured their financial and official assistance for the renovation of the <i>chatyālaya</i> called Tribhuvanatilaka, dedicated to Chandranāthasvāmi at Bidure.
6	Do.	Vijayanagara	Vijaya Sadāsīva Mahārāya, ruling at Vidyānagara.	Śaka 1679, Rākshasa, Mārgaśīra, śu. 1.	Do.	Do.	Do.	States that the chief conceded certain ecclesiastical rights and privileges over some part of his dominions to a disciple of Chārukīrti Paṇḍitāchārya, the high pontiff of the 72 religious <i>saṁsthānas</i> of the Jaiṇas.
7	Do.	....	....	Durmukhi, Vriṣhabha, 15, Sunday.	Do.	Do.	Do.	Records an endowment of certain lands in the village Beppegave in the Sōde province by the chief Immadi Arasappaḍeaya, son of Arasappa-odeya of Sōde, to his teacher Chārukīrti Paṇḍitadeva who bears a number of <i>birudās</i> like <i>Rāya-nāyaguru</i> , etc.
8	Do.	Keladi	Vīrabhadra-Nāyaka, ruling the Maṅgalūru and Bārakūru kingdom.	Śaka 1562, Vikrama, Mārgaśīra, ba. 2, Friday.	Do.	Do.	Do.	Records that Barmananda and his younger brother Kuṅgiya Barmisetti of the <i>Karharadūji</i> agreed to pay into the treasury of the <i>bazadi</i> of Chāṇḍōgra Paṛśvadeva built by Chārukīrti Paṇḍitadeva, 600 <i>gaḍyānas</i> from out of the income of lands in their enjoyment. Also records another endowment of 110 <i>gaḍyānas</i> from the Vīśchika month of the Hevījāmbi year by the same brothers.
								Records an agreement given in the presence of Narasimhadeva who was holding the <i>mudra</i> of Maṅgalūru by Chikkarāya Oḍeaya of Puttige belonging to the Chautia family to Abhinava Chārukīrti Paṇḍitadeva and the several <i>sethis</i> and others of the mercantile guild of Bidure undertaking not to encroach, in future, upon the

civic rights and privileges hitherto enjoyed by the latter and to preserve intact the property of the gods and the priests when the excesses of his subordinates had resulted in their abandoning their homes and settling elsewhere.

- (a) Records an endowment of 200 *kona* for offerings to the 24 Tirthankaras by Chandrakirtideva. This amount was advanced to a certain Vishnu-Kalinvaru (?) who mortgaged some of his lands for the amount received and agreed to pay 16 maunds of rice as interest thereon every year.
- (b) Records a similar agreement entered into with the treasury of the Parsvanatha *basti* at Bidure by Siddhara-pdikodi, who after mortgaging his lands, received 2100 *Vīratya-phana* and agreed to pay as interest thereon 28 *mude* of rice every year. This was to be utilised for providing offerings and worship to the bronze image of the deity in the *basti* set up by Lalitā-devī of Gerasoppe.
- (c) The third record is an agreement by three brothers to pay a fixed sum every year as interest for the amount borrowed by them from the *basti* of Parsvanatha out of the endowments made by Lalitādevī.
- Records a gift of money to reclaim a land at Paduvakodu in Peranjada-nāgare which had been endowed by his ancestors for worship in the *basti* of Chandranātha-svāmi at Mūḍabidure, by Timmanarasa *alias* Achela, as the land had become fallow after sometime and consequently worship in the *basti* had stopped.
- Records the mortgage of his lands for 15 years by Mañisetti of Pejāra to the several *seṭṭikāras* of Bidure for 200 *varālas* of gold received by him from the treasury of the *basti* of Chandōgra Parsvadeva at the instance of (the pontiff) Abhinava-Chārukīrti Paṇḍitadēva.
- Records a gift of land to the *Kallu-basti* of Chandranātha-svāmi at Mūḍabidure by Sītābeḷe-Ballāla of Marōvōḍi-grāma in Kelada-nāgare, a subdivision of Achela-sime. The land was entrusted to a lady by name Chandramati-avva Biyyāni for performing the *Salāksanika-nāhi* (festival) in the *basti*.

(a) Tārana, Vrishabha, 22, Thursday.

(b) Svabhānu, Karkāṭaka, 9, Wednesday.

(c) Nandana, Mēsha, prathamā, Sunday.

Śaka 1671, Śukla, Māgha, ba. 13.

Yuva, Mithuna, 16, Thursday.

Śaka 1643, Plava, Māgha, śu. 10.

List of copper-plates examined during the year 1940-41—contd.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
13	Cuarukirti Panditacharyavarya of the Jaina Matha, Mūḍabidure, Karkala taluk, South Kanara district, through Mr. H. K. Narasimhaswami of this office.	..	....	Śaka 1589, Playaṅga, Kārttika, śu. 5, Friday.	Kannaḍa	Returned to the owner.	South Indian Inscriptions.	Records an endowment of land made into the hands of Lakṣmīśena-Bhatāraka of the Sēna-gaṇa, the family preceptor of the chiefs of Puttige, by Abakadevi Chautaru for the maintenance of a feeding house and worship in it.
14	Lokanathacharya of the same place through Mr. H. K. Narasimhaswami of this office.	..	....	Randri, Mēsha, 15, Sunday.	Do.	Do.	Do.	Seems to record an endowment in money for offerings to the images of Chandranātha and Ananta-Tirthakara by two brothers Gōvindāsraṇa and Rāmāsraṇa of Yēpūru (Yēpū) who pledged their <i>brahmadēya</i> lands for the purpose, redeemable by themselves only after a period of 40 years.
15	Do.	..	....	Śaka 1544, Durmati, Kārttika, śu. 1, Saturday.	Do.	Do.	Do.	Records an endowment in lands for the performance of <i>pañcāhārita</i> and other rites to the image of Sāntīśvara, Yardhanāna and Pañchaparamēśithi by Rāmanātha Arasaru of <i>Kaḍiyara-baḷi</i> in the time of Maḍurakadevi alias Ammāji, the disciple of Lalitakirti Bhatāraka of the Sāntīśvara-chaityālaya of Yēpū.
16	Secretary, Gandhi Museum, Kanna High School, Mangalore.	Keladi	Basavappa-Nāyaka	Śaka 1621, Bahudhāya, Chaitra, śu. 15.	Do.	Do.	Do.	Records an endowment of land by Basavanna, son of Somaśekhara-Nāyaka of Keladi to a <i>maṭha</i> constructed at the village of Mālari Kadageri in Munināda-sime by Anemahal Virama in clearance of a debt owed by the former to the latter.
17	Sri Prasad Ganapa Venkataramana Bhat of Gōkarna, Bombay Presidency, through Mr. P. B. Desai of this office.	Biligi chiefs	Somaśekhara-Nāyaka	Śaka 1608, Kṛōḍha, Chaitra, ba. 12.	Do.	Do.	Do.	Records an endowment of money to be derived annually from several sources, by the chief for the performance of various services to the god Mahābalēśvara of Gōkarna.
18	Subordinate Judge, Guntur	Redḍi	Ana-Vēma Redḍi	Śaka 1300, Kālayukta, Marga[śira], śu. 15, Saturday, lunar eclipse.	Sanskrit and Telugu in Telugu.	Returned to the Sub-Judge.	Do.	Grant of village Pedapalkaluru by the king to Ahobala-Paṇḍita of the Harita-gaṇa as an <i>agrahāra</i> near Maṇḍalagiri on the southern banks of the Kriṣṇā to be shared by him with 8 other Brāhmaṇas as <i>eritti</i> .
19	Sri Chellivāda Venkatakrishna-yya of Puḍeru village, through the Deputy Tahsildar, Sullurpet taluk, Nellore district.	Vijayanagara	Dēvarāya	Śaka 1347 (expressed by chronogram), Viśvāvasu, śu. 12.	Sanskrit in Nāgarī	Returned to the owner.	Do.	Records the grant by the king, of the village Dēvarāyapuram divided into shares among Brāhmaṇas of various <i>gāṇas</i> .

20	The Secretary, Karnataka Historical Research Society, Dharwar.	Do.	Sadāśivarāya	Śaka 1481, Siddhārtha, Aśvayuja, su. 8, Sunday, Uttarāṣādhā.	Kannada in Malayalam.	Returned to the Society.	Do.	Records the grant of land to the village Gadehalli as a <i>brahmana-devasa</i> village to Bhairava Bhatta, son of Kēśava-Bhatta of Murugnakuli by Mādava Hebāruva, son of Viṭhala-Hebāruva, during the administration of Sodeya-rāja by Immadi Arasappodeya for performing worship in the temple of [Narasimhadēva at Mūda-bhūḍure].
21	Do.	Do.	....	Śaka 1559	Tolugu	Do.	Do.	Badly engraved. Seems to record an endowment to the <i>ekāngi-matha</i> at Srīrangam by certain disciples of the <i>matha</i> .
22	Do.	Vijayanagara	Harihara	Śaka 1301, Siddhārtha, Jyēṣṭhā, Tuesday, lunar eclipse.	Sanskrit and Kannada in Nāgari.	Do.	Do.	Records the endowment of 22 villages in Gadag-dēsa for the maintenance of worship in the two temples of Trayambakēśa and Virāṭrāyaṇa at Gadag, made by the king in the presence of god Virūpākṣa on the banks of the Tungabhadra at the instance of his preceptor Kriyāśakti-guru, and the appointment of Sammaṇāchārya, son of Sarvāchārya and grandson of Saṅkhaṇāchārya of the Kāśyapa-gōtra, a resident of Krapura, to supervise the worship in the temples and manage their property.
23	Do.	Do.	Do.	Do.	Sanskrit in Nāgari	Do.	Do.	Connected with copper-plate No. 22 above States that Gadag-dēsa of 66 villages was divided by the king into three parts, one part being set apart as <i>Rājāśa</i> , the second part for the worship of the two gods mentioned above and the third made into an <i>agrahāra</i> to be enjoyed by the scholar Sammaṇāchārya, the accountant of the Gadag-dēsa and other persons of various <i>gōtras</i> and <i>sūtras</i> selected by him. (Text published in J.B.F.R.A.S., Vol. XII, pp. 352 ff.)
24	Diwan Bahadur C. S. Srinivasacharya, Annamalai University, Chidambaram.	Do.	Veakataḍēva (II)	Śaka 1558, Īṣvata, Pushya, su. 15, lunar eclipse.	Sanskrit in Nāgari	Do.	Do.	Records the <i>sarvanāya</i> grant of the village Pennaluru alias Bhuvārāga-samudram in Nadmandalam, a sub-division of Vali-dalambattu-chāvaḍi, in Tirumunē-pāṇḍya-vaṇaḍu by the king as an <i>agrahāra</i> divided into shares among scholars of various <i>gōtras</i> and <i>sūtras</i> .
25	Sri Basanna Gauda Patil, Yarganavi, Saundatti taluk, Belgaum district, through Mr. P. B. Desai of this office.	Chāluka	Hemādī 'ruling from Kalyāṇapura'	Śaka 1102, Saunya	Kannada in Nāgari	Returned to the owner.	Do.	Written in very faulty characters. Seems to record a grant of several plots of land in two villages Shatīyakere (Settigere) and Mādaṅgere in the division Kundi 3000 to a <i>śavanta</i> named Kāteya by the king who was pleased with some exploits of the former.

List of copper-plates examined during the year 1940-41—contd.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
26	Sri Revanappa Battali, Hubli, Dharwar district, through Mr. P. B. Desai of this office.	..	Rukumāṅgadēva-chakravarti 'ruling at Ahichapura'.	Prabhava, Chaitra, śu. 8, Monday.	Marāṭhi Kannaḍa in Nāgarī.	Returned to the owner.	South Indian Inscriptions.	In characters of about the 13th century A.D. The language seems to be a corrupt dialect of Maṭhāṭhi with an admixture of old Kannaḍa. Purports to record a grant of land at Maṇināga-grāma in Kundi 3000 province to twelve <i>gāvaṇḍas</i> of the place by the king, on the occasion of his victorious campaign in the southern region while he was camping on the bank of the Malāpahārī river at Kōjanūr, probably in recognition of some service rendered by them.
27	Sri Gaudappa Gauda Ayyana Gauda, Paṭil, Sattigēri, Saundattī taluk, Belgaum district, through Mr. P. B. Desai of this office.	..	....	Sura San (Hijri) 1084.	Modi script and Marāṭhi language.	Do.	Do.	Records the grant of the <i>mirāsī</i> of the Paṭil to a Gauda named Lakha-Gaud over <i>kasābe</i> Hūlavāḍ on the condition that he should populate it and disband three small settlements subsisting in the neighbourhood.
28	Do.	..	....	....	Kannaḍa (verse)	Do.	Do.	Characters are modern and may be of the 18th century A.D. Seems to record the heroism of a certain Gauda (name not clear) in a battle-field.
29	Do.	..	....	....	Modi script and Marāṭhi language.	Do.	Do.	Seal with Persian writing is engraved on the right margin. The characters are of the 17th century. Seems to be some title-deed.
30	Sri Dharappa Chenna Basappa, Basarkod, Hire-Bāgevādi, Belgaum taluk and district, through Mr. P. B. Desai of this office.	Yādava	Kandharadēva Mahārāja	Śaka 1171, (expired) Saumya, Śrāvana, śu. 12, Thursday.	Sanskrit in Nāgarī	Do.	Do.	Records the confirmation by the king, at the request of his minister Chaudī-ṣeṭṭi, of the grant of a village named Tāmrapuri in Veṇugrama-dēsa to 110 Brāhmanas which had been made by the minister <i>Mahāmāya</i> Malliṣeṭṭi, the father of Chaudīṣeṭṭi, in the presence of god Viṣṇu at Paundarikakṣeṭra, for securing prosperity to the king's dominion.
31	Mrs. Rudravva, wife of the late Basappa-Dalavāyi of Murugod, Saundattī taluk, Belgaum district, through Mr. P. B. Desai of this office.	Kadamba	Permaḍidēva	22nd year of reign, Vibhava, Māgha, Pūrṇimā, Monday.	Do.	Do.	Do.	Records the grant of the village Doddavāda in the Navilugunda-kampana of the Belhva-dēsa to Brāhmanas of various <i>gōtras</i> by the king.
32	Sri Annamalai Mudaliar, Apparamadam, Tiruvappāmalai, North Arcot district, through Mr. V. Venkatasubba Ayyar of this office.	Vijayanagara	Kṛṣṇadēva Mahārāja	Śaka 1413½, Āṅgiras, Makara, śu. 5, Thursday, Uṭṭarādam.	Tamil	Returned to the Mutt.	Do.	Records an endowment of the village Mel-Pālayūr and of 400 <i>poṇ</i> in cash by the king for worship and offerings to the images of Aliyāvindaṅgonda-Vināyaka and Appar Tāmbirān, which had been set up in the Piyanaṭṭamam built by the

33	The Pontiff of the Vēmbattūr Mutt, South car street, Tinnevely, through Mr. G. V. Srinivasa Rao of this office.	Do.	Do.	Returned to the Pontiff.	Do.	Records the endowment of the village Sendottiyēndal in Vaigai-valanādu, a subdivision of Mūvaraśaṅkōttai-śīrmai in two equal shares to the temple of Kailāsanātha at Vēmbattūr in Kulaśekhara-chatur-vēdimangalam in Teṅkarai Vēlvinaḍu and to the Saiva-śikhāmani-maṭha situated in the Tirumadaivilāgam of the temple and presided over at the time by Śaṅkara-Nārayaṇachārya of the Nādhruva-Kāśyapa-gōtra and of the Dakṣiṇa-Golaki-maṭha.
34	Do.	Madura Nāyaka	Virappa-Nāyaka	Saka 1493, Kollam 747, Prajōtpatti, Paṅguni 14, ba. 11 Monday, Sravaṇa.	Do.	Records the grant of the villages Aṅkaituḷam and Kinattāṅḷam in Omanallūr-śīrmai of Teṅkarai-nādu, a subdivision of Teṅ-maṇḍalam, made at the instance of the chief by the nāṭṭavar of Teṅkarai-nādu including those of Singikūḷam for the worship of god Alagiyaśokkanāthasvāmī set up in the Teṅka-maṭha at Tirunelvēli in Kīvēmbu-nādu and for the maintenance of feeding and for other expenses therein. The maṭha is said to have been presided over by Isanaśivachārya, the disciple of Pushpalaka. Śivachārya who was again the disciple of Sarvaśikhāmani Vēmbattūr Mudaliyār Aghōra-Śivachārya of the Nādhruva-Kāśyapa-gōtra.
35	Śrī Nallaganṭha Chenchī Reddī of Dombara-Nandiyāla, Jammalamadugu taluk, Cuddapah district, through Mr. H. K. Narasimhaswami of this office.	Chōla	Punyakumāra 'the lord of Hiranyarāśhṭra'	10th year, Phālguna, Paurṇamāsī.	Sanskrit in early Telugu-Kannada characters. Presented to the Archaeological Department by the owner.	Records a grant of land in the village to four Brāhmanas of Nandigama-grāma and to one Brāhmana in the village of Paṇḍi-kuru-grāma by the king in equal shares.

nāṭṭavar of the 84 vāḷanāḍus outside the temple of Arunādri-īśvara near the main gōpura at the instance of Aliyāvira-danḱoṭṭa-Tambirāṇar and for sacred bath and offerings during one service of the day for the god Arunādri-īśvara and goddess Uṇṇamulāmmāṇ. Further, it records an agreement among these 84 nāṭṭavar to collect certain imposts among themselves on specified occasions for the maintenance of a feeding charity in the maṭha, and the appointment of a person by them to look after the management of the affairs of the maṭha. In the preamble of the inscription reference is made to the construction of the 1000 pillared maṇḍapa by the king within the precincts of the temple at Tiruvannāmalai in the place occupied by the Periyannāḷu-maṭam after paying a compensation of 500 poṇṇ to the latter (Cf. No. 574 of 1902).

APPENDIX A—*contd.*List of copper-plates examined during the year 1940-41—*concl.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
36	Sri Bhimarāḍa, Seshachārḍu, Archake, Mādhavāsvāmin temple, Peddapasupūḍa, Jammālamadugu taluk, Cuddapah district through Mr. H. K. Narasimhaswami of this office.	..	....	Śaka 1685, Pārthiva, Aśhādha, śu. 15.	Telugu	Returned to the owner.	<i>South Indian Inscriptions.</i>	Records a grant of land to a certain Viṇe Krishnamāchārḍu by the Redḍi and Karapam of Kūḷūru for worship of god Añjanēsvāmin of the place. Also refers to an agreement entered into between Viṇe-Krishnama and others on Vaiśākha, śu. 15, in the cyclic year Vikṛiti, but the details of the agreement are lost.
37	Do.	..	....	Śaka 1683, Tārana, Vaiśākha, śu. 15.	....	Do.	Do.	Registers grant of lands as <i>bhātariṭṭimānya</i> by the Redḍis and Karapams of the villages Paidela and Arakavēmūla to Viṇe Krishnamāchārḍu, the <i>archaka</i> of the village Paidela. The first few lines on this plate (lines 1 to 10) seem to be connected with the agreement entered into between Viṇe Krishnama and others referred to above (No. 36) and lines 11 to 57 to another agreement entered into by the same person with certain others on Margaśīra, śu. 12, in the cyclic year Viṛōdhin.
38	Prof. S. V. Venkatesvara, M.A., Gopalepuram, Madras.	Sāluva	Immaḍi Nṛsiṃharāya	Śaka 1414 (expressed by chronogram), Pārthivāvi, Vaiśākha, śu. paurnamāsī.	Sanskrit in Nāgarī	Do.	Do.	Records the grant of the village Māgnagere as an <i>agrakāra</i> under the new name Immaḍi-Sri-Narasimhapuram in the Rodda-nāḍu, a subdivision of Penugunḍa-sthala, by the king, divided into 28 shares among several learned Brāhmanas of various <i>gōtras</i> and <i>sūtras</i> .
39	The Tahsildar, Gurazala, Guntur district through Mr. G. C. Chandra, Archaeological Superintendent, Southern Circle, Madras.	Eastern Chāḷukya.	Jayasimhavalḷabha-Mahārāja (1).	30th year, Āsvayuja, śu. [5], Chandra-vāra, Sravaṇa.	Sanskrit in early Telugu characters.	Acquired for the Indian Museum, Calcutta.	<i>Epigraphia Indica</i>	Records the grant of the village Kōṇeki in Paḷḷi-rashtṛa by Vishnuvardhana-Mahārāja, son of Indravarma-Mahārāja, the younger brother of the ruling king, on the occasion of the lunar eclipse in the month of Māgha. The village was divided into 120 shares and allotted to several Brāhmanas in specified proportion. Refers to a previous donee of part of the village by name Viḍu-Sarmā of Ātukūru, the son of Mahāsena-Sarmā, who is said to have been known as <i>Adyakāla-Varurachi</i> on account of his great scholarship.

List of copper-plates examined during the year 1941-42.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Krishnathevar of Kuppapāpūram, Kadambar Zamindari.	..	....	Śaka 1579, Kollam, 833, Friday, daśamī, Mṛgaśīrṣā.	Tamil	Returned to the owner.	South Indian Inscriptions.	Records the conferment of the title of <i>Velangai-puli</i> and the insignia of a <i>Hanumanakoti</i> (monkey-flag), with the right of collecting certain matrimonial and funeral dues in the neighbouring localities, by the heads of seventy-four families of the goldsmith community, on Nallaperumāl Tēvaṇ for his victory over their opponents.
2	Dr. N. Venkataramanayya, M.A., Ph.D., Madras University, Madras.	Pallava	Sinhavarman Mahārāja	12th year. Jyēsthā, ba. 13.	Sanskrit in Pallava characters.	Do.	<i>Epigraphia Indica</i>	Registers the grant of the village Nedun-garāya in Mundarāshtra, by Yuvamahārāja Vishnugōpavarman, the son of Skandavarman, the grandson of Viravarman and the great-grandson of Skandavarman of the Bhāradvāja-gōtra, to the three donees Doḍḍivāmin, Kanna-svāmin and Nandisvāmin, of whom the first is given half the share, the second two-thirds of the remaining half, and the third the rest of the village which was converted into a <i>Sāraṅka, rāma</i> (asylum) and was exempted from the 18 kinds of impositions (?), the <i>dēvabhōga</i> lands in it being set apart. These exemptions were ordered to be maintained by the state officers such as the <i>ayuktakas, naigogikas, rājavalabhas</i> etc. (Edited in the Telugu Journal, <i>Bhārati</i> Vol. XVIII part I, pp. 699 ff.)
3	Rao Bahadur S. T. Srinivasagopalacharya, Advocate, Vepery, Madras.	..	Narapatirāya Chakravarti.	Virōdhi Śrāvāṇa, śu. 5, Sankramāṇa, Monday.	Kannada	Do.	South Indian Inscriptions.	Records the purchase of the village Heb-bata by Nariya of that place, for which transaction Chōla-Barcha advanced the money at a specified interest and Gururāja and Gaiga-Perma stood as witnesses. The engraver of the record was Rāyēndra-chōlāchāri. In characters of about the 13th century A.D.
4	Dr. N. Venkataramanayya, M. A., Ph.D., Madras University, Madras.	Gajapati	Pratāpa Hanvira	Śaka 1383, Vṛiṣha, Bhādrapada, śu. 1, Friday.	Sanskrit and Telugu in Telugu.	Do.	Do.	Registers the grant of the village Chiru-vrōlu together with Melamirrus situated on the bank of the Krishnā, as a <i>oortaman-ya-agrahāra</i> to several Brāhmanas of various <i>gotras</i> by the king, renaming the village Pratāpa-Hanvirakumāra-pura, after his own name.
	Do.	..	....	....	Urīya	Do.	Do.	...

APPENDIX A—*concl'd.*
List of copper-plates examined during the year 1941-42—*concl'd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	Sri Venkata Reddi, Branch Post Master, Nossam, Koilkunila taluk, Kurnool district, through Sri. M. S. Sarma, Guntur.	Western Chālukya.	Vijayāditya	Śaka 622, Vaiśākha, Paurṇamāsī, 4th regnal year.	Sanskrit in early characters.	Returned to the owner.	<i>Epigraphia Indica.</i>	Registers the grant of the village Yūkrōmbe to the rest of Vinchivichēdu and situated in Peṭṭekkal-vishaya by the king from his victorious camping place [Pōṭṭalīkā-nagara in Bāvihāra-vishaya to Māra-Sarman of the Vatsa-gōtra who was well versed in the Vēdas, etc., as <i>ekabhōga</i> and free from all impositions.
7	Rao Bahadur, S. T. Srinivasagopalacharya, Advocate, Madras.	Vijayanagara	Krishṇadēvarāya	Śaka 1435, Āṅgīrasa, Māgha, Makara-sankramana, Krishṇapaksha, Monday.	Sanskrit in Nāgarī	Do.	<i>South Indian Inscriptions.</i>	Registers the gift of the village Harakunṭa <i>alias</i> Krishṇarāyasamudra in Kōḷḷa-mahārāja as <i>sarvamāya</i> and <i>ekabhōga</i> to the Brāhṃana Varadarāja who belonged to the Kaundinya-gōtra and Āpastamba-sūtra, who was well versed in the Vēdas, Vēdāṅgas, Śāstras and Ālankāras and who adorned, like the moon, the sea (i.e., the family) of Kāśava. The gift was made in the presence of god Virūpāksha on the bank of the Tungabhadra.
8	Do.	Do.	....	....	Do.	Do.	Do.	The set of plates is incomplete. The preserved portion which consists of the first and the last plates of the set gives the genealogy of the dynasty as in other records commencing with the moon and as far as Narasa of the Tuluva dynasty. The portion delineating the boundaries of the gift village mentions its name as Kālāvaṅgaṇṇāḍi <i>alias</i> Basavāpuram.
9	Pūjāri Appayya of Sōmaghatta, Hindupur taluk, Anantapur district.	..	....	Śaka 1413, Bahudhānya, Kārtika, śu. 15, Wednesday.	Telugu	Do.	Do.	Records that Pedda Hobala Reddi, administering the six <i>samutis</i> under Mahanāḍēśvara Mahārāja Sri Munnā Krishṇarājāvala, vāru ruling from Penugonda-paṭṭana, having undertaken to go on a pilgrimage to Abhōtila to fulfil a vow made by his forefathers, was instructed by the god, in a dream, to construct a temple for him at Sāṇḍiḷya-lshētra near Sōmaghatta, where-in he (the god) would appear as Madhugiri Lakshmi-Narasimha, and that having secured the temple accordingly he secured the village Kanirāḷapalle in the Gōraṇṭla-samutu to the god as <i>rāyadatti</i> from the king and also arranged for endowments for an <i>archaka</i> to conduct worship of the god.

List of copper-plates examined during the year 1942-43.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Mr. Periyasami Iyer of Tārā-maṅgalam, through the Tahsildar of Omalur, Salem district.	Mysore chiefs	Immaḍi Virarāja-Uḍaiyar ruling from Maisūr.	Śaka 1698, Kali 4876, Manmatha, Dakṣiṇāyana, Varṣa-itu, Śrāvana, Śu. 5, Friday, Pushya.	Tamil	..	South Indian Inscriptions.	Records a grant of land by different persons for worship of God Somaśvara at Vana-vāsi included in the Kāvēripuram-sīmai of Vañji-nādu. Also records a subsequent endowment of land to the same temple in the next year, Durmukhi, by different officials. Same as C. P. No. 195 of Sewell's List.
2	Śiva temple at Sarugani, (Paramagudi taluk), through the Revenue Divisional officer, Dēvakōṭṭah, Ramnad district.	Sētupati chiefs	Kumāra Mattu Vijaya Raghunātha Sētupati.	Yuva, Ādi 26.	Do.	..	..	Records a gift of land besides authorising a levy of 2 <i>paḍi</i> of paddy per family, for the upkeep of a <i>matha</i> and a tank, evidently at Sivaganga. The Sētupati chief is introduced with a number of high-sounding titles.
3	The Deputy Tahsildar, Rādha-puram, Tinnevely district.	..	....	Śaka 1703, Kollam 956, Pava, Āni 13, Śu. 2, Saturday, Pumarvasu.	Do.	..	..	Records the levy of a small duty on every new shop opened in the Vijavāpati-sīmai for conducting a service in the temple of Varaguna-Pāṇḍēvara at Rājarājapuram in Murattā-nādu included within the trading jurisdiction of Kalakkādu, by Tānappa-Mudaliyar Kāntimatinātha Pīlḷai, the <i>āyam-adhikāri</i> of the southern region (<i>Dakṣiṇa-sīmai</i>), for the merit of <i>Dalarāy</i> Tirumalaiyappa Mudaliyar and others.
4	Do.	Travancore chiefs.	Venrumankonda Bhūtalavira Ravivarna of Jayatunga-nādu.	Kollam 715, Chittirai 5, ba. 10, Thursday, Tiruvōnam.	Do.	..	South Indian Inscriptions.	Records an order of the king issued from his camp at Pangudi, granting lands for conducting the service called <i>Rambarmasandī</i> instituted evidently after the name of the king in the temple of Varagunē-varamudaiya-Nayanār and his consort Kalyānasundara-Nachchiyar at Pūṣāngudi <i>alias</i> Rājarājapuram in Murattā-nādu. Also states that this is a copy of a stone record engraved on the east side of the central shrine of the Śiva temple at Rādihāpuram (No. 356 of 1930).
5	Trustee, Vishnu temple, Vellarivallī, through the Tahsildar, Tiruchchengode, Salem district.	..	....	Manmatha, Āvani 1	Tamil (modern)	..	Do.	Records gift of land by Kangireddi Pōttureddi and Nañjayan, the agents of Lakṣmī-kāntayyarājāyaṅgan, for conducting worship daily to god Kāñchi-Varadarāyaṇ-Perumēl.

APPENDIX A—concl'd.

List of copper-plates examined during the year 1942-43—concl'd

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of original.	Where to be published.	Remarks.
6	Dr. N. Venkataramanayya, University of Madras, Madras.	Eastern Chālukya.	Rajaraja I . . .	....	Sanskrit and Telugu	Returned to the owner.	<i>Epigraphia Indica</i>	Records grant of land in the village of Maṇḍa in Guddavādi-vishaya by the king to Ankaya <i>alias</i> Samastabhuvāṇaśraya Brahmanahārāja, son of Rāmadēva and grandson of Sivakumārabhāṭṭa of the Bhāradvāja-gotra and Apastamba-sūtra. The land granted is stated to have been measured by the rod called <i>Mamudāḍi-Bhimakōla</i> . Published in <i>Bharati</i> , Vol. XX, pt. 2, pp. 177-193.
7	Śiva temple at Śivagaṅga, Ramnad, through the Revenue Divisional Officer, Devakottai.	Sētipati	Vijayaraghunātha Sētipati.	Śaka 1673, Prajōt-patti, Uttarāyāṇa, Māgha, ba. 13, Śrivaṇa, Śivarātri.	Tamil . . .	..	<i>South Indian Inscriptions.</i>	Records the construction of the Śiva temple on the east bank of the tank at Chaturvēdimangalam <i>alias</i> Śivagaṅgai and the consecration of the god and goddess therein under the name of Saśivarna Išvaraśvāmi and Periyāṇāki Amman and the endowment of land for their worship by prince Mudduvaḍuganātha-Periya-udaiyārtēvar. The king, among other <i>virūdas</i> , bears the title Araṣu-nīlayittā Saśivarna-ttēvar.
8	Do.	Do.	Muddu Vaḍuganātha Periya Udayartēvar, son of Araṣu-nīlayittā Vijaya-Raghunātha Saśivarna-p-Periya Udayār.	Śaka 1674, Āgiras, Atpāśi 5, Tuesday, su. 10, Vijaya-daśami, Avittam.	Do.	..	Do.	Records the grant of a fresh deed in place of the old one said to have been lost, by members of the Kammala community of Sivagaṅga, assembled in the temple of Saśivarna-Iśvara on the bank of the tank in their village agreeing to pay a small levy to meet some of the requirements of the temple.
9	Senior Ināmdār of Kumārapālayam agraḥaram, through the Tahsildar of Tiruchchengode.	Mysore chiefs	Krishnarāja Oḍeva .	Śaka 1682, Vikrama, Viśakha, su. 3.	Kannada	..	Do.	Registers sale of the village Tagudappāḍi with its 14 hamlets included in the <i>hōbbāḷi</i> of Saṅkhaḡiri to four Brāhmaṇas for 50,000 <i>Rājagōpāla-varāhas</i> .
10	Trustee, Śembonāthasvāmin temple, Āṇḍānkōvil, Papanassam taluk, Tanjore district.	..	Muttu Vijaya Raghunātha Periya-Udayarttēvar 'the ruler of Sivagaṅgai-rājya'.	Śaka 1711, Kali 4890, Śauma, Paṅgūni 15, su. 10, Thursday, Pūṣam.	Tamil . . .	Returned to the owner.	Do.	Records gift of the village Mṇāppūr in the Sakkai taluk of the Sivagaṅga division by Attavaṇai Māyāṇḍiṇi-Pillai for worship in the temple of Śembonāthasvāmin at Tepputtūr <i>alias</i> Āṇḍānkōvil in the Chōḷa country.

List of stone inscriptions copied during the year 1939-40.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CUDDAPAH DISTRICT.						
SIDDHAVANTAM TALUK.						
1	Atluru.—Two fragments of a slab lying near the Gangamma temple.	Kakatiya	[Rajradēva-Mahārāja, 'lord of Anukondapura.'	Saka 1190, [Pra]bhava, Phalguna, śu. 15, Thursday.	Telugu	Fragmentary. Registers certain grants of money-income made for the worship of the god, probably at Jyōti by a subordinate (name lost) of the king, of whose titles <i>Maṇḍāṭaka-brahmarākṣasa</i> and <i>Jagaddaṭa-Gaṇapendāra</i> are preserved.
2	Slab lying in a field about a furlong to the east of the Gangamma temple.	Vijayanagara	Sadāsivarāyadēva-Mahārāja	Saka 1464, Parābhava (wrong), Aśāḍha, ba. 14.	Do.	Registers the grant of several taxes such as <i>Kaṭṭapannu</i> (?) <i>Kēvile</i> , <i>Velikūḍam</i> and <i>Dommaripannu</i> to the barher, Kōṇḍōju of Atluru, by Mādrija Rāmārājyadeva-Mahārāja at the instance of Rāmārāja and with the permission of the king.
3	Brāhmanapalle.—Slab set up in the tank-bed to the north of Gaṭṭupalle.	Kāyastha	Ambadēva-Mahārāja	Saka 1212, Vikrīta, Bhādrapada, śu. 5, Thursday.	Do.	Damaged. Records the construction of the tank at Rāvulakolani, the demarcation of its boundaries and gift of some land (?) by <i>Mahāpradhāni</i> Gōḍerāya Gangdēvayangaru.
4	Chelamāredipalle.—Slab set up near the well on the way to Ponnavōlu.	....	....	....	Do.	Characters are of the 17th century A.D. Registers a grant of land as <i>battagita</i> (<i>bhattavitti</i>)- <i>mānyam</i> made by the <i>sthānikas</i> of the Ishtakāmiśvara and Bhairavēśvara temples to Kāmarusu Timmayangaru for having constructed a tank and channels at Ponnavōlu.
5	Chenḍuvāyi.—Slab in a field (Survey No. 50) near the <i>śātra</i> .	Kakatiya	Pratāparudra	Saka 1241, [Si]ddhārthin, Śrāvapa, śu. 15, Wednesday.	Do.	States that while <i>Mahāpradhāni</i> Jūtīaya-Lenka was ruling over Pottapi, Sakhalī and Mulkināṇḍu, his younger brother Rudraya-Lenka, who was staying at Kaḍapa in Mulkināṇḍu, having taken a sacred bath on the day of the lunar eclipse, granted for the merit of the king, the several incomes such as the <i>rācha-śrōtriyaṃ</i> , the <i>ariḡoru-pannu</i> , <i>kāṅka</i> , etc., in the village Chenḍuvāyi, situated in Sakhalī-bhūmi, for the midday offerings of the god Siddhanātha.
6	Slab set up near the temple of Ellamma.	....	....	Saka 1694, Nandana, Chaitra, śu. 15.	Do.	Registers grants of land made by the <i>Roddi</i> and <i>Karṇam</i> of the village to Ellamma, the village goddess situated on the bank of the Pinakini and the god Mallēśvara of Kūrmagiri.
7	Step leading into the well called 'Peddabhāvi.'	....	....	....	Do. (archaic)	In characters of about the 8th century A.D. Mentions a certain Bōḍarāṇḍi and seems to refer to some writing executed by Bārāṇḍu in accordance with the former's wish (?).
8	Chittāvapalle (hamlet of Malinēnipattam).—Broken slab lying near the ruined temple of Śiva to the east of the village.	....	....	Saka 1172, Sādharāna, Pushya, Ardhodaya.	Telugu	Damaged and fragmentary. Registers certain grants of land made by <i>Mahāsāmanṭa</i> Kātama-Nāyaka, and his brother, for the merit of their overlord.
9-12	Donḡalasāni (hamlet of Kuruguntapalle).—Slab set up by the side of the image of Añjanēya.	Telugu-Chōḍa	Nallasiddharasa-Dēvachōḍa-Mahārāja.	Saka 1081, Pramādi, Māḡha, śu. 15, Ardhodaya.	Kannaḍa	Records that Nallasiddharasa (Nallasiddharasa) ruling at Nellurupātana, having started out on a campaign of victory, his subordinates <i>Mahāpradhāni</i> , <i>Sandhivigrahi</i> Rēvana-Heggade and his brother Pōṭana-Heggade encountered.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> SIDDHAVATTAM TALUK— <i>contd.</i>					
13	Slab lying in front of the Āṇjanēya temple	Telugu-Chōḍa	Vaṁkeya-Chōḍa Mahārāja . . .	[4]1st regnal year (in words), (Chaitra), [śu.] daśami, Sunday.	Telugu (archaic)	Malidēva and Sōmēśvaradēva, the chiefs of Pottapiḍāsa, at Dongalasani and that the former, i.e., Rēvaṇa-Heggade having routed Malidēva and killed Sōmēśvaradēva along with twelve other chiefs and a thousand men, dispersed several others and lost his life in the battle field. His brother Pōṭana-Heggade, along with others, having reported the success of the fight to his overlord Nallachiddarasa, installed perpetual lamps at the <i>maḥāśānas</i> of Mallikārjuna, Tripurāntaka, Siddhavarata, Apampura and Mahēśvara for the merit of his brother and himself. Also records the <i>pratiśhṭhā</i> of a Vishnu image at the frontier of Pedanāḍu and the endowment of 10 <i>virittis</i> of land made to it by Kāvana-Heggade, son of Rēvaṇa-Heggade, for the merit of his parents Rēvaṇa and Dāraṁbikē. The Telugu (in Telugu and Nāgarī characters) and Tamil versions of the same inscription are written in order after the above. The Tamil version, besides mentioning the above details, adds that Sōmēśvara and Malidēva were the sons of Vimalāditya and that the inscription was engraved in the time of Kulōttuṅgaḍēva.
14	Back of the slab containing the image of Āṇjanēya.	Vijayanagara . . .	Dēvarāya-Mahārāja . . .	Hēvajāmbi . . .	Telugu . . .	Commences with the <i>prāśasti</i> 'Svasti charana-sarōruha', etc.; registers grants of land made by the king, who bears the titles <i>Tenkanāḍīya</i> , <i>Konarava-Bhāna</i> and <i>Puvigillādāma</i> , to the goddess Kuruva-Bhāṇi. The characters belong to about the 9-10th century A.D.
15	Gāṇalalle (hamlet of Rāvulakollu)— A <i>gantra</i> stone in the village.	....	....	....	Do. . . .	Seems to register a remission of some tolls in favour of a certain individual (name lost).
16	Gāṅgapērūru—Fragment of a slab lying in a field near a well to the west of the village.	Telugu-Chōḍa	Tirukkālattidēva, son of Manmasiddharasa.	....	Tamil . . .	A <i>gantra</i> stone with some incantations in modern characters.
17	Fragment of a stone lying in the old village site (now removed and kept in the Siva temple).	....	....	....	Prakrit in Brāhmī . . .	Fragmentary. Refers to a <i>digvijaya</i> of the king and his victory over Pṛithivīśvara.
18	Two broken slabs lying in Survey No. 186	Vijayanagara . . .	....	....	Telugu . . .	Mentions a certain Sivadāsa as the (spiritual) son (pupil ?) of a certain āchariya and refers to a 'Chhaya-khabha'. The characters belong to about the 3rd—4th century A.D.

The beginning of the inscription on one slab is lost. It registers a gift of taxes collected at the Li gāla-tirtha by the *Beddis* and *Koravas* of Gaṅgapērūru to the goddess Vṛta-Bhāṇi of the village. The goddess Gana-Kalidēvi of Mān-

19	Slab set up in Survey No. 136 near the image of Virabhadra.	Do. . . .	Sadāśivadēva-Mahārāja	Śaka 1481, Siddhārthin, Aśvādha, śu. 12, Friday.	Do. . . .	Damaged. Registers a gift of land made by Nāgajayyadēva-Mahārāja under the orders of the king, in the village Gaṅgaperūru, situated in the Siddhavatam-sima in Udayagiri-rājya which was a <i>nāyanarka</i> , probably of the donor, for worship of god Raghunāyākulu of Oṭṭimittā.
20	Slab set up near the image of Virabhadra	Chōla . . . .	....	....	Telugu (archaic)	Fragment. Refers to the son of Chōla-Mahārāja.
21	Pedestal of the Virabhadra image . . . .	....	....	....	Telugu	Reads 'Viripilemka Gōparāju rakshimpu'. The characters belong to about the 15th century A.D.
22	A tomb-stone in the tamarind grove to the north of the village.	....	....	1816, 5th July	English	Records the death of Edward Wrangham Shippey, aged 25 years.
23	Gunḍamaḍa—Slab set up in the Mukti-kōṭivarasvāmin temple.	....	....	Śaka 1457, Manmatha, Chaitra śu. 15.	Telugu	Damaged. Registers gift of land made by Nainārāyya, the <i>Kāryakārta</i> of Mahāmaṇḍalēśvara Saṅkārāja China-Tiru malayadēva-Mahārāja to god [Muktikōṭ] tīsvarasvāmin of Kalikiri in the Siddhavatam-sima, for daily worship.
24	Another slab set up in the same place . . . .	....	....	....	Do. (archaic)	Contains only a few letters in characters of about the 8th century A.D.
25	Slab set up in front of the image of Āṇjanēya in the tank-bed to the north-east of the village.	[Vijayanagara]	....	Śaka 146[6]	Telugu	Highly damaged. Seems to register gift of taxes made by Mārāju.... rājyayadēva-Mahārāja at Jonnavaram, probably to the local temple. To the north of the same village is a broken slab lying in the 'nilitōṭṭi' containing a damaged inscription in which only a few letters in Telugu and Tamil are alone legible.
26	Jōti.—Stone built into the wall near the steps leading to the river.	....	....	....	Do. . . .	States that the <i>ālera</i> (steps?) was built by Rāyasam Koṇḍamarasayya.
27	Kamalakūru.—Slab near the forest boundary, 3 miles to the east of the village.	....	....	....	Do. . . .	States that the inscribed stone demarcating the boundary between Maḍupūru and Nārāyanarājupēṭa was set up by Gōgūlapalle Gura(r)ppayya.
28	Slab set up in a rice field, 4 furlongs to the east of the village.	Chōla . . . .	....	....	Do. (archaic)	Damaged and worn out. Mentions Chōla-Mahārāju and Puṇyakomāra.
29	Koṇḍūru.—Two fragments of a slab lying near the foot-path, east of the village.	....	....	....	Telugu	Fragmentary. Seems to refer to an enquiry into the revenue taxation in the time of Bahadūr Sultānu Moga[lāyi]vāru
30	Two other fragments in the same place . . . .	....	....	....	Do. . . .	This also refers to the regime of Bahadūr Sultān Muga[lāyi]vāru and seems to refer to a similar transaction.
31	Kōṭapāḍu.—Slab in the Āvulanāla, 1½ miles to the west of the village.	....	....	Śaka 1530 (wrong), Paridhāvin, Magha, śu. 1.	Do. . . .	States that Kōṭapāṭi Basi-Redi, China-Māchu Māchi-Reddi, Karaṇam Virappa and China-Rāmanna conducted a <i>parsha</i> for the cattle belonging to Rāvivāru, had the cows and bulls sculptured (on slabs) and endowed lands at Kōṭepāḍu in the name of Ellappa, probably for having carved the sculptures.

APPENDIX B—*cont'd.*List of stone inscriptions copied during the year 1939-40—*cont'd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>cont'd.</i> SIDDHAVATTAM TALUK— <i>cont'd.</i> Kōtapādu — <i>cont'd.</i>					
32	Sculptured slab in the same place . . .	....	....	Paridhavin Māgha, śu. [5].	Telugu . . .	Seems to record that Paleti Buechana was the artisan who had the sculptures of the 150 cows carved.
33	Māchupalle.—Slab set up near a well called Guruvi Reḍḍi-bhāvi near the ruined temple of Śiva.	....	Trailōkyamalla Sōmidēva-Mahārāja	Śaka [1178, Rākshasa, Karkataka, śu. Paurṇamāsī, Tuesday, Tiruvōṇam.	Tamil . . .	Records the grant of the village Māsuruppalli near the southern gateway of Sripavata by Gaṇaiyāsābhanyār, the chief of Valtur in Mutli-valanādu, to a certain Kālādi Vāsudēva-Nāyakar of Malai-māḍalam, who in turn endowed some lands therein for early morning service in the temple of Siddavadam-udaiyā-Nāyanār and for feeding <i>Sangāis</i> and <i>Brāhmaṇas</i> coming from Malai-māḍalam.
34	Mādapūru.—Slab lying near the image of Mādhavarāya on the hill to the west of the village.	....	....	Śaka 1451, Virōdhin, Kārttika, śu. 1[5].	Telugu . . .	Damaged and worn out. Records a gift of land at Mādapūru made by Pōtināyani Nāgamanāyaningāru to Mādhavarāyan, the <i>Karṇam</i> of the village, probably for the worship of god [Tru]veigalanātha. The village Mādupūru is stated to have been included in the Udayagiri-durga and to have been given to the donor by Ayyaparusu-Nāyamkulu, son of Rāyasam Timmarusu.
35	Maddulētigadda (hamlet of Kurugun-tapalle)—Slab lying on the hillock west of the tank.	Telugu-Chōḍa	Tirukṣēti-dēva-Chōḍa-Mahārāja 'ruling at Kañchipuram .	Śaka 1153, Nandana	Do. . . .	Mutilated. Registers grants of land made into the hands of Sigabala and [Vi]jñāmbi probably for the worship of god Sri Rāmadēva and for paying certain wages and maintaining some evening lamps, etc. The donor's name is lost.
36	Maddūru.—Slab set up in front of the Namaśśivāya-matham.	Vijayanagara .	Achytadēva-Mahārāya . . .	Śaka, 1454, Khara, Chaitra, śu. 15, lunar eclipse.	Do. . . .	Registers a gift of the taxes, realised at Maddūru on several items such as cattle, weights, etc. by the tax officer (<i>Samka-maniyagāndu</i>) Paparāju-Kondaya for worship of the gods Ishtakāmēśvara and Bhairavēśvara of Siddhavatam.
37	Another broken slab in the same place .	....	....	....	Do. . . .	Registers the gift of certain lands (?) to the temples of Ishtakāmēśvara and Bhairavēśvara and to a certain Māda-Lachi, daughter of Mahāsani, the <i>dēvarāḍiḍḍu</i> of the temple.
38	Malinēnipatnam.—Slab set up in a field about a mile to the south of the village, near the river Pennā.	....	....	Manmatha, Māgha, ba. 14.	Do. . . .	Registers a gift of land in Malināyanipatnam situated in Segali, made by Nāgarasayya, the <i>Kāyākarṭta</i> of Rāmābhatlayya, to a certain Viśarāju on one daily offering to god Kumārasvāmin and (?) Siddhēśvara at Siddhavatam for the merit of Rāmābhatlayya.
39	Slab near the image of Perumāḷ in the threshing ground, front side.	Vijayanagara .	Sadāśivadēva-Mahārāya . . .	Śaka 1476, Rākshasa, Kārttika, [śu.] 11.	Do. . . .	Damaged. Seems to register some gift, probably of land, to god Chemakēśavamūrti. The details regarding the donee are lost.

40	Same slab, back side	....	....	Saka 156[6], Svabhānu, Pushya, [ba. 30].	Do.	Damaged and worn out. Seems to register some gifts to god Kēśava-Perumāḷ. The details of the gift are lost.
41	Martapampalle.—Three hero-stones set up near the 'Viralakuntā' to the north of the railway line and by the side of the Maulāli Mosque.	....	....	....	Tamil	In characters of about the 13th century A.D. Much damaged. A slab nearby contains a damaged inscription in characters of about the 11th century and seems to record a gift of land for a lamp in a Vishnu temple (name lost).
42	A fourth hero-stone in the same place	....	....	....	Telugu	The inscription reads 'Ayiri Setti Virapa'. The characters belong to about the 16th century A.D.
43	Karavakātipalle (hamlet of Ontimitta).—Slab set up near the Avulamāla on the eastern boundary of the village.	....	....	....	Do.	The slab bears the figure of a bull with trappings and of three men in a worshipping pose. Below these is the label which reads <i>Śintāpuru śrīyēddu</i> .
44	Another slab set up in the same place	....	....	....	Do.	Records the several births and transmigrations of a certain (cow) Andanāla Komaramma which lastly flourished in the house of Veyyāṭula Māchi-Reddī of Chemūrū-Gūḍūrū. States also that the heroine, Nimatyamma, the daughter of Māchi-Reddī, took her (final) stand to the north of the Rāmasvāmin temple at Ontimitta.
45	Obalam.—Slab set up in front of the Mal-lamkondēśvaraśvāmin temple on the hill.	Vijayanagara	(Dē)varāya-[Mahārāja	Saka 1[360], Kāla-[yukt], Jyēsthā, .....5.	Do.	Seriously damaged.
46	Slab set up in front of the same temple	....	....	Sarvadhārīn, Chaitra, śu. 10.	Do.	States that the temple was built by Rāmi-Reddī, son of Koṇḍa-Reddī and that the steps (leading up to the hill) were constructed by Vupurātūrī Pōti-Reddī and Yallayya.
47	Ontimitta.—On the base of the main <i>gōpura</i> , west side, proper right of entrance.	....	....	Saka 1780, Śubhākṛit (wrong).	Do.	Registers a gift of ten rupees per annum, made by Pedā-Narasayya and Pina-Narasayya, sons of Narasayya for burning lamps in front of god Rāmasvāmin.
48	Pattapurāyi.—Two pieces of a broken slab lying on the river bank to the north-east of the village.	....	....	....	Do.	Portions lost. Registers some gifts as <i>Usava (Uśava)-mānya</i> by a subordinate, name lost, for the prosperity of the chiefs [Am]badēva-Mahārāja and Jannayadēva-Mahārāja.
49	Another broken slab in the same place	Telugu-Chōḍa	Tirukāṭiḍēva-Chōḍa-Mahārāja	Vibhava, Chaitra, śu. 8, Thursday.	Do.	Registers a gift of land made by a certain Bhimi-Nāhīdu and another to Kanṭha-Jiyya for the worship of god Rāmesvārādēva].
50	Penna-Pērūru.—Slab lying in Survey No. 118, close to the river bank.	....	....	....	Do.	Seems to register a gift of <i>pannasa</i> in the reign of some chief name lost. The characters belong to about the 8th century A.D. Refers to Siddhavatāmbu.
51	An image in the ruined temple called Bhairavuni-tippa on the river bank.	....	....	Sādhānana, Bhādrapada, ba. 1[2], Wednesday.	Do.	Incomplete. Mentions a certain Vaḍḍipāṭi-Singarāju, his wife Akkasāni and their sons Timarāju and Yaramarāju. Mentions also Kottaballe-kōṭa in Yēruva. The purport of the inscription is not clear. The characters belong to about the 14th century A.D.
52	Ponnavōlu.—Slab set up in the shrine near the Gaṅgama temple.	....	....	....	Do.	States that Kāmarasu Timmayya constructed a tank and dug channels to it at Ponnavōlu and endowed some lands to the temples of Ishtakāmēśvara and Bhairavēśvara.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> SIDDHAVATTAM TALUK— <i>contd.</i>					
53	Rāchāvanētā (hamlet of Chintarājūpalle).—Slab set up on the tank bund.	....	....	Saka 1710, Saumya, Māgha, ba. 5, Friday, Hastā.	Telugu	States that Appalreddi-Gangireddi, Pedā-Pōlreddi, Vengalreddi and Chinnā-Pōlreddi, sons of Kaluvāyi Buchchi-Rāmi-reddi Nārāyaṇamma, having decided to construct a tank across the Tummalayeru at Rāchāyapalle, Aduri Pāpīreddi, and the Reddis and Sambatūri Rāmachandrudu and others, the <i>Karāṇams</i> of the village obtained permission of the government (<i>diwānāwārū</i>), constructed the tank, established an <i>aprahāra</i> on śu. 15 in Māgha in the year Ananda, on the occasion of a lunar eclipse, and settled in it Brāhmaṇas of the three sects granting them 10 <i>virittis</i> of land. Also gives details of the taxes levied on lands cultivated under the tank, the <i>mānyas</i> given to the <i>bōyas</i> who constructed the tank and to the others who were entrusted with its upkeep.
54	Rāchupalle (hamlet of Rāchagudi-palle).—Slab lying in the Mitta Chēnu to the east of the village.	....	....	Prabhava, Jyēshtha, śu. 3.	Do.	States that the pillar was erected by Prōlōju, onsof Kāśe Bōgōju on behalf of a certain Yiruga Mahārāju. The alphabet is of about the 14th century A.D.
55	Siddhavattam.—Slab set up at the entrance into the Jumma Masjid.	Vijayanagara.	 pratāpadēva	Saka [13]51, Pramā-dhi (wrong), Māgha, śu. 1[3].	Do.	Seriously damaged. Seems to register a gift of land.
56	Slab lying in front of the ruined temple of Śiva in the fort.	....	....	Saka 1607, Krōdhin, Phālguna, śu. 15.	Do.	Records the obeisance of Gaṅgi-Reddi and others to god Siddhēśvara and the goddess Kāmākshamma.
57	Wall of the Jāmi Masjid	Mughal	 Aurangzeb	1113-H (1701 A. D.)	Persian verse in <i>Thuluth</i> .	The mosque was built by Sayyid Muhammad in 1113-H during the reign of Aurangzeb. Sayyid Muhammad also laid out a garden around the mosque. This and the following four inscriptions were kindly deciphered and translated by Mr. G. Yazdani, the Government Epigraphist for Moslem Inscriptions.
58	Lintel of the main entrance of the same Masjid.	Do.	....	1186-H (1772 A.D.)	Arabic and Persian script. <i>Thuluth</i> and Nasta'liq.	An epitaph from the tomb of some saint, containing the Islamic creed and the chronogram of his death, in Persian verse.
59	Three tomb-stones in the burial ground attached to the same Masjid.	Do.	....	1152-H (1739 A.D.)	Persian verse in <i>Thuluth</i> .	(1) The inscription records the death of one Asghar'Ali in 1152-H.
				1112-H (1700 A.D.)		(2) Gives the chronogram of the death of one Quādir.
				1114-H (1702 A.D.)		(3) Records the death of a lady, called Nargis, in 1114-H.
60	Wall of the Chowk Masjid	Do.	....	1181-H (1767 A.D.)	Do	Records the building of a mosque in 1181-H.

62	Tūḍūru.—Pillar set up near the temple of Ellamma.	Telugu-Chōḍu	•	Bijidēva-Chōḍa-Mahārāja	•	{Saka 999, Nala], ba. 15, Thursday.	Telugu	Commences with the <i>prastāśi</i> , 'Charana-sarōruha', etc. Registers the gift of the village Bijāvuram in Sakali-dēśa, free of all taxes, by the king to the teacher Uttamaśiva-gurudēva.
63	Slab set up outside the compound of the same temple.	....	....	....	....	Prājāpati, .. śu. 15.	Do. . . .	In modern characters. Registers grants of land made by some private individuals to the goddess Kalidēvamma.
64	Varikunṭa.—Slab set up in front of the Gangamma temple.	Vijayanagara	•	Sadāśivadēva-Mahārāja	•	Saka 114167, Parābhava, Āśhādha, ba. 12.	Do. . . .	Registers the remission of several taxes such as <i>kāṇika</i> , <i>veḥi</i> , <i>domaripanni</i> , etc., on the barbers of Varikunṭa by Maḍarāju Nāgarājayadēva-Mahārāja at the instance of Rāmārāja and under the orders of the king.
65	Slab lying in the compound of the Siva temple.	Kāyastha	•	Tipurānīdēva, son of Ambadēva-Mahārāja.	•	Saka 1298, Krōdhin, Chaitra, śu. 7, Thursday.	Do. . . .	Registers the gift of the village Varikunṭa situated in Sakali along with such incomes as <i>sadasunkam</i> and the <i>ashāyās</i> , as <i>sarvamānya</i> to the god Siddhanātha for the daily worship.
66	Vemalūru.—Slab set up in the temple of Vemalamma.	....	....	....	....	....	Do. . . .	Damaged. Gives a long list of names of Brāhmanas of various <i>gotras</i> and mentions god Bētēsvara. In characters of about the 13th century A.D.
67	Venkaṭasētipalle.—Slab set up in front of the shrine of Rāma.	....	....	....	....	Saka 110913, Jyēsthā, śu. 1.	Do. . . .	Very much damaged and worn out. The imprecatory portion mentions Lanka Maṭṭiya-kēśvara and Ākāśa]bhairava.
68	Virūru.—Broken slab lying near the image of Virabhadra.	....	....	....	....	Saka 1446, Sarvajit, Vaiśākha, ba. 15, Monday.	Do. . . .	Seems to register a grant of their incomes by Saraśvatī Mādharāju, Taligala Tirumalarāju, Kūtari Tirumalayya Gōvindayya, etc., at the instance of the twenty-four families of their community to a person named Bōḍilingaya for worship of Mahālinga, Virēśvara, Perumāju, Akkaladēvi and other deities of Virūru, and for offering food to the local people (<i>suradēśi</i> , i.e., <i>svadēśi</i>) as well as the outsiders (<i>paradēśi</i>). The grant was made in the presence of the assembly of the members of Ayyāvali.
69	Viśvānāthapuram.—Slab set up in the bed of the tank called Chintakunṭa.	....	....	....	....	Saka 1608, Krōdhanā, Phālguna, śu. 12.	Do. . . .	Damaged. Seems to refer to the construction of a tank to the east of Bōḍdechēra <i>aiṭas</i> Achchutarayapuram and west of Mallemkōṇḍa in Obalam situated in Siddhavatam-sīma included in the Udayagiri-sīma, and to the grants of land made probably for its upkeep.
70	Ōḡūru.—Broken slab in a field about a furlong to the east of the village.	....	....	....	....	....	Do. . . .	Fragmentary and damaged. Only the imprecatory portion of the inscription is preserved. The characters belong to about the 16th century A.D.
71	Slab in a field near the shrine of Gangamma.	Telugu-Chōḍa	•	Tirukālattidēva-Chōḍa-Mahārāja	•	Saka 1159, Hēma]am-bhin, Mēgha, śu. 11, Monday.	Do. . . .	Records the <i>pratiśthā</i> of god Mallināthadēva at Ōmōḡūru and the gifts of land made to the temple for daily worship of the god by Nala-Sūrapa-Nāhīḍu, a servant of <i>Mahā-mandāḍēvara</i> Kāmayaḍēva-Mahārāja of the Mukamṭi Kaḍuvetti family. Mentions also Mallajīyya, Mupajīyya and Pinnajīyya, the <i>sthānapatis</i> of the temple.
72	Mācherla.—A hero-stone lying by the side of the stream Chandravaṅka.	....	....	....	....	....	Do. . . .	Records that <i>Mahāmandāḍēvara</i> Mallidēvarāja, son of Vijaya-ladēvi, along with his uncle Vallamarāja, killed a certain Bāmdābolle (?). The characters belong to about the 11th century A.D.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT— <i>concl.</i>					
	BAPATLA TALUK.					
73	Chēbrōlu.—White marble pillar in front of the Bhīśvara temple.	....	Chōḍa	Śaka 1089, . . . rākā, i.e., Paurṇami.	Sanskrit in Telugu	Built in towards the end. Registers a gift of ten perpetual lamps made by Kātama-Setti, the son of Nārāyaṇa and the grandson of Kātama-Setti who belonged to the Māsamta-gōtra.
	SOUTH KANARA DISTRICT.					
	KARKAL TALUK.					
74	Mārūru.—Broken slab set up in front of the Pārśvanātha-basti.	....	....	Śaka 1520, Viḷambi, Chaitra, śu. 3, Thursday, Rōhiṇī.	Kannāḍa	Registers gifts of lands made by Pārśvadevī Binnāpi, the sister of Pāṇḍyapparasa-Binnāpi and others for the worship of the deities such as Pārśvanātha, Ananta-Tirthamkara, the 24 Tirthamkaras, Chandranātha, etc., in the temple.
75	Another broken slab set up behind the same <i>bastī</i>.	....	....	Śaka 1520, Hēmalam- bi, Pushya, śu. 2, Friday.	Do.	Registers a gift of land made by the donor mentioned above, i.e., Pārśvadevī Binnāpi, to the temple for worship of the deities, Mēḡaṇanele Chandranātha, Ananta-Tirthamkara, Chavis-Tirthakaras, Vardhamāna-Tirthakara, etc.
	NORTH ARCOT DISTRICT.					
	CHEYVAE TALUK.					
76	Tiruvattiyūr.—South wall of the first <i>prākāra</i> (outside), Vēdapuriśvara temple.	....	....	Vijaya, Tai 16	Tamil	Incomplete. Seems to record a grant of land in Kāliyūr as the gift of Rāyasam Rāmachandra-Dikṣitar-Ayyaṇ for conducting the third day festival in the month of Chittirai of the god Tiruvottundaiya-Nāyiṇār.
77	Same wall	....	....	Śaka 1542 (wrong), Pramādi, Chittirai 20.	Do.	Seems to record a grant of land at Yidaitturai left in charge of three persons as inalienable tenants, by Viṛakkudapperumāl, as the gift of his master Sadāśiva-Nāyaka for offerings and lamps to the temple of Tiruvottundaiya-Nāyaṇār.
78	Do.	....	....	Śaka 14(6)4, Playa, Mithuna, śu. 10, Monday, Purnapū- ṣam.	Do.	Records the appointment of Kōṇēri, son of Śelva-Kōṇ of Dūśi, for the maintenance of a lamp in the temple, as the gift of Ayyaṇ Venkapa-Aiy*ṇaṇ.
79	Do.	....	....	Śaka 1519 (wrong), Nala, Mārgaśi...	Do.	Records the assignment of certain taxes due from Kūḷaiyārūr by Tātai-Nāyaka as the gift of Yisura-Nāyaka for a lamp before the god.
80	East wall of the same <i>prākāra</i>	Vijayanagara	Harīṇyaḷappa (Harīhara).-Uḍaiyar	Śaka 1300, Kālayuk- ta, Rishabha, ba. 5, Monday, Tiruvō- nam	Do.	Records an endowment of land after purchase by Mādarasar Vasaṇaṇḍal of the Pūṇmāsha-gōtra, Āśvalāyana-sūtra and Rīgvēda to the temple, for the maintenance of a flower-garden and <i>maitha</i> , and also of house sites for a <i>śāstra</i> .

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i>					
	CHEYVAB TALUK— <i>contd.</i>					
	Tiruvattiyūr— <i>contd.</i>					
92	West wall of the Natarāja-maṇḍapa in the same temple.	Pāṇḍya .	Māvarman Tribh. Sundara-Pāṇḍya-dēva.	1[2]th year, Kārtti- gai 6, Sunday, Hastā.	Tamil .	States that the Turivāyppādi-nāṭṭavar of the eighteen countries assembled in the hall called Amudavallavan-ūru-maṇḍapa, agreed to give for each <i>tīraṃ</i> (i.e., herd of 80 sheep, 80 cows and 80 buffaloes), a heifer, a lamb and a young buffalo to the god Tiruvottūruḍaiya-Nāyanār for the favours received by their caste and family.
93	Same wall . . . . .	....	Tribh. Vijaya-Gaṇḍagōpālādēva	27th year (in words) .	Do. . .	Records a gift of land in Perumbakkam as <i>Piḍāri-paṭṭi</i> by Sengūi Virāṅkarai Alappirandār <i>alias</i> Rājārāja-Sambuvārāyar with the permission of Alappirandār <i>alias</i> Rājārāja-Sambuvārāya, to goddess Kāngarai Selvi-Ammal set up in the village by the daughter of a maid-servant (<i>dēvar-adiyāl</i>) attached to the temple of Tiruvottūruḍaiya-Nāyanār.
94	Do.	Pāṇḍya .	Māvarman Tribh. Virā-Pāṇḍyādēva	20th year, Mīna, śu. 10, Monday, Anu- lam.	Do. . .	Records an agreement made by a shepherd residing at Vallai in Parāśūr-nāṭṭu, a subdivision of Veṅkuṇra-kōttam, to supply a stipulated quantity of milk and ghee by the measure called <i>Araṇḍiyāgi</i> to the god for the cows received by him from the temple.
95	Do. . . . .	....	Tribh. Vijaya-Gaṇḍagōpālādēva.	28th year (in words)	Do. . .	Records a gift of land in Anukkāvūr by the person mentioned in No. 93 above, as <i>dēvadāna</i> to god Subrahmanya and his consorts set up in the temple of Tiruvottūruḍaiya-Nāyanār by the daughter of a maid-servant of the temple.
96	Do.	Pāṇḍya .	Māvarman Tribh. Sundara-Pāṇḍya-dēva.	10th year, Mēsha, śu. 1, Sunday, Hastā.	Do. . .	Records an agreement similar to that of No. 94 above made by two shepherds residing at Tiruvottūr, to supply milk and ghee daily to the temple by the standard measure <i>Araṇḍiyāgi</i> for 32 cows and 1 bull received by them.
97	Do.	Do. . .	Tribh. Kōṇērimēlkoṇḍāṇ Virā-Pāṇḍya-dēva.	10th year . . .	Do. . .	Records a royal gift of the village Tavaśi-Perumbakkam in Parāśūr-nāṭṭu, a subdivision of Attipparur, free of taxes as <i>dēvadāna</i> , for meeting the expenses of the <i>Virā-Pāṇḍya-śaṇḍi</i> instituted in the name of the king in the temple by Munaiyadaraiyar <i>alias</i> Kaṇḍiyādēvar, and for offerings and festival in the month of Āṇi.
98	Do.	Do. . .	Māvarman Tribh. Sundara-Pāṇḍya-dēva.	11th year, Mīna, ba. 1, Sunday, Hastā.	Do. . .	Records an agreement similar to that of No. 96 above made by a shepherd of Atti to supply milk and ghee to the temple daily in return for the cows received by him.

99	Do.	.....	.....	Saka 1520 (wrong), Pīṅṣa, Mēṣa.	Do.	Records the provision made for burning a lamp before the god at Tiruvotūr by Tātū-Nāyaka, the agent of Yisura-Nāyaka, on behalf of his master.
100	South wall of the same <i>maṇḍapa</i>	Chōla	Tribh. Rājādhirājadēva	11th year (in words)	Do.	Records a political pact made by Seṅgeṇi Attimallanāyaṇ <i>alias</i> Rājendraśōla-Sambuvarāya and his younger brother Oduvāṇ <i>alias</i> Rājagambhira-Sambuvarāya with Seṅgeṇi-Miṇḍaṇ Sīyaṇ Pallavaraiyaṇ <i>alias</i> Sambuvarāya to stand together as against Attiyāṇḍān <i>alias</i> Vikramaśōla-Sambuvarāya. See A. E. No. 252 of 1919 from Maḍam, connected with this transaction.
101	Same wall	Sambuvarāya	Sakalaśakachakravartin Rājānārāyaṇa-Sambuvarāya.	7th year (in words), Karkatāka, śu. 5, Friday, Pūṣam.	Do.	Records an agreement made by two shepherds of Tiruvotūr to measure a stipulated quantity of milk and ghee to the temple in return for the cows received by them from the temple.
102	Do.	Vijayanagara	Bukkappa-Uḍaiyar, son of Ariyarāya (Harthara).	Chitrabhānu, Tai 10	Do.	Records a fixed levy of 100 <i>panam</i> per year imposed on the <i>Kaikkōlas</i> , <i>Sēnakkadaiyār</i> and <i>Vāṇiyar</i> of Tiruvagattūr with the assurance that nothing more would be collected from them.
103	Do.	Chōla	Tribh. Rājārājadēva	....	Do.	Damaged.
104	Do.	Do.	Tribh. Rājādhirājadēva	13th year (in words)	Do.	Records an agreement made by the <i>tiruvuṇḍiṅgai-sabhai</i> to maintain a perpetual lamp in the temple for the gold received by them from a certain Tiruvittāṇamuḍaiyāṇ.
105	Do.	Do.	Tribh. Rājārājadēva	14th year (in words)	Do.	Records the gift of the village Śiriyārrūr in Māvandūr-ēṇiyārpattu, in Kāśrambētūr-nāṭu, a subdivision of Kālyūr-kōttam, a district of Jayangōṭṭasōla-maṇḍalam, by Seṅgeṇi Virapperumāl Attimallan Ediriliśōla-Sambuvarāyaṇ as <i>dēva-dāna</i> to the temple. States further that the chief confirmed the order of his great-grand-father remitting the taxes on the <i>dēvadāna</i> villages of Tiruvotūr, Vayalūr, Aṇḍili, etc. for worship and offerings to the god.
106	Do.	Do.	Do.	17th year (in words)	Do.	States that the village Śiriyārrūr mentioned above was resumed by Vikramaśōla-Sambuvarāya, and that Dāmodaraṇ Perumāṇḍi-Nāyaka, with the permission of Gaṇḍagōpāla, got back half of this village as <i>dēvadāna</i> of the temple, while the other half was assigned as <i>maḍapparam</i> for feeding itinerant <i>Māḷśēvaras</i> in the Putpagiri (Pushpagiri)-jīyarmatha. This new order was engraved in the temple with the permission of Virapperumāl <i>alias</i> Ediriliśōla-Sambuvarāyaṇ.
107	Do.	Sāluva	Mahāmaṇḍalēśvara Narasingayyadēva-Maharāja.	Vīrōḍhi, Māgha, śu. 15.	Kannaḍa	States that on information being received from his officers Mādrāja Chennaya and Chokka-Nāyhar that the village and the temple lands were completely washed away by the floods, the king remitted an amount of 150 <i>honnū</i> (gold) out of the <i>jōḍi, sālavarai, paṭṭadai</i> and <i>nāḷayam</i> due from the temple and the village, to provide for the repair of the breaches and for conducting festivals in the temple.
108	Do.	.....	Tribh. Vijaya-Gaṇḍagōpālādēva.	27th year (in words), Kāṇṇi, Śaṣṭhī, Monday, Kārtika.	Tamil	Records gift of land free of taxes, in Venkunram by Seṅgeṇi Virapperumāl Gaṇḍagōpālān <i>alias</i> Kulōṭṭuṅgaśōla-Sambuvarāyaṇ for burning two perpetual lamps in the temple.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> CHEYYAR TALUK— <i>contd.</i> Tiruvattiyūr— <i>contd.</i>					
109	Same wall . . . . .	....	....	Vijaya, Arpaśi 8	Tamil	Records a grant of 1,500 <i>kuḷi</i> of land as <i>tirumugakkāni</i> by the trustees of the temple to Somadēvar, son of Avadātu Annappār, a Kannaḍiya Brāhmaṇa residing at Marudasaśar Paḍai-viḍu.
110	East wall of the same <i>maṇḍapa</i>	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka 1466 (1469 ?), Plavanga, Pushyā, ba. 10, Thursday.	Telugu	Records the renovation of the <i>Yāgāśāla</i> and the kitchen in the temple of god Vēdāpurisvara at Tiruvattūr and the gift of some ornaments to the god by Dalavāyi Gōpa Nāymin-gāru.
111	Same wall	Śambuvarāya	Sakalalōkachakravartīn [Śambuvarāya].	6th year, Mārgaśi, 20	Tamil	Records the details of taxes to be collected per loom from the <i>Kaṭkōlas</i> of Tiruvottūr.
112	Do.	Chōḷa	Tribh. Rājārājadēva	16th year (in words)	Do.	Built in towards the end. Records gift of 12,000 <i>kāṣu</i> by Śeṅ-gēni Attimallaṇ Sambuvarāyaṇ <i>alias</i> Ediriḷṣōḷa-Sambuvarāyaṇ for providing daily, from the interest thereon, sandal-paste and camphor to the god.
113	Do.	Śambuvarāya	Sakalalōkachakravartīn Rājānārāyaṇa- [Śambuvarāya].	6th year	Do.	Records an order of the chief communicated to the trustees of the temple conferring the right of worship (in the temple) on Bhuvanēkabāhudevar, son of Alagiya Tiruchirram-balamudaiyār-Aiyyaṇ and the grandson of Bhuvanēka-bāhudevar.
114	Do.	Do.	Do.	6th year, Śimha, ba. 14, Saturday, Pūṣam.	Do.	Records the communication of the above order to the party by the <i>Śrī-Rudra-Srī-Mahēśvaras</i> of the temple.
115	Do.	Pāṇḍya	Tribh. Vīra-Pāṇḍyadēva	4th year, Mīna, su. 9, Sunday, Pūṣam.	Do.	Records the gift of the village Madurai <i>alias</i> Tiruvambalap-perumāl-nallūr in Parāśūmaṇu, a subdivision of Venkumrak-kōttam, as <i>madappuram</i> by the <i>Nāṭṭavar</i> of Alividaikāṇḍip-paru in Attipparu, a subdivision of Jayaṅḍadōḷa-maṇḍalam, for worship and offerings to the image of Viś-vēsvara-Nāyanar and for feeding <i>tapasvins</i> in the Bhikṣa-matha of Patañjali-Mahāmundevar of Mēlaichēri in Perumbarrappuliūr.
116	Do. . . . .	....	....	Parābhava, tādi, 20.	Do.	Records an agreement made by the trustees of the temple to conduct a festival in honour of (saint) Sambandapperumāl in the months of Chittirai and Āpi with the <i>mēḷavar</i> produce of a piece of land purchased by them with the endowment of 100 <i>paṇam</i> made for the purpose by two persons.

117	Do.	Tribh. Vijaya-Gaṇḍagopālādēva .	9th year	Do.	Records a gift of land by Udaiyāyār-Aṭṭai Mīṭṭāṇḍa-Nāch-chiyār, wife of Kuḍal Aleppirāṇḍar Kaḍavarayar as <i>trunamattakkāni</i> for worship, offerings, etc., to the three images of the Saiva saints (<i>Māvar</i>) in the temple of Tiruvottūr-udaiya-Nāyanār.
118	West wall of the Chidambareśvara shrine in the same temple.	Chōḷa	[15th year (in words)]	Do.	Records the gift of 25 <i>kalāṅṅu</i> of gold by Ārūṇa Ambala-ttadigal, the senior queen (Mahādēvi) of Uttama-Chōḷa, for burning a lamp in the temple.
119	West and south walls of the same shrine.	Do. . . . .	....	Do.	Damaged. Begins with the introduction <i>Tirumanaṅṅi valara</i> , etc. Seems to record a sale of land by the assembly of Tiruvottūr, a <i>śrēvādāna-brahmadēya</i> in Kāliyūr-nāḍu, to the temple for a flower-garden.
120	North wall of the Ēkāmrēśvara shrine in the same temple.	[Sambuvarāya]	[13th year	Do.	Unfinished. Seems to record an endowment for worship to the god Anpāmalai-Nāyṇār set up in the temple by Vīra-[ka]mpa-Nāyṇār <i>alias</i> Vīra-Vallāḷadēvar.
121	West wall of the inner <i>gōpura</i> , right of entrance in the same temple.	....	Śukla, Kārttigai 4 .	Do.	The wording of the inscription is faulty and obscure. Seems to record a usufructuary mortgage, by three persons, of their shares of lands in the village to the temple for the money received by them.
122	East wall of the same <i>gōpura</i> , right of entrance.	....	Ānanda, Tai 5 .	Do.	Records an agreement made among the trustees, the <i>Māhēś-varas</i> and the accountant of the temple, in the regime of Annadāna Pōṇṇruppillai, the agent of Kōṇēti Timmaya-dēva-Mahārāja, not to lend out any of the articles belonging to the temple, such as <i>irupparivaṭṭam</i> , poles of temple vehicles (<i>iruvāḍudandū</i>), rope and ornaments of the temple-car, umbrella, etc.
123	Veḷḷayanallūr.—Boulder near a ruined Śiva temple on a hillock.	Chōḷa	15th year	Do.	Records that the temple of Brahmīśvara <i>alias</i> Mahādēva at Veḷḷayanallūr in Kāliyūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam, was constructed by Kaijāru Pōṣan Vēṅgaḍavan-Sūriyadēvan who, along with his younger brother Sūrya-dēvan also presented land for providing offerings to the deity during the midday and night service.
124	Same boulder . . . . .	....	3rd year	Do.	Records a gift of land in Śāttanallūr by Kannāḍu-Kiḷāṇ for offerings to the god at Veḷḷayanallūr.
125	Same boulder	Chōḷa	27th year	Do.	Begins with the introduction <i>Tirumagaḷpāla</i> , etc. Records gift of sheep by the two persons mentioned in No. 123 above for burning two perpetual lamps in the temple.
126	Sumangali.—South wall of the central shrine in the ruined Śiva temple.	Pallava	21st year (in figures and words).	Do.	States that the temple of Āḍudaiyār Tevvai-Nāyaka at Tiruk-kāmakōṭṭapūram-Sumangali in Kāyirambēḍu-nāḍu, a subdivision of Kāliyūr-kōṭṭam, a district of Jayaṅgondāśōḷa-maṇḍalam, was in ruins for a long time and that it was dismantled and re-constructed of stone by three persons of Vāvalūr named Udaiyaṅ Orrikondāṅ, Aḍuvaṅ Selvaṅ and Perumāṅ Agatiyālvāṅ.
127	Slab built into the west wall of the <i>maṇḍapa</i> in front of the same shrine.	....	7th year (in words) .	Do.	In characters of about the 9th century A.D. States that Kaṭṭāyakan, son of Ottirāṅ, the headman of Kommai, constructed the temple and that he presented lands for its upkeep.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> CHEYYAR TALUK— <i>contd.</i> Sumangali— <i>contd.</i>					
128	East wall of the same <i>mandapa</i>	Chōla	Tribh. Rājārjadēva . . .	25th year (in words)	Tamil . . .	States that the <i>mandapa</i> in the temple of Śēvvai-Nāyaka was constructed by Selvaṇ <i>alias</i> Vajavadaraṇṇa Mādāṇḍai, the headman of Vāvalūr.
129	Karandai.—Base of the central shrine in the Kunthu-Irthankara temple.	Do.	Rājakesarivarman <i>alias</i> Chakravartin-Virarājendradēva.	5th year (in words)	Do. . . .	Records a sale of land, made tax-free, by three members of the assembly (<i>ūr</i>) as <i>śrīrūpippuram</i> to the Jaina temple at Karandai, hamlet of Tirukkamakōttapuram.
130	Same base . . . . .	....	. . . . .	....	Do. . . .	Beginning lost. Registers gift of sheep for a perpetual lamp in the temple of Arugardēvar (Arbat) Virarājendraperum-baḷi-Ālvār by Tuḡilikilāṇ Arayaṇ Udayiṇ of Perambūr in Kālyūr-nādu, a subdivision of Kālyūr-kōṭṭam.
131	Wing-stone of steps leading to the <i>mandapa</i> in front of the same shrine.	Chōla	Rājārjadēva	11th year . . .	Do. . . .	Gives a list of lamps endowed by the Nagarattār of Arumōḷi-dēvapuram, a <i>nagara</i> in Panaiyūr-nādu, a subdivision of Rāja-rāja-valanādu, for burning during the waking ceremony (<i>śrīruppāḷiyēḷuḷcchi</i>) in the Jaina temple of Virarājendraperumpalḷi at Tirupparambūr.
132	Second wing-stone of the same steps . . .	Do.	Do.	10th year . . .	Do. . . .	Records gift of cows by a Vellāla of Ūrrukkādu in Ūrruk-kāttuk-kōttam, a district of Jayangondasōla-maṇḍalam, for a perpetual lamp in the same temple.
133	Pedestal kept inside the same <i>mandapa</i> . . .	....	....	....	Sanskrit in Grantha	States that only they are the <i>Siddhas</i> whose mouths recite the <i>mantras</i> invoking certain specified sacred names.
134	Another pedestal with a pair of feet in the same <i>mandapa</i>.	....	....	....	Do. . . .	Gives the name Munibhadrasvāmin.
135	West and south sides of the base of the Vardhamāna shrine in the same temple.	Chōla	Tribh. Rājakesarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōladēva 'who exempted tolls and ruled the world after removing darkness'.	45th year (in words)	Tamil . . .	Records sale of land as <i>paḷḷivēḷagam</i> by the assembly (<i>ūr</i>) of Tirupparambūr in Tirukkamakōttappuram situated in Kālyūr-nādu, a subdivision of Kālyūr-kōttam, a district of Jayangondasōla-maṇḍalam, to the temple of Tirukkāttāmpalḷi-Ālvar in the village.
136	East base of the Dharmadēvi shrine in the same temple.	....	....	Saka 1669, Kali 4848, Prabhava (expired), Vibhava, Vaiyāsi, Jyēsthā, śu. 5, Friday, Purnarvasu. Saka 1541, Kālyuṅkti, Chittirai 3.	Do. . . .	Records the renovation in mortar of the <i>gōpura</i> of the shrine of Kunthunāthasvāmi Dēvarājasvāmi in Munigiri by Agastiappan-Nayṇār.
137	Slab built into the wall of the <i>prākāra</i> near the <i>gōpura</i> in the same temple.	Vijayanagara	Mahāmaṇḍasēvara Rāmadēva-Mahārāya.		Do. . . .	Incomplete. Records gift of land in Karandai as <i>sarvaṁmānya</i> by Vāla (Bāla) Nāgama-Nāyaka and the <i>talattār</i> to (the scholar?) Kayilāyappulavar.

138	West wall of the same prakāra	.	.	.	....	Vijaya-Gandagopālādēva .	20th year	Do.	Records gift of 3 <i>palaṅgana-nāḍai</i> and paddy by Aruvandaḥ Andāḷ Tiruchehōrutturai-Uḍaiyār of Ponnūr for burning six twilight lamps for a <i>jāmam</i> (<i>i.e.</i>) 3 hours in the temple.
139	Same wall	.	.	Chōla .	.	Rājaraśadēva .	18th year	Do.	Fragment. Mentions Tirunilaikilān Mallaṇ Pūvaṇ of Ilan-kāḍu.
140	Inner wall of the gōpura, right of entrance, same temple.	.	.	Pallava .	....	.	.	Tamil (verse) .	Three verses in praise of Pallavar-kōn who fought at Taljāru and imprisoned the Vajala (<i>i.e.</i>) the Chōla king.
141	Same wall	.	.	Chōla .	.	Rājaraśadēva .	10th year	Tamil .	Records an agreement given by the <i>Kaviyalān</i> of the temple to burn, for 300 <i>kāsu</i> received by him, a twilight lamp before the image of Tirumērriśaiperumaḷ in the temple of Virarājendrap-perumpalli at Tirukkāmakkōttam <i>alias</i> Tirupparrambūr in Ilankāḍu situated in Veṅkuṭrak-kōtṭam.
142	Same wall, left of entrance . . . . .	.	.	....	....	.	.	Tamil (verse) .	Verses in praise of the chief mentioned in No. 140 above, who is here called Tribuvanatt-irājakkal-Tambirāṇ, and of his encounter with the Chōla king.
143	Door-jamb of the entrance in the same gōpura.	.	.	....	....	.	.	Do.	Three verses in praise of the prowess of Kōpperuñjiinga.
144	Slab set up in front of the same temple	.	.	Vijayanagara .	.	Krishnadēva-Mahārāya, son of Nara-simhadēva-Mahārāya.	Saka 1431, Śukla, Makara, su. 10, Thursday, Punar-pūṣam.	Tamil	States that owing to the levy of <i>jōḍi</i> tax on temple lands by Rāmappa-Nāyaka, the <i>Mugaipāvadaḍai</i> officer of Narasiṃha-rāya, many temples became neglected, and that Krishṇa-dēvarāya, on the occasion of his accession to the throne, made all the <i>dēvādāna</i> lands <i>saramānya</i> including those belonging to the Jaina and Buddhist temples in Padaivittu-rāja, and Chandragiri-rāja, by which the Jaina temple Virarājendraśoḷapperumballī at Karandai was also benefited.
145	Pedestal with marks of two feet cut in relief, set up near the same gōpura.	.	.	....	....	.	.	Sanskrit in Grantha	An invocation for the undying fame of Samantabhadra, the sun to the lotus heart (<i>i.e.</i> , teacher) of Pushpasēna-yōgindra. In characters of about the 16th century A. D.
146	Tiruppanamūr.- South wall of the ruined Siva temple.	.	.	Chōla .	.	Rājakesari-varman <i>alias</i> Rājaraśadēva .	2 ^d year	Tamil	Fragment. Has a portion of the historical introduction commencing with the words <i>Tirumagaipōla</i> , etc. Seems to record gift of sheep.
147	Same wall	.	.	Do.	.	Tribh. Virarājendra-Chōladēva .	7th year (in words)	Do.	Incomplete. Records a gift of two lamps by Alavandān, son of Sevvī, a Vellāla residing at Pillaippātkkam, to the temple of Aludaiyār Tiruvirāmēšvaram-Uḍaiyār at Tiruppurambūr.
148	Do.	.	.	Do.	.	[Parakēsari]varman <i>alias</i> Rājendra-Chōladēva.	(Lost)	Do.	Built in in the middle. Begins with the introduction <i>Tirumanja vaḷara</i> , etc. Seems to record an agreement given by the <i>vīraḥ</i> of Parambūr to measure out a specified quantity of paddy in the temple for the money endowed by a certain Paṇḍarakttilān Ravi of the village. On the top of this inscription is a record of two lines stating that a certain Oṭtur Śivaṇ set up a <i>pada-prītha</i> for Mahādēva.
149	Do. . . . .	.	.	....	....	.	.	Do.	Records a gift of two cows for a twilight lamp in the temple and of a vessel by the headman of Pārimaigalam.
150	Do.	.	.	Chōla .	.	Kulōttunga-Chōladēva .	46th year	Do.	Stops with the date of the king and mentions Paṇambār (hamlet) of Tirukkāmakkōttapuram.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i>					
	CHEYAR TALUK— <i>contd.</i>					
	Tiruppanamūr— <i>contd.</i>					
151	Same wall	Chōla	 rivanman	1[6]th year	Tamil	Fragmentary. Begins with the introduction <i>Tirumagalpola</i> , etc., of Rājārāja I. Records a gift of sheep for a lamp in the temple of Mahādēva at Paṇambūr by a certain Uṇār Nakkar.
152	Do.	Do.	Madiraikonda Parakēsarivarman	3*year	Do.	Incomplete. Seems to record an endowment of land. Another fragmentary inscription close by assignable to about the 9th century A.D. records the construction of the <i>mukha-mandapa</i> in the temple by a merchant.
153	North wall of the same temple		Tribh. Vijaya-Gaṇḍagōpaladēva	[23]rd year	Do.	Highly damaged. Seems to record a gift of land to the temple of Tiruvirāṇisuramuḍaiya-[Nāyanār].
154	Same wall	Chōla	[Rājakēsarivarman <i>alias</i> Rājārājadēva	[23]rd year (in words)	Do.	Incomplete. Commences with the introduction <i>Tirumagalpola</i> , etc. Seems to record an endowment for lamps to the <i>parivāradēvas</i> such as Gaṇapati, Sapta-mātrikas, Subrahmanya, Tirukṛtāikṣiṭṭi-Bhaṭṭari, i.e., Jyēsthādēvi, Durgā Chandēśvara and Kshētrapāla, in the <i>tirumagalpola</i> of the temple of Uṇār-Nakkar at Paṇambūr in Srikāmakōṭṭapuran.
155	Do.	Do.	Do.		Do.	Stones lost in the middle. Begins with the introduction <i>Tirumagalpola</i> , etc. States that the officer, <i>Sēnapati</i> Rāja-rāja-Mārāyar, made arrangements for burning lamps before the goddess Mukkarai-Naigai at Tirupparambūr, including those endowed previously and in the 25th year of Kapparadēva.
156	Ukkal—North wall of the central shrine, Vaidyanāthasvāmīn temple.	Pāṇḍya	Māravarman Tribh. Vira-Pāṇḍyadēva	25th year and 360th day.	Do.	Records an order of Kulakēkhara Śambuvārāya remitting certain specified taxes due from the <i>tirumadavilāgam</i> of the temple.
157	North and west walls of the same shrine	[Śambuvārāya]	Sakalalōkachakravartin Rājānārāyanan.	7th year (in words) Aḍi.	Do.	Records a remission of taxes due from Paṇampattu including Atipparru, by the chief, to provide for offerings, worship, lamps, etc., to the temple of Peruntruṅkōyiludaya-Nāyanār at Ukkal.
158	West wall of the same shrine	Chōla	Parakēsarivarman <i>alias</i> Rājēndrachōladēva 'who took Pūrvadēśam, Gaṅgai and Kidāram'	29th year	Do.	States that this stone temple was constructed by the officer Kumārakalāṇ Vasudēvaṇ <i>alias</i> Atiśayaśōja-Mūvēndavēlār of Ukkal.
159	Same wall	Do.	Do.	Do.	Do.	Records the same fact as the above.

160	South wall of the same shrine	Do.	Rājākṣarvarman <i>alias</i> Udayār Rājā. 27th year dhirājadēva.	Do.	Damaged. Records a sale of 20,000 <i>kūḷi</i> of land, free of taxes to the temple of [Madhūrāntaka]-Iṣvaramudaiyar by the <i>saḥkṣi</i> of Vikramābharana-chaturvēdimangalam. Mentions a channel called Parākrāmachōḷa-vāyakkāl.
161	North wall of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara	Vira Hariyaṇṇa-Udayār	Do.	Beginning of lines built in. Damaged. Seems to record a sale of house-site to the temple at Ukkal in Pāgūr-nāḍu in Kāliyūr-kōṭṭam.
162	North and east walls of the same <i>maṇḍapa</i>	Śambuvarāya .	Sakalalōkachakravartin Rājanārāya- ṇaṇ Śambuvarāya.	Do.	Records sale of the village Pādiritāḷaḡal by the assembly of Ukkal <i>alias</i> Vikramābharana-chaturvēdimangalam in Pāgūr-nāḍu to two persons for 200 <i>Virachampai-kūḷigai</i> to provide funds for renovating the stone of the tank to the south of the village, which had been in disrepair for a long time.
163	Stone built into the east wall of the same <i>maṇḍapa</i> .	Chōḷa	Rājarājadēva (I)	Do.	Fragmentary. Seems to record gift of land as <i>viruṣiḷappuram</i> by the king for conducting a seven-day festival every year in the temple. Mentions Vikramābharana-chaturvēdi-mangalam.
164	Another stone built into the same wall .	Do.	Rājarājakeśarivarman] 'who des- troyed ships [at Śālai].	Do.	Fragmentary. Seems to record some provision made for the supply of ghee every day to the temple of Perutirukkōyil-Mahādēva.
165	A third stone built into the same wall .	Do.	Parakēśari.	Do.	In characters of about the 10th century A.D. Incomplete. Seems to record an endowment of land to the temple by a merchant of the village named Marudampāk-kilāṇ Uṇṇiyāttai.
166	Three stones built into the same wall .	Do.	Parakē	Do.	Fragmentary. Seems to record a sale of land by the Mahā-sabḷā of Vikramābharana-chaturvēdimangalam to 'Vira-śōḷaterinda-Kaikkōḷar' for being endowed to the temple. Two other fragments in slightly later characters found on the same wall record an endowment of land for providing offerings during the last service of the day in the temple of Perutirukkōyil-perunānadiḡal, by a number of persons.
167	Pillar in the same <i>maṇḍapa</i>	....	....	Do.	States that this pillar is the gift of Aiyyanāyan, son of Arama-lattār, a <i>Kaikkōḷa</i> of the temple.
168	Lintel of the same <i>maṇḍapa</i>	....	....	Do.	States that this <i>maṇḍapa</i> was constructed by Virapperumāl
169	Slab in the same <i>maṇḍapa</i>	....	....	Do.	Āḷappirandān <i>alias</i> Rājarāja-Śambuvarāyaṇ.
170	Base of the <i>maṇḍapa</i> of the Amman shrine in the same temple.	....	....	Do.	Modern. States that the <i>Sōpāna-maṇḍapa</i> in front of the central shrine and the Nāchchiyār-maṇḍapa were the gift of Timmarāśar of Pāṇḍyanallūr.
171	Māmaṇḍūr.—Brow of a natural cavern on the hill.	....	....	Do.	Fragmentary. Seems to mention some regulation of taxes regarding the colonisation of temple land by an agent of Bommu-Nāyaka. Mentions Koppu-Nāyaka and Pāppu-Nāyaka, probably the grand-father and father of Bommu-Nāyaka.
2 171a	Narasamangalam.—On the north wall of the Siva temple.	Pāṇḍya	Tribh. Jaiāvarman <i>alias</i> Sundara- Pāṇḍyadēva.	Early Brāhmi	Seems to record that this cavern was the gift of a certain chief (name lost) who captured Iorūr and was the work of a mason (?) called Chālāvaṇ.
				Tamil	Incomplete. Mentions the four <i>nambis</i> who acted as priests in the temple of Aruḷāla-Perumāl at Tiruvattiyūr.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i>					
	CHEYAR TALUK— <i>contd.</i>					
172	Kūlamandal.—West and south walls of the central shrine in the ruined Siva temple.	Vijayanagara .	Kṛṣṇadēva-Mahārāya .	Śaka 1451, Virōchēhi (Virōchi), Mithuna, ba. 10, Monday, Attam (Haṣṭi).	Tamil .	Incomplete. Seems to record the sale of the tenancy right over two villages called Eṭṭayinchēri and Kurukambichēri belonging to Ukkaḷ <i>aias</i> Vikramābharana- <i>chaturvēdman-</i> galam in Kāliyūr-Pākka-naḍu, a subdivision of Jayan-ḡaṇḡa- <i>maṇḍalam</i> by their joint owners Śīramāṇ Baṭṭar Periyānāḍar Pillai, Śīrunāḍar Pillai, Kēṣavabāṭṭar Achā Pillai and Gaṅgaivāḍi Nārāyaṇa Pillai, to certain Mudaliyars residing at Saṅgaivilāgam, in specified proportion.
	VELORE TALUK.					
173	Tippasamudram.—Stone called 'Śūlak-kaḷ', set up in the village.	Vijayanagara .	Mahāmāṇḍalēśvara Śīrangadēva-Mahārāya .	Śaka 1497, Yuva, Makara, ba. trayō-daśi, Wednesday.	Do.	Records the gift of the village Valvilattimangalam <i>aias</i> Tippasamudram by Chinnu Bommu-Nāyaka of Vēlūr with the permission of Kṛṣṇappa-Nāyaka and Śīrangadēva-Mahārāya to the temple of Jvarakanthēśvara-svāmī at Vēlūr. The other face of the stone contains in relief the figures of a <i>śūla</i> , sun and moon.
174	Stone set up on the bund of the lake .	Pallava .	Kampavikramavarman .	17th year (in words)	Do.	Records that Prithivagairaiyar and his wife Ilādapperundēviyar constructed as the gift of their daughter Ayyakkūtī, a channel, called Viḷupperairayan, from the river to the tank at Valivalakkamaṅgalam.
175	Viriñchipuram.—North wall of the central shrine in the Mārgasahāyēśvara temple.	Chōla .	Rājārājadēva .	Śaka 1159, 22nd year (in words), Aḍi.	Do.	Records gift of land by Aṭṭondavilli Eppōduminiyān, the headman of Valivalam after purchase from <i>Pillayār</i> Edriḷi- <i>śōla</i> -Sambuvarāyar for burning a perpetual lamp in the temple of Uḍaiyār Valittunai-Nāyanār.
176	Same wall	Do. .	Tribh. Rājārājadēva .	Śaka 1166 (in words), 21st year, Aḍi.	Do.	Stops after giving the date.
177	Do.	Pāṇḍya .	Tribh. Māravarman Vira-Pāṇḍya-dēva.	Śaka 1239, 21st year (in words), Māsi, su.13, Sunday, Rēvatī.	Do.	Damaged at the end. Seems to register remission of a number of specified taxes by Ekāmanāthan Kulasekhara Sambuvarāyaṇ in favour of Valittunai-Nāyanār at Truvirūñchuram.
178	Do.	Do. .	Vira-Pāṇḍyadēva .	14th year .	Do.	Damaged. Seems to record an order of Kulasekhara-Sambuvarāyar to the <i>āravar</i> of the village Uḷḷigai making a gift of some taxes due from them, to the temple.
179	Do. . . . .	....	Tribh. Vijaya-Gaṇḍagōpālādēva.	17th year, Tai .	Do.	Records gift of cows by Ārayumperumāl, wife of Rājagambhīra-Sambuvarāya, for a perpetual lamp in the temple.
180	West wall of the central shrine in the same temple.	Pāṇḍya .	Vira-Pāṇḍyadēva .	12th year, Arpaśi .	Do.	Records an order of Sambuvarāya similar to that registered in No. 178 above, to the <i>āravar</i> of Mūruṅgaiyūr, to meet the expenses of the festival called 'Andalivēṇṇai- <i>tirunāl</i> '.

181	Same wall	Chōla	Tribh. Rājārājadēva	Saka 1165 (in words), 28th year, Karkataka 16, Monday, Rōhini.	Do.	Records a gift of the village Tiruvirūchuram as <i>dēvadāna</i> with all its taxes to the temple of Vāittunai-Nāyanār by Sengēṇi Virāṣaṇi Ammaiappan Alagiyaśōlan Palavayudavallayan Tanivāśikāttit-taṇiṇru-venṇa Ediriliśōla-Sambuvarāyaṇ.
182	Do.	Do.	Rājārājadēva	41st year, Makara, śu. Monday, Hasta.	Do.	Ends of lines built in. Records gift of 32 <i>Gaṇḍagōpalan puḍu-māḍai</i> by a certain Kunaraṇ Saṅkaraṇ for burning a perpetual lamp in the temple.
183	South wall of the same shrine	Pāṇḍya	Jatāvarman [Pāṇḍyadēva	Saka 12*28, [Kulmbha, śu. Sunday,	Do.	Built in by a wall in the middle. Seems to record a tax-free gift of the village Arani in Murugamaṅgalap-parṇu to the god by Virachampai Ediriliśōla-Sambuvarāyaṇ.
184	Same wall	Chōla	Tribh. Rājārājadēva	Saka 1147, 10th year (in words), Karkataka 8, Friday, trayōḍaśi, Mṛigaśīrsha.	Do.	Damaged at the end. Records that the donor mentioned in No. 181 above renovated the temple with stone, repaired the <i>Srīvīmāna</i> and the <i>gōvara</i> , put up a compound wall called Alagiyaśōlan and that he constructed a car and also presented certain utensils to the temple of Vāittunai-Nāyanār of Irūrchuram.
185	South wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Sundara-Chōla		Sanskrit in Grantha	Three verses in praise of the sword of the king called here <i>Vīra-Chōla</i> .
186	Same wall	Do.	Tribh. Kulōttunga-Chōla	33rd year (in words)	Tamil	Damaged. Records gift of 32 <i>kāṣu</i> by Śēyyaperumāl <i>alias</i> Villavarāyaṇ for a perpetual lamp in the temple.
187	East wall of the same <i>maṇḍapa</i>	Do.	Kulōttunga-Chōla	33rd year	Do.	Damaged in the middle. Seems to record a gift of land by the <i>nāṭṭanar</i> of Seruvilai for a perpetual lamp in the temple.
188	Same wall	Do.	Tribh. Kulōttunga-Chōla	31st year	Do.	Records gift of land by Virāṣaṇi Ammaiappan Alagiyaśōla-Sambuvarāyaṇ for a perpetual lamp in the temple.
189	Do.	Pāṇḍya	Jatāvarman Sundara-Pāṇḍyadēva	Saka 1227 (in words), Mīna 2, . . . Friday, . . . and 2nd year (in words).	Do.	Damaged at the end. Seems to record grant of certain specified taxes from the village Korramangalam in Karaivali Andi-nāḍu, in Paṅgala-nāḍu, a subdivision of Paḍuvūr-kōttam, by Virachampai <i>alias</i> Ediriliśōla-Sambuvarāyaṇ.
190	North wall of the same <i>maṇḍapa</i>	Pallava	 chakravartīgai [Kōpperuñ-jīṅgadēva].	[32nd year, [Māśi].	Do.	Highly damaged. Seems to record an agreement given by the <i>tiruvunāḷigai-sabhā</i> of the temple for some endowment left in their charge. Another inscription of three lines above this is erased and only the date, Saka 1229, is clear.
191	South wall of the <i>mahā-maṇḍapa</i> in the same temple.	Vijayanagara	Kṛṣṇadēva-Mahārāya	Saka 1437, Yuva, Tulā.	Do.	Stops unfinished after the date portion.
192	East wall of the same <i>maṇḍapa</i>	Chōla	Tribh. Rājārājadēva	44th year	Do.	Records that the <i>ṇṛita-maṇḍapa</i> in the temple of Vāittunai-Nāyāṇār at Irūrchuram in the northern division of Paṅgala-nāḍu, a subdivision of Puliur-kōttam in Jayangondaśōla-maṇḍalam, was constructed by Ottuvār-Nāyan <i>alias</i> Ilah-gēsuradēvan, son of Nambāṭṭal of Alagiyaśayanallūr, a palace maid-servant (<i>agampadip-peṇḍu</i>) of Pallavāṇḍār <i>alias</i> Ediriliśōla-Sambuvarāya.
193	Same wall				Do.	In characters of about the 13th century A.D. Records the imposition among themselves of the <i>maṅamai</i> tax on articles of merchandise at certain specified rates, in favour of the god Vāittunai-Nāyanār 'who changed green-gram into pepper', by the 'merchants of the 13 countries trading in the four directions.'

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> VELLORE TALUK— <i>contd.</i> Virinchipuram— <i>contd.</i>					
194	Same wall	Vijayanagara	Kampana-Udaiyar, son of Bokkanna-Udaiyar.	Viśvāsu, Rishabha Hastā.	Tamil	Highly damaged. Records the grant of the hereditary right of <i>Ārya-kāṅkani</i> by the trustees of the temple to Perumakkal Nāyanār, an <i>ārya</i> of Śāṇḍilya-gōtra and Bodhāyana-sūtra [and a native of Rājamahēndri].
195	North wall of the same <i>maṇḍapa</i>	Do.	Achyutadēva-Mahārāya	Śaka 1454, Nandana, Māsi 8.	Do.	Records sale of Ponnēri, the temple village, with all its income in taxes as <i>kāṇḍipattu</i> , by the <i>bhāṇḍarātār</i> of the temple and Nāgarasayyan to Timmapayyar, son of Saṅkaradēva, a <i>Kannadiya-Brahmaṇa</i> of Rāmakkuppam in Muḷvāy-rājyam.
196	East wall of the second <i>prākāra</i> in the same temple.	Saṁbuvarāya	Rājanārā- Sakalalōkacakravartin yaṇa-Sambuvarāya.	3rd year, Mina, ba. [10], Wednesday, Uttaraṭṭādi.	Do.	Damaged. Records grant of land and house-site by the trustees of the temple of Valittunai-Nāyanār at Tiruvirūchipuram to Arippalidēva of Perumbarrappuliyur for the consideration of a <i>ṭani</i> of paddy every day and 20 <i>paṇam</i> per year to be paid by him to the temple.
197	South wall of the same <i>prākāra</i>	Do.	Do.	5th year, Ādi	Do.	States that the grant made by the temple to <i>Aravāḍi</i> Arippallidēva (see the number above) should also be extended to god Varadarāja on the same terms.
198	Same wall	Do.	Do.	Dundubhi, Ādi 9	Do.	Damaged. Refers to the destruction of a channel by floods in the river and to the digging of a tank and a channel in the limits of the village Vēppūr. Registers re-gift of 1500 <i>kulā</i> of land presented for that purpose by the <i>ārār</i> to Arasār Viṭṭappar, in return for which the authorities (<i>bhāṇḍarātār</i>) of the temple agreed to maintain three lamps before the god.
199	West wall of same <i>prākāra</i>	Vijayanagara	Viruppana-Udaiyar, son of Harihararāja.	Āṅgira, . . . , śu. 13, Monday, Anjām.	Do.	Purports to be an order of the god granting 7½ <i>vēḷi</i> of land and house-sites for <i>adhajayana</i> to the <i>Uttara-bhāṭṭas</i> (<i>Pudra-bhāṭṭas</i>) under the lake Okkamiprāṇ instead of at Sivapagaram <i>āṭas</i> Umāpati-chaturvēdimaṅgalam as the latter proved unsuitable for their living.
200	Same wall	Do.	Bukkana-Udaiyar, son of Harihararāja.	Śaka 1324, Chitra- bhānu, Kumbha, śu. 5, Sunday, Aśvati.	Do.	Purports to be an order of Chandēvara-Nāyanār ratifying the grant of 3 <i>vēḷi</i> of land under the tank at Paṣumātūr <i>āṭas</i> Maratakavallinallūr belonging to the god Valittunai-Nāyanār, and a house-site in the Seyyāruvērān-tiruvidi at Tiruvirūchipuram by the <i>āravar</i> to Tiruvāḷiyamudaiyar, a <i>mathapati-mahēśvara</i> of the place, for a <i>maḥā</i> and for feeding therein five <i>Mahēśvaras</i> daily, in consideration of his efforts in having the tank dug.

201	North wall of the same <i>prākāra</i>	Pāṇḍya . . .	Tribh. Kulasekharadeva . . .	25th year . . .	Do. . .	Portions left unengraved in the middle. Seems to record gift of cows to the temple, by Amarakūṭ alias Periyāṭ, a shepherd of Tiruvallam.
202	Same wall	Vijayanagara . .	Praudha Immadi Mallikārmadeva-Mahārāya, son of Dēvarāya Bhūpatirāya, who witnessed the elephant hunt.	Sarvajit, Mēsha, śu. 10, Rōhini, Friday.	Do. . .	Records the grant of the hereditary right of <i>tirumandāvilā-ku-kudī</i> for the maintenance of a perpetual lamp in the temple, to Varitta-kōn, a shepherd of Sevūr alias Pādi.
203	Do.	Do. . .	Mallikārmadeva, son of Dēvarāya-Mahārāya, who witnessed the elephant hunt.	Saka 1370, Prabhava, Mēsha, śu. 1, Uttirādam.	Do. . .	Records a similar assignment, by Deyvaṅgal-Perumal Vayirava-Nāyāṭ, of the <i>tirumandāvilāku-kudī</i> right of the temple of Valittupai-Nāyāṭ, to the sons of the shepherd Ariyāṅkōn.
204	Two stones found in the third <i>prākāra</i> of the same temple, now kept in the first <i>prākāra</i>.	....	....	....	Do. . .	One of the pieces seems to record a gift of land as <i>tirumada-vilāgam</i> for the temple of Āḍisvaramūḍaiyār. The other mentions a <i>vaiṭṭiyā-bhāga</i> .
205	Another stone removed to the same place	Chōla . . .	Madiraikoṇḍa Parakēsarīn . .	[3]rd year (in words)	Do. . .	Damaged. Refers to a cattle raid and records the death of a warrior whose figure, holding in his hands a bow and an arrow, is cut in relief beside the inscription. This inscription is published in <i>South Indian Inscriptions</i> , Vol. I, No. 126, where, however, only the first two lines are given.
206	Third stone in the same place	Pallava . . .	Nandivikramavarman . . .	8th year (in words)	Do. . .	Fragment. Mentions Viḍelviḍuṅu. Published in <i>South Indian Inscriptions</i> , Vol. I, No. 124, where only the first two lines are given. Seems to record a royal order to the <i>Naṅṅaḍṅar</i> of Seruvālai-maṭṭigalam*] making a <i>seruaparilāra</i> gift.
207	Fourth stone set up in the same place	Do. . .	Do. . .	47th year (in words)	Do. . .	Damaged. Mentions Kalanippāṭka* in Mēyāru-nādu and refers to a <i>[ka]ṇṇādu</i> evidently erected in memory of the hero, who is represented in relief near the inscription with a bow and arrow in his hands. First two lines of the record are published in <i>South Indian Inscriptions</i> , Vol. I, No. 125.
208	Fifth stone set up in the same place	Chōla . . .	Parakēsarivarman alias Uḍaiyār Rājendradēva.	5th year . . .	Do. . .	Begins with the introduction <i>Tirumagal-virumba</i> , etc. Records a gift of land by a certain Appan Karpakam alias Sōla(chū)lā-mani-Viḷupparaiyan, after purchase from the assembly (<i>ūr</i>) of Gaṅgamātāyadapuram in Miyaṇai-nādu, a subdivision of Adhirājendra-valanādu in Jayaigondēsōla-maṇḍalam, for worship, flowers and lamps to the god Sōmīsvaramūḍaiya-Mahādeva and also for worship in the temple of Durgā in the village. The earlier portion of this inscription is published in <i>South Indian Inscriptions</i> , Vol. I, No. 127.
209	Hero stone set up in the same place	....	....	....	Do. . .	Highly damaged. Seems to refer to the grant of a <i>kannādu</i> -to the hero represented, by the side of the inscription, with a bow and a dagger in his hands. The characters are of about the 10th century A.D.
210	Inner side of the <i>gōpura</i> at the entrance to the same <i>prākāra</i> .	Vijayanagara	Dēvarāya-Mahārāya . . .	Saka 1352, Sādhārana, Vaiśākha, śu. 5, Wednesday.	Kannada	Stones misplaced and portions erased. Records the remission of the taxes such as <i>jōḍi</i> and <i>sālavari</i> by the king for providing offerings and worship in the temple.
211	Wall of the <i>Kalyāṇa-maṇḍapa</i> on the north side of the 3rd <i>prākāra</i> .	Nāyakas of Vēlūr	....	Saka 1523, Plava, Paṅguṇi 7.	Tamil	Records the completion of the Vasanta-maṇḍapa which was the gift of Liṅgama-Niyaka, son of Bonmu-Nāyaka of Vēlūr.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i>					
	VELLORE TALUK— <i>contd.</i>					
212	Virūchīpuram— <i>contd.</i> West wall of the front <i>gōpura</i> in the same temple.	Vijayanagara	Venkatapatidēva-Mahārāya	Śaka 1527, Viśvāvasu, Rishabha, su. 10, Śrīvāra, Hasta.	Tamil	Records an order of Mahāmandalēśvara Jitēlā Ōhalādēva to his <i>pārapati</i> officer Periya Keśava-Nāyaka fixing the rates of taxes on specified professions, made over to the temple, from Virūchīpuram on the south bank of the Pālāru, in Karaivali Andī-nādu, a subdivision of Paluvūr-kōttam, in Jayangondaśōla-maṇḍalam, for the merit of Krishnamarājayan.
213	Slab set up in front of the Śeṇḍarēśvara shrine in the west Māḍa street.	....	....	Kali 4994, Nandana, Chittirai 5.	Do.	States that Mahādēvendra-Sarasvatīsvāmī of the spiritual lineage of Upanishad-Brahmēndra-Sarasvatī of Kāñchīpuram, repaired the Minākshi-Sundarēśvara temple constructed by Appaya-Dikshita at Virūchīpuram with the help of Rāju-Dikshitar belonging to the family of the latter and others, celebrated the <i>kumbhābhishēka</i> and also provided for the worship and offerings of the god therein.
214	Stone set up in the south Māḍa street.	....	....	Śaka 1535, Pramādiche.	Do.	Damaged. Mentions the goddess Marakatavalli at Tiruvirūñjaipuram and Sadaśiva-Uḍaiyar.
215	Stone set up in the north Māḍa street.	....	....	....	Telugu	Mentions Jada Rāmappanāyanivāru and seems to record a grant of land to a <i>moṭha</i> . In characters of about the 18th century A.D.
216	GUDIYATTAM TALUK. Pogalūr.—Rock to the north of the village.	....	....	Pramādiche, Aḍi 10	Tamil	Records a grant of land as <i>sarvamānya</i> to Paḍalechehar by Ilayappa-Nāyaka, the agent of Kāttāram for having dug a tank with a sluice at Pugarūr. In characters of about the 16th century A.D.
217	Another rock in the same place SOUTH ARCOT DISTRICT.	....	....	Do.	Do.	Records the same order of Ilayappa-Nāyaka probably left incomplete.
218	GINGEE TALUK. Gingee (Śēñji).—Rock near the magazine in the Rājagiri hill.	....	....	....	Nāgarī (peculiar)	The writing seems to be a peculiar mixture of northern and southern varieties of the script and may be assigned to about the 10th century A.D. Mentions Narasiṅha-ārpa as the donor of some village.
219	North wall of the Veñkataramana temple	Vijayanagara	Viruppaṇa-Oḍeya	Śaka 1313, Prajāpati, .. Monday, Pāñchami.	Tamil	Fragment. Mentions Śingapura in Śēñjipparru, a subdivision of Śingapura-nādu.

220	Tiruvadikkunram.—Rock on the hill	Do.	Kampanna-Udayar, son of Bukkanna-Udayar.	Saka 1287, Viśvā- vayu, Wednesday, Avi- ttam.	Do.	Damaged and incomplete. Records a royal order issued to the <i>ājāṭṭar</i> of the temple at Tiruvērukkunru remitting certain specified taxes on the lands belonging to the temple.
221	Kaḍali.—Lamp-post set up near the tomb of Mohabat Khan.	....	....	....	Persian	Indistinct.
222	Rock by the side of the road to Valattii . CUDDALORE TALUK.	....	....	....	Tamil	States that this (the site where this inscription is found) is the <i>dēvadāṇa</i> land belonging to Tirutiaṅṅisuramuḍaiya-Nayṅar at Malaiyaṅṅur.
223	Valudalampattu.—Pillar set up in front of the Subrahmanya temple.	....	....	Jaya, Arpaṣi 10 . Thursday, Pū- rādam.	Do.	Damaged. Engraved in characters of the 18th century A.D. Records the offer of asylum and the grant of exemption from <i>āl-amaṅṅi</i> and <i>taiyari-vari</i> to the settlers in the hamlet of Iṅṅaṅḍapaṭṭu, for the merit of Ayyaṅ Govindap by the son of Kaylappar.
224	Another pillar set up in the same place . TIRUKKOYILUR TALUK	Chōla	Rājārājakesarivarman <i>alias</i> Rāja- [rājadēva].	[20]th year	Do.	Begins with the introduction <i>Tirumagaḷpōla</i> etc. Highly damaged. Records the setting up of (this) lamp post. On a stone at the entrance into the temple is a seriously damaged record of about the 15th century A.D., which mentions Valudalambattu-śaṅvaḍi.
225	Tirumānallūr.—North wall of the <i>mandapa</i> in front of the central shrine, Bhaktajaneśvara temple.	Do.	Parakēsarivarman <i>alias</i> Rājēndra- chōladēva.	6th year.	Do.	Commences with the introduction <i>Tirumanni-vaḷara</i> , etc. Records a grant of land by the <i>nagarattār</i> of Tirunāvūr <i>alias</i> Rājādittadēvapuram, a city in Tirumunai-paḍi Mēlūr-nādu, a subdivision of Jayangōḍaśōla-maṇḍalam, for offerings to the images of Suryadēva and Nambiya-rūṇar (<i>i.e.</i> Sundaramūrti-Nāyaṅar) in the temple of Tirut-tōṇḍisvaramuḍaiyār. Records also a further grant of land, after purchase from the same assembly, as <i>dēvadāṇa</i> to the same temple, by Nārakkān Śrī Arangaḷṅṅ*] Irmaṇṅ <i>alias</i> <i>Senapati</i> Rājēndraśōla-Brahmanāyār.
226	Same wall	Do.	Parukēsarivarman	3rd year	Do.	Records grant of land to five persons (<i>tirumēḷukūṭṭum-aḍigalmār</i>) for cleaning the precincts of the temple of Tirutṭōṇḍisvarat-tālvār.
227	Do.	Do.	Parakēsarivarman <i>alias</i> Rājēndra- Chōladēva.	6th year (in words)	Do.	Begins with the introduction <i>Tirumanni-vaḷara</i> , etc. Records a gift by Ayyapaḍi Maṣapaḍi, a <i>Vraśōla-aṅṅakkaṅ</i> of Sellūr, on behalf of Rājēndraśōla-Brahmanāyār, of a bronze vessel, sheep for providing curds daily to the images of Adavālār Nambiya-rūṇar and Gaṇapati, and cows for supplying milk for the bath of the god during the early morning service on Sundays. He arranged for further supply of milk and curd daily to the temple in return for the 32 cows and sheep present- ed by different persons.
228	Do.	Do.	Do.	12th year (in words)	Do.	Commences with the same introduction. Records the details of expenditure in the temple as fixed by Ayyapaḍi Guṇanidhi of Viḷiyūr, the <i>Kaṅṅānt-nāyaka</i> of Tirumunai-paḍi Mēlūr-nādu along with the <i>Karanattān</i> , <i>Bhaṇḍāri</i> , <i>Vāriyār</i> , <i>Nagara-ttār</i> , etc., from its income of 1473 and odd <i>kalam</i> of paddy and 79 <i>kaḷaiṅṅu</i> of gold.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKKOYLUR TALUK— <i>contd.</i> Tirunānavallūr— <i>contd.</i>					
229	South wall of the same <i>mandapa</i>	Chōla .	Parakēsarivarman Chō'adēva.	12th year	Tamil	Do. Records gift of sheep by Vadavāyil Uḷagan on behalf of Pichchan Vadavāyil of Perikkal, for a lamp in the temple of Tiruttōṇḍisvaramudaiya-Paramasvāmigaḷ at Tirunāvalūr <i>alias</i> Rājādittapuram.
230	Same wall . . . . .	....	....		Do. . . .	Records grant of land as <i>archanā-bhōga</i> by Munaiyadaraiyaḷ <i>alias</i> Aparājitan Kulamānikkaṇ Mahādēvan. The inscription is engraved carelessly.
231	Do.	Chōla .	Chakravartin Vikrama-Chōlādēva.	3rd year . . .	Do. . . .	Incomplete. Mentions Eṇaṇ Eḷuvan and Ilavaṇ Kottī, two <i>paḷi</i> residents of Semmanangur and Śīrūvareppūr respectively, probably as donors to the temple.
232	Do.	Do. . . .	Rājarājākēsarivarman <i>alias</i> Rājarājādēva.	23rd year	Do. . . .	Commences with the introduction <i>Tirumagalpāla</i> , etc. States that the <i>śālā</i> of Ariyaṇṇūr endowed a lamp in the temple of Tiruttōṇḍisvaramudaiya-Mahādēva and a half lamp in the shrine of Perungulattūr-dēva (in the same temple) in expiation of their unfounded charge against Sengan Adigaḷ Kuttēraṇ and Kāmaṇ Eḷuvan of Perungulattūr Virasundarapperaiyaṇ.
233	Do.	Do. . . .	Chakravartin Kulōttuṅga-Chōlādēva	32nd year	Do. . . .	Records a grant of land (to the temple), after purchase from the <i>nagarattār</i> , as <i>erippattī</i> for the maintenance of the tank to the south of Tirunāvalūr <i>alias</i> Rājādittapuram, a <i>dēvadāṇa</i> in Tirumunaiṇṇāpādī Mēlūr-nādu in Gaṅgaikondasōla-vaḷa-nādu, by Iṇṇippāraṇ Irāmaṇ Śīrāṇa, a merchant of Tirukkōvalūr.
234	Do.	Do. . . .	Uḍaiyār Kulōttuṅga-Chōlādēva	14th year . . .	Do. . . .	Records grant of land, after purchase, by Ariyaṇ Munaiyaṇ Mōgaṇ <i>alias</i> Rājendrasōḷak-Kāḍavarājaṇ of Kidālūr in Perugaṇūr-nādu for offerings during the awakening service (<i>tiruppaḷi-eḷuchchi</i>) of the god.
235	Do.	Rāshtrakūṭa .	Kannaradēva	17th year (in words)	Do. . . .	Same as No. 362 of 1902.
236	East wall of the same <i>mandapa</i>	Chōla .	Parakēsarivarman <i>alias</i> Uḍaiyār Rājendra-Chōlādēva.	35th year . . .	Do. . . .	Commences with the introduction, <i>Tirumanniṇṇalāra</i> , etc. Damaged. Records a gift of sheep by several persons for a lamp in the temple.
237	Same wall	Do. . . .	[Rājjākēsarivarman	9th year . . .	Do. . . .	Built in at the beginning. Records gift of sheep for a lamp by the headman of Kurukāḍi.
238	Do.	Do. . . .	Parakēsarivarman	16th year . . .	Do. . . .	Records gift of a gold plate (<i>paṭṭam</i>) to the god by Taṇḍikaṇ Chēraṇ <i>alias</i> Kuttippattēṇ of Vakkānpākkam, the royal scribe (<i>Uḍaiyār mandira-ṭṭai eḷṭam</i>).

239	Do.	.	.	.	.	....	....	29th year.	Do.	.	Built in at the beginning. Records gift of sheep for a lamp by Munaiyanāttāṇḍai Kali Rāman, a merchant of the village.
240	Do.	.	.	.	Chōla	.	.	18th year	Do.	.	Damaged and built in towards the end. Commences with the introduction <i>Tirumalgolā</i> , etc. Seems to refer to two gold <i>paṭṭams</i> presented to the god by Uttamaśōla Nēmmali-nāṭṭu Mūvēndavēḷar and Arumoli-Mūvēndavēḷar and to their subsequent loss in weight, which was later on detected and reported by a temple official to Maṅgalankiḷāṇ Kāḷappan Pāli Nakkan, an officer of the <i>nāḍu</i> , who after enquiry had the loss made good.
241	Do.	.	.	.	.	....	....	....	Do.	.	In characters of about the 10th century A.D. States that Sāttukuttī Mādēvaṇ <i>alias</i> Vāmaśivaṇ consecrated the image of Chandeśvara and constructed a shrine of stone for this deity, in the temple of Tiruṭṭōṇḍiśvara at Tirunāvalūr.
242	North wall of the <i>mahā-maṇḍapa</i>	.	.	.	Pallava	.	.	6th year, Arpaśi	Do.	.	Records an order of Peruṇjingsādēva granting land free of taxes in Kōvalai Kurumbūr situated in Tirumunaiṭṭādi-nāḍu as <i>tirumamattukkāni</i> to god Viśvēśvaraḍēva set up by Gaṅgōli-Jhānaśiva <i>alias</i> Svāmideva, in the temple of Tiruṭṭōṇḍiśvara-nūḍaiy . . . Nāyaṇār.
243	Same wall	.	.	.	Do.	.	.	19th year (in words) 4u. 13. Wednesday, Mṛgaśīrṣha.	Do.	.	Records a gift of 32 cows and a bull by the chief for a perpetual lamp in the temple.
244	Do.	.	.	.	Do.	.	.	18th year, Māśi 18	Do.	.	Records an agreement given by Tirunū[r*]tti-Bhaṭṭaṇ Dēvaṇḷai, a Śivabrāhmaṇa of the temple, to burn a lamp before the god for the cows received by him from one Daṇḍuśayi Udayaya-paṇḍitar.
245	South wall of the same <i>mahā-maṇḍapa</i>	.	.	.	Do.	.	.	5th year	Do.	.	Records the details of ornaments and utensils presented to the temple, by Pillaiyār <i>alias</i> Sundarapāṇḍiyya-Viṇṇaparaṇ, son of Śakkilāṇ Aṇḍukonḍāṇ, the warden (<i>tirumeykappāṇ</i>) of the temple.
246	Same wall	.	.	.	.	....	....	[Ānanda, Āḍi 4]	Do.	.	Damaged. In characters of about the 17th century A. D. Seems to record the renewal of a gift of land for worship, offerings, etc., to the god Tōṇḍiśvaranūḍaiya-Nāymār, which was probably in abeyance.
247	Do.	.	.	.	Chōla	.	.	34th year	Do.	.	Records the gift of a golden <i>paṭṭam</i> to the god by Iyakkam-pon of Kāyarnallūr in Veḷḷappanāḍu, a subdivision of Malaimaṇḍalam.
248	Do.	.	.	.	.	....	....	Saunya, Chittirai 2	Do.	.	The first three lines are engraved over an erasure. Seems to record a sale of the <i>sēṇṇam</i> (service) right with its perquisite of half <i>mā</i> of land and a house site.
249	East wall of the same <i>mahā-maṇḍapa</i>	.	.	.	.	....	....	Śārvai, Tai 10	Do.	.	States that the walls and the <i>maṇḍapas</i> in the temple of Tōṇḍa-gal-Nayinār at Tirunāvalūr had fallen, that worship in it had also been in abeyance, and that Sīdārūḍaiyār Sēdṇayār represented the matter to his lord Tiruvēngadanāḍar Tōṇḍaimān who is given the titles, 'Pagattavargal-kāḷan', 'Gaṇḍa-Nārayaṇai' and 'Tiruppaḍi-Veḷaikkaran' and with the latter's permission and for his welfare, made a gift of land, for reviving worship along with the services <i>Pagattavarkāḷan-sandi</i> and <i>Sīdārūḍaiyāṇ-sandi</i> .

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKKOYLUR TALUK— <i>contd.</i> Tirunānanallūr— <i>contd.</i>					
250	Same wall	Sāluva	Narasingadēva Mahārāja	Vikrīti, Mārgaṣī 16	Tamil	States that the temple of Toṇḍaḡal-Nayinār at Tirunāvalūr, an independent village in Karumaiyūr-paru, situated in Vajūdilaṃpattin-sāvadi, had become desolate for some years with the <i>mandapas</i> and <i>gopuras</i> fallen and that Annamarāṣar, the <i>avasaram</i> officer of the king, repaired them and after rehabilitating the village, made a gift of certain taxes accruing therefrom for reviving worship in the temple, for the merit of the king. (See A.R. Nos. 111 and 213 of 1934-35). The order regarding this gift was communicated to the trustees of the temple.
251	South side of the verandah round the central shrine.	....	....	Sukla, Āvāṣī 10	Do. . . .	In characters of about the 16th century A.D. Records sale of the <i>tirumeykāval</i> right in the temple of Toṇḍaḡal-Nayinār at Tirunāvalūr by the trustees to Tirumalaikolundar <i>alias</i> Ālakāṣasandara Vāṇavadaraiyar, son of Vāṇavadaraiyar Sellapperumāl.
252	Same side	Pāṇḍya	Vikrma-Pāṇḍyaḍēva	2nd year	Do. . . .	Commences with the introduction <i>Samasta-bhuvanaikaṇṇa</i> etc. Records a royal gift of the village Ogūr in Sēndamaṇ-galapparru, made free of taxes, as <i>tirunānattukkāni</i> for offerings during the service called <i>Uḷagumūḍaṇḍaiyār-ṇaṇḍi</i> in the temple.
253	Do. . . .	Do. . . .	Do. . . .	8th year	Do. . . .	Commences with the same introduction. Records gift of the village Urattūr renamed Vikramapāṇḍya-chaturvēdimaṇ-galam in Sēndamaṇgalapparru by the king (<i>Svāmidevar</i>) among 44 Brāhmanas for reciting the <i>Vēdas</i> during the early morning service in the temple.
254	North side of the same verandah . . . .	....	Tribh. Kōṇēṭimaikondān	5th year	Do. . . .	Beginning of lines built in. Records gift of the village Ekadhi-rak-Kaḷattūr in Kāṇa-nāḍu to the south of the river Gadilam by Alagiya Tiruchchirrambalam Uḍaiyār Malavaraiyar of Kuruchochi in Sevvirukkai Sembi-nāḍu, a subdivision of Pāṇḍi-nāḍu for offerings to the god Alagiya Tiruchchir-rambalamudaiya-Nāyanār, evidently set up by him in the temple.
255	Same side . . . .	..	....	Chitrabāṇu, Pura- tṭāṣī 2.	Do. . . .	In characters of about the 16th century A.D. Records the grant of the <i>tirumeykāval</i> right in the temple along with its perquisites, by the trustees to Nāvudaiṇṇai-Nayinār (See also No. 251 above).

256	East side of the same verandah	....	Tribh. Kōṇērimē	. . . śu, 2, Saturday, Rōhiṇi.	Do.	Built in the first end. Seems to record a royal gift of land free of taxes, for worship and offerings to the god Sundara . . . set up by [Tiruchirraṁbalam-udaiyār alias Kulasekhara-] Maḷavaraiyār in the street to the south of the temple of Tōṇḍa-gaḷ-Nāyaṇār at Tiruṇāvalūr.
257	West side of the platform containing the <i>navagraha</i> images in the first <i>prākāra</i> .	Chōḷa	Tribh. Rājārājadēva	19th year	Do.	Stops unfinished after mention of the temple.
258	East wall of the second <i>prākāra</i> .	Do.	Tribh. Kulōttunga-Chōḷadēva	21st year (in words).	Do.	Stones missing in the middle and incomplete. Seems to record an endowment made by Marudulāṇ Pakkaṇ Sattian, a merchant of Tiruṇāvalūr alias Rājādittapuram for a lamp in the temple.
259	Same wall	Do.	Do.	Do.	Do.	Records the agreement given by a <i>Śivabrāhmaṇa</i> of the temple to burn a twilight lamp before the image of Kṣhētrapāla-Piṣṭaiyār with (the interest on) 4 <i>kāḍāṇu</i> of gold received by him from a merchant of the village by pledging as security, his right of worship in the temple for 2 days out of his share of 3½ days in a month.
260	Do.	Do.	Rājakesarivarman alias Tribh. Kulōttunga-Chōḷadēva.	3rd year	Do.	Commences with the introduction <i>Pāmēṇuvalar</i> , etc. Records, the gift of village Aṇiyāṇūr which had been a <i>brahmaḍēya</i> , after converting it into <i>tirunāmathukkāni</i> under the name Kaḷi-kaḍindasēlanalūr, for providing offerings to the god Tiruṭṭopḍiṣvaramuḍaiyāla-Mahādēva at Mēḷur-naṭṭu Tiruṇāvalūr in Tirumunaiṇṇipṇāḍi alias Rājendrasōḷa-valanāḍu, a subdivision of Rājārāja-valanāḍu.
261	Do.	Do.	Tribh. Kulōttunga-Chōḷadēva	(Lost)	Do.	Engraved in continuation of the previous inscription. Beginning of lines built in. Records a gift of 240 <i>kāṣu</i> by the merchant, Tiruṇāṇasambandaṇ Periyāṇayaṇ of Nerkuḷam, for two twilight lamps in the temple.
262	Do.	Do.	Do.	21st year (in words)	Do.	Records gift of 480 <i>kāṣu</i> by two persons for 4 twilight lamps in the temple.
263	Do.	Do.	Do.	Do.	Do.	Incomplete. Stones misplaced and some lost. Records a gift of 720 <i>kāṣu</i> by six persons for 6 lamps in the temple.
264	Do.	Do.	Do.	(Lost)	Do.	Fragment. Seems to record gift of money for burning lamps before the image of Tiruvīdi-Nāchchiyār set up in the temple by a certain Śirutṭopṇāṇ.
265	Do.	Do.	Do.	9th year	Do.	Incomplete and stones misplaced. Records the gift of a gold vessel to the temple by Sombai-Nāyaka alias Kulōttungaśōḷa Magadai-Nādālvāṇ of Aragalūr in Ārūr-kūrṇam, a district of Mīlāḍu alias Jananātha-valanāḍu.
266	Do.	Vijayanagara	Achytadēva-Mahārāja	Śaka 145[7], Man-matha, śu. [8] Thursday, Uṭṭirattādi.	Do.	Stones lost in the middle. Seems to record the assignment of the income of 50 <i>pon</i> due from the village Mēṭṭu-Uratūr as <i>umbali-pon</i> to Papparāja and seven others for carrying the <i>tandiṇai</i> (palanquin) and umbrella, evidently of the god at Tiruṇāvalūr. Also records a gift of 1 <i>mā</i> of land at Mēṭṭu-Uratūr by the beneficiaries to Mēnnāna-mamuni, the disciple of Śkalivalḷai-Paṇḍaram, for the benefit of the <i>matha</i> at Tiruṇāvalūr. Mentions Salakarāja Tirumalaiḍēva-Mahārāja and Tipparājār Bhōgaiyār belonging to the family of Uraiṇūr Chōḷas.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKKOYLUR TALUK— <i>contd.</i> Tirunāmanallūr— <i>contd.</i>					
267	Same wall	Chōla	Tribh. Kulōttunga-Chōladēva	7th year	Tamil	Records a gift of 1 <i>vēli</i> of land in Pēringūr as <i>madappuram</i> made free of taxes by Kulōttungaśōla-Kachchiyāraṇ to Tōṇṇāṭunaṇḍār for feeding devotees in the <i>Ēṣāimāṇṇ-matha</i> situated in the temple of Tirumagilandurai-Aludaiyār at Perundāmanallūr in Tirumunappāḷi-Kūlāmūr-nāḍu, a subdivision of Rājārāja-valanāḍu.
268	South wall of the same <i>prākāra</i>	Do.	Do.	21st year (in words)	Do.	Stones misplaced in the middle. Records a gift of 240 <i>kāṣu</i> by two persons for two lamps before the deity, Tirukkalnār-īśramudaiyanār <i>alias</i> Periyāyānār at Tirumunappāḍi-Tirunāvālūr <i>alias</i> Rājādīṭṭya* [†] devapuram in Rājārāja-valanāḍu. (See also No. 376 of 1902 in the same village.)
269	Stone set up in the pavement at the entrance to the Varadarāja shrine in the same temple.	....	....	....	Do.	Modern. Mentions the <i>Nerasingamunaiya-Nāyanār-matha</i> and the Nandikēśuraṇ Niraṇḍadēvaṛaiyaṇār-matha situated to the east, probably of the temple.
270	Inner wall of the <i>gōpura</i> , left of entrance	....	....	....	Tamil verse	In characters of about the 14th century A.D. Two verses in praise of Vaigarayan who fought a battle at Veḷḷāru.
271	Same wall, right of entrance	Pāṇḍya	Perumal Vira-Pāṇḍyadēva	4th year	Tamil	Records a gift of 50 cows by Kuruchchi Arayan Sundaratōj-udaiyār <i>alias</i> Kūpakarāyar for supplying milk for bath and offerings to god Tiruṇṇōḍisvaram-udaiya-Nāyanār.
272	Lintel of the doorway of the same <i>gōpura</i>	....	....	....	Do.	In characters of about the 14th century A.D. Gives the name Tirunalluṇ Kulaśekharadēvaṇ Amarakōṇ.
273	West and south belts of the same <i>gōpura</i>	Vijayanagara	Śrīraṅgadēva-Mahārāja	Āṅgiras, Tai 21	Do.	Records the deed given to <i>Rāyasam</i> Tirumalaiyar-Ayyan, agent of Kichappappa-Nāyaka who was himself the agent of the king, by the <i>tāṇṇattar</i> and the <i>nāṭṭar</i> regarding certain privileges, such as <i>parivaṭṭam</i> , etc., to the masons, carpenters and goldsmiths of Tirunāvālūr-śīrmai and Kuppā-śīrmai, similar to those enjoyed by the <i>Kaṇṇālōr</i> of Padaivēḍu, Seṇji and Tiruvaṇṇamalai.
274	Śēṇḍamāṅgalam.—South wall of the <i>mandapa</i> in front of the central shrine, Apatsahāyēśvara temple.	....	....	....	Grantha	In characters of about the 13th century A.D. Gives the name of the <i>mandapa</i> as 'Arirājavēśvābhujāṅgaṇ-tirumandapa'.

275	East side of the base of the <i>nandi-mandapa</i> in the same temple.	....	....	Do.	Do.	Do. Gives the name 'Madaiyamūrti'.
276	A beam of the same <i>nandi-mandapa</i>.	....	....	....	Do.	Do. Reads 'Śrī-Raṇaṅgarākṣhasan'.
277	East wall of the <i>prākara</i> (outside) of the same temple.	....	....	Plava, Ādi 5 .	Tamil .	In characters of about the 15th century A.D. Records an undertaking given by a <i>śeṭṭikāra</i> named Ānandatāṇḍava-perumāl Toṇḍaimānār, promising to collect only 84 <i>paṇam</i> from the weavers residing in the <i>tirumadaivilāgam</i> of the god, Apattukāṭṭarūḷiya-Nāyanār at Śendanaṁaṅgalam.
278	Same wall . . . . .	....	....	Rākṣhaṣa, Chittirai .	Do. .	In characters of about the 16th century A.D. Records the grant of 1 <i>mā</i> of land and a house-site by the temple as <i>uṭṭirappaṭi</i> to the descendants of Perṇān who cut off his head when the god Avattukāṭṭarūḷiya-Nāyanār was taken out in procession during festival.
279	Stone set up in the pavement of a private house in the south street.	....	....	....	Do. .	In characters of about the 12th century A.D. Records the oath of fealty taken by Appai, the younger brother of Pallavarai, Piraiyaṇ and the son of Virasōḷap-Piraiyaṇ of Puttanūr, not to survive his master Aḷagiyapallavaṇ Śaḍumperumāl.
280	Kallakkurichchi.—Slab set up near the ruined Chandrasēkhara temple.	....	....	Kṛlaka, Āvani 10 .	Do. .	Modern. Damaged at the end. Records a gift of land as <i>sarvaṁāṅga</i> at Kallakurichchi, to god Chandrasēkhara, by Peddu-Reddiyār of Vallūr, the agent of Vengappayyan, for the merit of Surappa-Nāyakarayan, Vengappaiyan, the <i>nāṭṭar</i> of the 12- <i>paṇṇu</i> and the <i>tāṇṭār</i> of Śendavanmaṅgalam. Kallakurichchi is stated to have been the <i>tirunṭaiy-āṭṭam</i> of god Avattaikkāṭṭarūḷiya-Nāyanār.
281	Oratūr.—Two stray stones lying in a street.	....	....	Sakala .	Do.	Fragment. Seems to record a gift of land, made free of taxes, from the 16th year of the king's reign, to god Bhūmesvaram-ūḍaiya-Nāyanār. Mentions Vāḷvalla-perumāl.
282	Pādūr.—Slab set up in the tank bund .	....	....	Śīraṅga-nṛpati .	Sanskrit in Grantha .	Modern. Damaged. Seems to refer to the celebration of a festival in honour of goddess Lakṣmī and the construction of a channel by a certain Janārdana.
283	Perumbākkan.—Stone set up in a dry land to the east of the village.	....	....	....	Tamil .	Modern. The inscription is engraved on a stone bearing the <i>triśūla</i> mark. Mentions the <i>tirunāmuttukkai</i> (land) belonging to (god) Toṇḍaga-Nāyanār.
284	Māmbākkam Pullūr.—Stone set up behind the Ādikēśava-Perumāl temple.	....	....	Śaka 15[11], Virāḍḍhi, Paṅguṇi 5, su, Monday, Saptami.	Do. .	A <i>triśūla</i> is engraved above this inscription and hence it should have belonged to a Śiva temple. The reverse side of the inscribed stone is highly damaged. Seems to record the gift of the village, Māmbākkam, for offerings in a temple (name lost) at Viṇḍhāchalam by Koṇḍama-Nāyakkar-Ayyaṇ, son of Kṛṣṇappayya-Nāyakkar-ayyaṇ.
285	Kiḷianūr (Pullūr).—Stone set up in a dry land to the east of the village near the railway line.	....	....	....	Telugu. .	Modern. Reads 'Śrī-Chennakēśavaravaram Viṛāṭa-Bālachakra Vēmanārāyaṇa'. There is a Teṅgalai Vaiṣṇava mark with a <i>chakra</i> on the stone.
286	Stone set up in front of the Ādikēśava-Perumāl temple.	....	....	Śobakiri, (Śōbhakiri), Arpaṣi 10.	Tamil .	Highly damaged. Seems to record an agreement between the <i>rājagaram</i> (government) and some tenants, the nature of which is not clear.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOOT DISTRICT— <i>contd.</i>						
'TIRUKKOYILUR TALUK— <i>contd.</i>						
287	Pullūr.—Stone set up in a dry land to the west of the village.	Pallava	Perumjñgadeva (I)	...	Tamil	States that the <i>ūvarar</i> and other residents of Pullūr made themselves responsible, by setting apart 700 <i>kūli</i> of land out of their service lands (<i>lakkaṭai-nālam</i>) for the maintenance of worship in the temple of god Sakkachchiya-Vinagar-ālvār consecrated in the village by Perriāṇ Tennavadarayan, for the welfare of the king.
288	Stone set up in a wet land called 'Kil-muḍi'.	....	....	Vijaya	Do.	The characters are of about the 14th century A.D. Records a gift of 480 <i>kūli</i> of wet land as tax-free <i>iruvaiyāṭṭam</i> to god Kēsava-Perumāl by Perumāl Tondaimanār.
289	Malavarāvaṭūr (Elavanasūr).—Stone set up in front of Kalavattarayan temple.	....	....	....	Do.	Do. Above the inscription are carved the Pāṇḍya emblems of two carps and an anchor (?). States that Maḷavarāyanallūr <i>alias</i> Parākrama-Pāṇḍyan-paṭṭinam is a place of resort for the refugees (<i>aṇḍiṇai-puḷatāṇam</i>).
290	Tiruppayar.—Stone set up in the bed of the lake in front of the Nāngūr-Amman temple.	....	....	....	Do.	The writing belongs to about the 13th century A.D. Records the digging of this tank and the construction of a sluice for it by Nīrvēli Kūttan <i>alias</i> Kōvalrāyan.
291	Śrīvattūr.—Stone known as <i>Sangāśik-kai</i> set up in a dry land to the north of the village.	....	....	Vikāri, Maśi	Do.	The characters are of about the 16th century A.D. Prescribes the standard land-measuring rod at 48 feet for dry lands in the village Śrīvuttūr by Sennaravuttu Nandināyakkār, the agent of Echehama-Nāyakkarayyan.
292	Puttamangalam.—Stone set up in the bed of an irrigation channel.	....	....	Vijayn	Do.	Modern. Records a gift of 480 <i>kūli</i> of wet land as tax-free <i>dēvadāna</i> to the temple of Kayilāyammūḍaiya-Nāyaṇār at Puttamangalam by Anandātāṇḍavapperumāl-Tondaimanār.
293	Iḍakkal.—Rock to the north of the village.	....	....	Prajōtpatti	Do.	The characters are of about the 16th century A.D. Damaged. Seems to record the gift of a garden-land to provide for a lamp in a temple (name lost) by an agent (name lost) of Pāṇai Sadaśiva-Nāyakkār.
294	Kumāramangalam (Elavanasūr).—Stone found in the debris of the ruined Siva temple.	....	....	Saka, 1767, Kali 4947, Viśāvasu, Paṇḍi.	Do.	Seems to record the construction and consecration of the temple of Tribhuvānśaṅkarāyāmi and Tripurāmbā-Amman in the village by Subbarāya-Iḍaiyāṇ of the Kshatriya (caste) who was the trustee of the temple, and by another person called Meyyaṇ Muttaiyāṇ. Refers to a certain Kalyāṇa-Gurukkal as being instrumental for this work.
295	Vēlūr.—Slab set up in a dry field to the north of the village.	Chōla	Tribh. Rajarajadeva	7th year	Do.	Records the confirmation of the remission, previously granted, of the <i>āḷ-amaṇḍi</i> and other taxes due from the <i>dēvadāna</i> village Mēlūr made by Alappirandāṇ Mōḡaṇ <i>alias</i> Rājārāja-Kāṭavarāyan. This remission is stated to be confined only to the Alappirandāṇ-eri and the channel Atkōṇḍāṇ-kāl.

296	Pāchāpālaiyam. —Rock near the tank called Govindankulam to the west of the village.	....	....	Sādhārana, Tai 21.	Do.	....	The characters are of about the 18th century A.D. Incomplete. Records the remission granted by Tiruvēgala-Ayyan of all the taxes for a period of twelve years to the artisan families who colonised Pēttai, a <i>tiruvēgāṭṭam</i> of god Alagar.
297	Kalamarudūr. —East wall of the Śelliyaman temple by the side of the road.	....	....	Sādhārana, Āḍi	....	....	The characters are of about the 16th century A.D. Records an order of one Vramarasaiyan granting full remission of taxes for the first six months and levying for the subsequent period three-fourths of the prevailing taxes on the artisan families colonising Ayyan-Śerūdaiyan-Marudūr situated in the <i>śirmai</i> (jurisdiction) of Venkappan, the agent of Surappa-Nāyaka.
298	Stone set up on the west side of the base-ment of the Muniyappaṇ shrine near the tank-bund.	Chōla	....	Lost	Do.	....	Fragmentary. Contains only a small portion of the historical introduction of the king. Records a gift of sheep for a perpetual lamp in the temple (name lost). A fragment of another inscription close by, of the same king, mentions god Mahādēvar Tiruchcheṅgēpi-Nakkar at Kalamarudūr.
299	Tirunirāṅkonrai. —West side of the base of the verandah round the Chandra-nāha shrine in the Appāṇḍār Jaina temple on the hill.	....	....	....	Tamil (verse)	....	The characters are of about the 13th century A.D. States that Nallūr granted by king Kulōttuṅga-Chōla to the temple of Kanakach-chinagiri Appar is sacred ground.
300	Rock on the west side of the same verandah	Chōla	....	(Lost)	Do.	....	Damaged, and right and left ends built in. Begins with the historical introduction <i>Tirumanni-vallara</i> , of Rājēndra-Chōla I. Records a gift of 96 sheep for a lamp to god Pāṇḍiyala (?) by Kalmānan Vijayālayamallai of Tiru-manadjēri in Rājēndrasimha-vaṇaṇḍu.
301	Rock at the entrance into the main shrine in the same temple.	Do.	....	....	Do.	....	Fragmentary and damaged. Contains the introduction of Kulōttuṅga I beginning with the words <i>Pugalādū-vaṇaga</i> . Seems to record an endowment of paddy for a lamp in the temple by Rājēndrasōja-Chēdirājan]. Mentions Uḍaiyār Malisheṇa, evidently a Jaina deity.
302	Lintel over the entrance into the same temple.	....	....	....	Do. (verse)	....	The characters are of about the 16th century A.D. A verse in praise of Guṇabaddira-Munivan, evidently a Jaina saint who was famous in the southern land as a great scholar both in Tamil and in Sanskrit and who was a native of Koṇḍaimalai.
303	East wall of the front <i>maṇḍapa</i> right of entrance, in the same temple.	....	....	Śaka 1283, Śubhakṛit, Dhanus, śu. 13, Wednesday, Kārt-tigai.	Do.	....	Records a gift of land for a perpetual lamp in the temple of Appāṇḍār by a person (name lost), son of Sembādi Villavāraayan of Palampattinam in Parina-nāḍu, a subdivision of Sembūr-kōṭṭam in Javanikondasōja-maṇḍalam. Tirunaruh-gōṇḍai is said to have formed part of Ādanūr in [Kuru]kkai-kurram in Tirumunai-pādi-nāḍu, a subdivision of Naḍuvil-maṇḍalam. Mentions Gōppappa-Uḍaiyar as being instrumental for this gift. On the same wall is a short inscription in characters of about the 16th century A.D. mentioning Guṇabhadra-chārya, called also Virasaṅghapratishthachāryan.
304	Same wall, left of entrance	....	....	Do.	Do.	....	Records another gift of land for the same purpose by the <i>Nāṭṭavar</i> of Ādanūr-pattu.
305	Do.	....	....	....	Do. (verse)	....	Built in at the right end. Records the Śaiva doctrine that all our actions have their origin in the Supreme Śiva. The characters belong to about the 13th century A.D.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TRUKKOYLUR TALUK— <i>contd.</i> Tirunirankottai— <i>contd.</i>					
306	Above the entrance of the natural cavern on the same hill.	....	....	....	Tamil	In characters of about the 9th century A. D. States that the east <i>mandapa</i> and the <i>chaturmūrti</i> of the Kilaipalli (Jaina shrine) at Tirunarungōḍai were the works of Visaiyānalluḷaṅ Kumaraṅ Devaṅ of Talakkudī in Mirai-nāḍu on the south bank of the Kāviri river.
307	West side of the same cavern	....	....	....	Do.	Two incomplete pieces in characters of about the 9th century A. D. one mentioning Vāṇakōvāriyār and the other (much damaged) Aruḷaḡaperumaṅ (?).
308	Rock to the west of the same cavern	....	....	....	Do.	In characters of about the 9th century A. D. Records the gift of ten <i>ṇaṇ</i> to the two <i>paḷṭis</i> (Jain shrines) by a certain Singaṅiār Periyavaḡaḡaiyār of Nariyappāḍi.
309	Same rock . . . . .	....	....	....	Do.	Damaged in the middle. Seems to record a similar gift by an individual (name lost), probably the son of Periyā-nakkaṅiār of Nariyappāḍi.
310	Do.	Chōḷa	Parakēsarivarman <i>alias</i> Tribh. Vikrama-Chōḷadeva.	16th year	Do.	Unfinished. Seems to record a gift of land under Kuṇḍavai-ēri (tank) after reclamation, by Malaiyāṅ Mallāṅ <i>alias</i> Vikramachōḷa-Malaiyāṅ as <i>Śivaiyappuram</i> (palaṅquin-maintenance) of the images of Arumolidevaṅ and Nityakalyāṇadevaṅ on the festival occasions in Vaiḡṡai at Tirunarungōḍai in Kuṇṇatūr-nāḍu of Tirumūṇaiappāḍi, a subdivision of Rājārāja-valaṇāḍu.
311	Do.	Do.	Tribh. Kulōttuṅga-Chōḷa [dēva.]	4th year (in words)	Do.	Records an endowment of 420 <i>kalam</i> of paddy by the measure <i>Aṭṭōḍāṅ-marakkāḷ</i> , out of the annual <i>pāḍikāṇai</i> income from the village Jalna* nāṭha-maigalam by Alappirandāṅ Mōḡaṅ <i>alias</i> Kulōttuṅga-Chōḷa-Kāḍavāriyāṅ for offerings to (the image of) Kachchi-Nāyāṅiār.
312	East wall of the <i>Alaḡamma-māṇḍapa</i> on the same hill.	....	....	....	Do.	Fragment. Seems to record a gift of cows by some persons (probably for lamps in the temple).
313	Same wall	Chōḷa	[Tribh.] Rājārājadeva	5th year	Do.	Do. Seems to record a gift of certain taxes due to him from the village Tirunarungōḍai by Kūḍal Alappirandāṅ Elisāimōḡgaṅ] <i>śōḷa</i> -Kāḍavāriyāṅ as endowment to the god (name lost).
314	West wall (inside) of the <i>prākāra</i> of the same temple.	Pallava	Sakalabhuvanachakravartin Peruṇijin-gadeva.	3rd year (in words)	Do.	Records the construction of this stroll-pavilion (<i>tirunāḍai-māḷḡai</i>) to the temple to the south of Tirunarungōḍai by Singaṅ, a native of Palaiyūr.

315	North wall of the <i>gōpura</i> (inside) of the same temple.	....	..	Yuva, Paṅguni, 2, divitiya, Rēvatī, Sunday.	Do.	Modern. Records the completion, on this date, of the stone work of this <i>gōpura</i> of the Appāṇḍar temple at Tirunarūṅḡḍai by Parama Jinadēva-Jīyar.
316	Rock on the way to the tank at the foot of the same hill.	....	....	....	Do.	The characters are of about the 13th century A. D. Records the construction of these steps by Guṇaviradēvaṅ Paṇḍi-tadēvaṅ, a goldsmith of the place.
317	South side of the basement of a defunct shrine situated outside the south <i>prākāra</i> wall of the same temple.	Chōla	Tribh. Rājārājadēva	9th year	Do.	Records a gift of certain tax-incomes due to him from the village Tirunarūṅḡḍai by the chief Kiliyūr Malayamān Aṭṭi Sokkaṅ <i>alias</i> Rājagambhira-Chāḍiyarāyaṅ for offerings to the deities, Appar and Pāṇiyālāyār of the temple.
318	Rock near the same basement	....	....	....	Do.	States that this is the measuring span. This is engraved between two marks the length between which is 16 spans.
319	Pedestal of a bronze image of Chandra-nātha in the Appāṇḍar temple.	....	....	....	Do.	In characters of about the 13th century A. D. States that the image of Kachchi-Nāykar was endowed by Alap-prandāṅ Mōgaṅ Kachechiya[rāyar*] at Tirunarūṅḡḍai.
320	Stone set up at the sluice of the tank	....	....	....	Do. (verse)	In characters of about the 10th century A. D. Records the construction of this sluice to the tank at Naruṅḡḍai by Āraippermāl.
321	Kunnattūr (Malaiyappatti). South wall of the dilapidated Siva temple	Chōla	Parakēsarivarman <i>alias</i> Rājēndradēva.	3rd year	Do.	Begins with the introduction <i>Iraṭṭapāḍi</i> , etc. Records an agreement given by the <i>ūr</i> (village assembly) of Kunratūr in Kunratūr-nāḍu, a subdivision of Tirumūṇaiṇḍai in Rājēndrasōḷa-vaṇaṇadu, to burn 5 twilight lamps in the Kalisamūḍaiyār temple on behalf of Singaṅ Ambalattāḍi a native of the village. A piece of land was endowed (by themselves) for this purpose.
322	Nattāmūr.—Stone set up on the east bund of the tank.	....	....	Pramādi, Māsi 5	Do.	Modern. States that this is the tank dug by Śakku Māmundali, the servant of Alajatu Ammuddārulikān-Sāyabu under the orders of his master.
323	Kūttanūr.—Rock standing near the main road.	....	....	Śaka 1612, Śukla, Aṇṇi 16.	Do.	States that this is the <i>eluvai</i> (channel?) for the wet lands at Erayūr-Kūttanūr.
324	Pūvaṇūr.—Stone set up near the platform below a pipal tree.	Rāṣṭrakūṭa	'Kannaradēva who took Kachchi and Taijai.'	24th year	Do.	Records a gift of land after reclamation as <i>ēripatti</i> (tank maintenance) by a certain Padugaṅ Olagaṅ of Pūvanūr in Dāmar-nāḍu, a subdivision of Mūṇaiṇḍai.
325	Vaḍakurumbūr.—Stone set up near a dilapidated Siva temple.	....	....	....	Do.	States that this (surrounding land) is the <i>tiruvaiyāṭṭam</i> of (god) Arulānātha of Kāñchipuram. In characters of about the 14th century A. D.
326	Another stone lying near the same temple	Chōla	(Lost)	(Lost)	Do.	Fragment. Contains part of the <i>prasasti</i> of Rājārāja I beginning with the words <i>Tirumaiḡḡḷa</i> , etc. Mentions Millaṅ <i>alias</i> Jananātha-vaṇaṇadu.
327	Tenkunam.—Stone set up in a field to the east of the village.	....	....	Prabhava, Paṅguni 25.	Do.	Modern. States that the Vrittivasasamudram (tank) was constructed for the merit of Rāya Tirumalai-Ayyaṅ.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADRAS DISTRICT.					
328	San Thome.—Triangular slab kept in the Bishop's house.	....	....	....	Portuguese	Reads LOVVADA SEA A PYRISSIMA CONCEICAO (Praised be the most pure conception). The stone has a relief image of Our Lady in the centre. In the same place is kept another stone containing a part of the historical introduction of Rājendra-Chōla.
	CHINGLEPUT DISTRICT.					
	SRIPEUMBUDUR TALUK.					
329	Kōvūr.—South wall of the Sundarēśvara temple.	....	Tribh. Vijaya-Gaṇḍagōpālādēva	3rd year, Makara, śu, 5, Monday, Uttaram.	Tamil	Records an agreement given by Peṇmāl-Bhattān, a Śiva brāhmaṇa of the temple of Rājārājēsvaramudaiya-Nāyaṇ at Kōvūr, to burn a twilight lamp in the temple for the ten paṇam received by him from Kāman Perungāttupillai who claims to belong to one of the 70 families including that of Eḷēśāṅgaṇ at Tirumayilappūr and whom Kerikāla-Chōla is stated to have settled at Rāmādevācheḷēri in Kāñchi.
330	Loose pillar lying in the prakāra of the same temple.	Chōla	Rājakēśarivarman	9th year	Do.	Damaged and mutilated. Seems to record an endowment of land for the daily worship of the god Tirumē..... dēva at Kōvūr.
331	Slab lying in the Viṣṇu temple in the same village.	Vijayanagara	Vīrapratāpa Mahārāja.	Śaka 14[38], Dhātu, Makara, śu, [Monday]....	Do.	Seems to record a grant of land which had formerly been in the enjoyment of the Mahājanas, to Viṣṇu-Māṣayan as sarvamaṇya. Mentions Muṇiya-dāvalam at Chaturvēdi-maṅgalam alias Kōvūr.
	TRIVALLUR TALUK.					
332	Tiruvūr.—North and west walls of the central shrine of the Śiva temple.	Do.	Kṛishṇadēva-Mahārāja	Śaka 1449, Vyaya, Kārttigai 28.	Do.	Records the gift of a house-site as madavilāgam to the temple of Singēsvaramudaiya-Nāyaṇ at Tirumalai alias Tirugūr by Sadāsiva-Nāyaka, the agent of Immaḍi-Tirumalai-Nāyaka after purchasing the same from the Mahājanas of the village.
333	West wall of the same shrine	Pāṇḍya	Jatāvarman alias Tribh. Sundara. Pāṇḍyadēva.	11th year	Do.	States that this sacred stone temple was the work of Tiru-annāmalai-Uḍaiyaṇ, the headman of Paiyūr-[Tugadūr] and a native of Oḷugarai alias Kulōttuṅgaśōḷanallūr.
334	Same wall	Do.	Do.	18th year	Do.	Records the gift of a piece of land as devādāna to the temple by a merchant named Periya-Vāṇḍavar alias Kollattarayan of Oḷugarai alias Kulōttuṅgaśōḷanallūr.

335	South wall of the same shrine	....	Tribh. Vijaya-Gaṇḍagopālādēva	18th year	Do.	Records the restoration of the old <i>dēvādāna</i> village Ayattūr to the temple of Rishyaśiṅgīśvaramūḍaiya-Nāyinar at Turugūr forming part of Perumūḷaiyūr <i>alias</i> Ulagalanda-śēja-chaturvēdimangalam in Ikkāṭṭu-kōttam for the usual worship and special festivals in Chittrai month by Pichchadēvan <i>alias</i> Villavāyan by regularising the accounts as it was not in the enjoyment of the temple till the 17th year (of the king).
336	Same wall	Pāṇḍya	Jatāvarman <i>alias</i> Tribh. Sundara- Pāṇḍyadēva.	11th year.	Do.	A copy of No. 323 above. The donor is here called Malaiyan Tiruvannāmalai-Uḍaiyan.
337	Lintel above the entrance into same shrine.	....	....	....	Do.	In characters of about the 14 century A. D. States that this (<i>mugamaṇḍai</i>) is the gift of Anukki Puruśōttama-Bhaṭṭar Varadar, a native of the village.
338	Inner wall of the <i>gōpura</i> , right of entrance, of the same temple.	Vijayanagara	Venkaṭapatiḍēva-Mahārāya.	[Nandana, Tai 29.]	Do.	Damaged. Seems to record the grant of the incomes from Tiruvūr and Perumūḷaiṭṭu to the shrine of (?) Kariya-māṇikka-Perumāl in the temple of Rishyaśiṅgīśvara by Śivaram Nāraṇappa-Nāyakkar, an agent of the king.
339	Slab set up in front of the same <i>gōpura</i>	Do. . . .	Mahāmaṇḍalēśvara Tammayadēva-Ma- hārāya.	Śaka 1424. Dundubhi, Māsi 10.	Do.	Records the gift of a cocoa-nut garden to the temple of Singi-suram Uḍaiyār at Turugūr which was his <i>nāyakattanam</i> , by Kaśavārāya and the <i>Mahājanas</i> of the village for the merit of the former's father Tippayadēva-Mahārāya.
340	Second slab set up in the same place	Do. . . .	Mahāmaṇḍalēśvara Mahārāya.	Śaka 1441, Vyaya, Kārttigai 21.	Do.	Records the grant of the annual income of 6 <i>pon</i> due as <i>nīrkālī</i> (water cess) to the village Turugūr from the <i>dēvādāna</i> villages Maṇḍalapuruṣanpaṭṭu and Varadarājan-paṭṭu, to the temple of Singisuram-udaiya-Nāyinar by Immaḍi Tirumalai-Nāyakkar and the <i>Mahājanas</i> of Turugūr.
341	Third slab set up in the same place	....	....	Sarvajit, Tai 2	Do.	In characters of about the 16th century A. D. Records the grant of the monthly income in money and paddy due to him as <i>kudakkūṭi-lakkai</i> from the Singēśvaram-udaiya Nāyinar temple by Isuraiyar, the agent of Tirumalai-Nāyakkar, for the morning worship and offerings and for the night lamps in the shrine of Attakka-Pillaiyār at Turugūr.
342	Slab set up in a field near the same village.	....	....	Sarvajit, Tai 5	Do.	Highly damaged. Mentions Isuraiyar referred to above and the <i>Mahājanas</i> of Turuvūr.
343	Conjeevaram Taluk. Conjeevaram.—Slab built into the wall of the outermost <i>prākāra</i> of the Ekamranātha temple.	....	....	....	Do.	The writing is of the 13th century A. D. States that the Iśānadēvar-maḍam was the gift of Periyanaṭṭar. On the top of the slab is engraved a human figure seated on a pedestal holding a lotus stalk in either hand. To its right is a long-necked pitcher (?) and to its left a triangular object. Below the pedestal is an ornamental <i>kumbha</i> with a lamp on either side.
344	Slab built into a cross wall, adjacent to the above.	....	....	....	Pallava Grantha	A label reading <i>Griṭhēṣailā</i> in characters of about the 7th century A. D.
345	Five stones built into the outer walls of the same temple.	Chōla	Rājādhirājadēva (I)	33rd year, 280th day	Tamil	In disconnected pieces with introduction commencing with <i>Tirupaṭṭaruvu</i> , etc. Mentions a flower-garden belonging to the temple of Tiruvēkampanam-Uḍaiyār. Seems to record the formation of a new village with its boundaries specified.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHINGLEPUT DISTRICT— <i>concl.</i> CONJEEVARAM TALUK— <i>concl.</i> Conjeevaram.— <i>concl.</i>					
346	Slab built into the same wall . . . .	....	....	Śaka 1403, Śubhakarit, Makara 22, Śu. 10, Rohiṇī, Saturday .	Tamil . . .	Records the establishment of a <i>maṭha</i> called Ālasundaran- maḍam near the east <i>gōpura</i> of the temple and an endowment of land for its maintenance by Kūḍaludaiyan Taluvak- kulandān, a <i>chief</i> of Tirunāvalur, who was a disciple of Pudukōḍu Marundavaḷḷal of the Sīdāli-Tirunerī lineage.
347	Another slab built into the same wall . . . .	....	....	....	Pallava-Grantha .	A fragmentary inscription of one line reading <i>Nṛipachēḷi(ḍē)- maṇṭ</i> .
348	Base of the <i>gōpura</i> near the thousand- pillared <i>mandapa</i> in the same temple.	Vijayanagara .	Vijayarāya-Mahārāya	Śaka 1379, Dhātu, Phālguna, Śu. 10 and Śaka... 8, Dhātu, Mṛga Śu. 10, Sunday, Pūṣam.	Kannada and Tamil	This is a bilingual record stating that the sixteen-pillared <i>chitra-mandapa</i> in front of the Tāṇḍavādēva shrine (Kāḷku Nāyaka in the Tamil portion) and the Tryambakēśvara shrine were the gifts of Tryambakadēvi, the daughter of the king.
349	Same base	Do.	Malikārjunadēva-Mahārāya	Śaka 1378, Dhātu, Tulā, Śu. 5, Fri- day, Hasta.	Tamil . . .	Unfinished. Mentions the villages Pudukkām and Veliyūr as gifts made for the requirements of the temples of Tiru- vēkampanudāya-Nāyaṇar and of Kāmākṣi-Deviyār res- pectively.
360	Fifteen pillars of the 1000-pillared <i>maṇ- dapa</i> in the same temple.	....	....	....	Do. . . .	In characters of about the 13th century A.D. These are labels giving the names of the donors of the pillars.
361	Slab lying near the tank in the same temple.	Chōla . . .	Parakṣarivarman	(Lost)	Do. . . .	Fragment. Mentions Kāviriṭṭappākam <i>alias</i> Amani..... and refers to the big stone temple at Kachchippēdu.
362	Another slab lying in the same place	Do.	(Lost)	26th year	Do. . . .	Fragmentary. Records a gift of sheep to the temple of Rāja- simiēśvaragñihattu-Mahā(dēva).
363	Slab set up on the road-side near the Tank office.	....	....	Prājōtpatti, ttika, ba. 1.	Telugu . . .	Records an endowment made for the worship of a deity installed in a Jaṅgama-maṭha by one Pavādāda Chikkavāṃppayya.
364	West wall (inside) of the <i>mandapa</i> known as Kaikkōlarohavādi at Sittēri-mēdu near Conjeevaram.	Moghul . . .	....	Śaka 1647, (1637?), Jaya, Māsī 13, Thursday, Hasta.	Tamil . . .	The ruling king is merely mentioned as Dilli-Pādēshah with his name not specified. Records a sale of land by the residents of Sittēri-mēdu to the (community ?) Ayrattutūlayira- Mudalis of Kāñchipuram who are also called Dēvasingadāna- Kartar for the purpose of being endowed by the latter for any charity they thought fit.

355	Kalavagunṭa.—South wall of the central shrine, Mukkaṇṭṣvara temple.	Vijayanagara .	Achyutadēva-Mahārāya .	Saka 1407 (1457 ?), Jaya, Makara, ba. [3], Uṭirāṁ, Friday.	Do. . . .	Registers an endowment of the village Śāttambākkaṁ for the expenses of daily worship and offerings and of special festivals in the temple of Mukkaṇṭṣvaram-Uḍaiya-Nayinār at Kalvāyukuttai in Iruvāpparru, a subdivision of Jyā-nādu in Tondaimaṇḍalam by Mahānāyaka [Vayyappa]-Nāyaka, son of Chinna-Timmappa-Nāyaka, for the merit of the king, of his own family and of the Nāṭiavar of Iruvāpparru.
356	North wall of the same shrine . . .	Do. . .	Kṛṣṇarāyadēva-Mahārāya	Saka 1439, Iśvara, Makara, su. 5, Monday, Sravaṇa.	Do. . . .	Registers a similar endowment of the village Mēlai-Murukkaṁ-pattu in Iruvāpparru for the requirements of the temple by one Rāmachandra-Dikshita, for the merit of the king, the Nāḍu and his own family.
357	North wall of the <i>mandapa</i> in front of the same shrine.	....	....	Saka 1485, Rudhirōḍgari, Kārttika 6, pañchami, Friday, Pushya.	Do. . . .	Records the allotment of lands at Pāraipūttai for the several requirements of the temple by Vadamalai Nāyaka, the officer (<i>maniyakāraṇi</i>) under Basavappa-Nāyaka, the agent of Aliya-Rāmapaiyadēva-Mahārājaya, for the merit of the latter two, and the fixation of the extent of lands held as tenants by the several temple craftsmen and artisans in the <i>dēvadāna</i> village Śāttambākkaṁ.
358	East wall of the Subrahmanya shrine in the same temple.	Vijayanagara .	Śrīrangarāyadēva-Mahārāya	Saka 156 [1], [Pramādi], Kārttika, ba. 15.	Telugu . . .	Records the gift of a village (name not clear) as <i>sarvamānya</i> to god Mukkaṇṭṣvara at Kalavagunṭa by Dalavāyi Tipā-Nāyanayya.
359	Stones built into the pavement near the <i>gōpura</i> in the same temple.	Do. . .	Do. . .	Saka 1560, Sarvajit, Pushya, ba. 12.	Do. . . .	Damaged. Seems to record a gift of land to the temple by the donor mentioned above, who is called the agent of the king.
360	Inner wall of the same <i>gōpura</i> , left side .	....	....	Saka 1480, Kālayukti, Puraṭiādi 27, paurṇami, Rēvatī, lunar eclipse.	Tamil . . .	Records an endowment of land for meeting the expenses of worship and offerings to the deity on the 4th day of the festival in the month of Vaigāsī, by Bojjai Kāḷatti-Uḍaiyār and Sānti-Uḍaiyār for the merit of their spiritual teacher and their parents.
361	Same wall, right side . . .	....	....	Saka 1514, Nandana	Telugu . . .	Much damaged. Seems to record a grant for offerings and worship in the Mukkaṇṭṣvaram temple.
362	Do. . . .	....	....	....	Tamil (verse) . . .	Records the provision made by Anavallai Viraivaviraṇ for the celebration of the <i>Vasanta-īraṇḍal</i> and Pavitra-īraṇḍal festivals in the temple of Mukkaṇṭar at Kalavāy.
363	Do. . . .	....	....	Saka 1567, Pushya, su. 7.	Telugu . . .	Seriously damaged. Mentions [Ti]pā-Nāyani and Mukkaṇṭṣvara at Kalavagunṭa.
364	North and west walls of the same <i>gōpura</i>	Vijayanagara .	Sadāsivadēva-Mahārāya .	Saka 1480, Kālayukti, Mēsha ba. 7, Uṭirāḍam, Sunday.	Tamil . . .	Records the grant of their income of 50 <i>paṇam</i> accruing from their <i>kāval-varṭana</i> right in the <i>dēvadāna</i> village Śāttambākkaṁ by the Mahānāyaka Mūkarāla Timmappa-Nāyaka, Narasingappa-Nāyaka, Rāghava-Nāyaka, Kondama-Nāyaka and others for the expenses of one day's worship and offerings during the festivals in the month of Vaigāsī in the temple.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOR DISTRICT— <i>contd.</i> CHITTOOR TALUK— <i>contd.</i> Kalavaguṇṭa — <i>contd.</i>					
365	East wall of the <i>mandapa</i> in front of the central shrine in the Lakṣmīnārayaṇa-Perumal temple.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 1473, Virōdhi- Eritē, [Mithuna], ba. 5, Sadaṃyam, Monday.	Tamil .	Much damaged, and intercepted in the middle by pillars. Seems to record a provision made for offerings in the temple of Tiruvēkatanātha at Kalavaykkuṭṭai by Chinna Timmaya-dēva-Mahārāya.
	SALEM DISTRICT.					
	NAMAKKAL TALUK.					
366	Bonmasamudram.—Two stones built into the walls of the central shrine in the Siva temple.	....	....	....	Do. . . .	Fragments in characters of about the 10th century A. D. One of them gives the 10th year of a king whose name is lost and seems to record a gift of land to the temple for a perpetual lamp.
367	Two other stones built into the same walls.	Chōla .	 'who took Madura'	40th year .	Do. . . .	Fragmentary. This evidently belongs to Parāntaka I. Mentions a wall starting from Virāṅkōṭṭai and refers to Sāttamaṅgalaṃ in Muḷaiyūr-nādu. A third stone near these contains a fragmentary record in the same characters, and records a provision made for offerings and worship to the deity. Mentions a grain measure called <i>Sāḷagam</i> .
367A	Three other stones built into the same walls.	Do. (?) .	(Lost)	17th year .	Do. . . .	The characters may be assigned to about the 10th century A. D. Fragmentary. Mentions Rāśiyūr.
368	Nāṅgavalli.—Wall of the Garuḍa- <i>mandapa</i> in the Bazar street.	....	....	Śaka 1806, Pārthiva, Chittirai I.	Do. . . .	States that the Garuḍasēvai-mandapa was built by Titta- Settīyār, son of Tiruvāmbala-Settīyār of the Sāttandai- gāra, one of the <i>Nagarattār</i> (merchants) living in Pudu- pēṭtai near Salem.
369	Three slabs lying on the bund of the tank by the road side.	....	....	....	Do. . . .	The inscriptions on two of the slabs are complete ones and are dated, one in Vikrīti, Arpaśi and the other in Ānanda, Āṇi, 30, and are both modern. The former refers to a gift, by one Adimūṭa-Settī and the latter to the setting up of a Vinayaka image by one Sengalaṇi-Mudaliyār, son of Kāvāṇḍai Mudaliyār.
370	Kuṭippatti.—Boulder in a field .	....	....	Vikrama, Chittirai 2	Do. . . .	Modern. States that this land to the south of Rāṃipuram was endowed as <i>aravamāya</i> for the maintenance of a water shed by Rāmi-Reddiyār of Nāmakkal-sīrmai-subai (<i>subai</i> ?).
371	Pillūr (near Paramatti).—South wall of the Central shrine in the Tiruvirattāṇam temple.	Chōla .	Parakēsarivarman .	[1]7th year .	Do. . . .	Damaged. Mentions a Vāṇigaṇ named Kōṇagaṇ residing at Perumpullūr and god Tiruvirattāṇa

373	Pāṇḍamāṅgalam.—Slab set up on the roadside near the ruined Śiva temple.	....	....	Śaka [167]9, Śvara, Vaigāsi 27, ēkadāsi, Thursday, Uṭṭiram.	Do.	Records the gift of a house-site with its income from trees, etc., for the expenses of <i>abhiśhēka</i> and for twilight lamps in the temple of Kāsi Viśvanāthasvāmī at Pāṇḍamāṅgalam.
374	Chinnakarūr, near, Tūṣūr-Rock in a field near the village.	....	....	Śaka 1590, Kṛlaka, Kārttigai, Śu. Paurṇamāsi, Sunday, Kārttigai (Kṛtikā), lunar eclipse.	Do.	Records a grant of land by Immāḍi Rāmachandra-Nāyaka to Veṅṇūmālayiṭṭa-Perumālayyar for forming an <i>agrahāra</i> .
375	Nāmakkal.—Side of rock opposite the Muṇiśvara temple.	....	....	Rudhirōdgārī, Āvaṇi 8.	Do.	In characters of about the 17th century A. D. Incomplete. Records an agreement (the nature of which is not clear) given in the temple at Tiruvāraikkal in Eḷūr-nāḍu by the 17 families of stone masons (<i>Kambalattār</i>) to a certain Sukkāḍar. Mentions Jagadēvarāya as wielding sway over Kunratūr-durgam and a number of other petty officers or chieftains of Pūndurai-nāḍu, Paruttippalṇāḍu and Kāsi-pura-nāḍu.
376	Same rock	Pāṇḍya	Jatīvarman <i>alias</i> Tribh. Sundara-Pāṇḍyadēva.	4 + 1st year, Karṭṭikai 13, ba. 11, Saturday, Rohiṇi.	Do.	Incomplete. Records grant of a thousand <i>kūḷi</i> of land as <i>śarṇamāya</i> to Paraśārjūr Sarvadēva-bhaṭṭa-Sarvakṛtunḍi-bhaṭṭa residing at Muppayasamudra-chaṭturvēdimāṅgalam in Teṇṇūvāṇiya-nāḍu, a subdivision of Kongu <i>alias</i> Virāṣṭiā-maṇḍalam by the <i>saḥā</i> , the <i>nāḍiār</i> and the <i>Nagarattār</i> of Eḷu-nāḍu in Naḍāḷva-nāḍu.
377	Uyyakkon ḍān-Tirumalai.—Base of the Chidambharēśvara shrine in the Ujji-vanātha temple.	Do.	Tribh. Vira-Pāṇḍyadēva	(Lost)	Do.	Slightly damaged. Records an endowment of 4 <i>mā</i> and odd of tax-free land at Alagiyaśēmanallūr for the worship of certain deities in the temple at Tirukkārkudi in Uraiyūr-kūṭṭam, a subdivision of Kājaṅgabhīra-vaḷanāḍu, by Alagiyaśēman Arasarganḍarāmaṇ Tiruvambalapperumāl.
378	Wall of the Ammaṇ shrine in the same temple.	....	....	Saumya, Āvaṇi 5	Do.	In characters of about the 15th century A. D. Purports to record an order of god Āḍi-Chaṇḍēśvara on behalf of god Viḷumiyā-Nāyṇār to a <i>Kaikkōḷa</i> named Vayittaya-nāḍak (Vaidyanātha)-Kāḷingarāyaṇ <i>alias</i> Peruvēḷṇṇaiyaṇ, son of Tirumēḷiagiyaṇ of Tirumalēpāḍi making a <i>śarva-mānya</i> grant of land and house-site to him out of the temple property through Kōnēridēva-Mahārāja (see No. 384 below).
379	Inner wall of the outermost <i>gōpura</i> in the same temple, left of entrance.	Pāṇḍya	Māravarman, <i>alias</i> Tribh. Kulasekharadēva, who was pleased to take all countries.	29th year, Mēsha, ba. 7, Monday, Tiruvōgam.	Do.	Records an endowment made by the <i>Mahāśabā</i> of Jagadēka-vira-chaṭturvēdimāṅgalam of tax-free land for providing sixty <i>kalam</i> of paddy annually for offerings to god Uyyakkonḍa-Nāyṇār on the 12 days of festival in the Vaigāsi month.

APPENDIX B---*contd.*List of stone inscriptions copied during the year 1939-40---*concl'd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT--- <i>concl'd.</i> TRICHINOPOLY TALUK--- <i>concl'd.</i> Perungudi.--- <i>concl'd.</i>					
398	East wall of the same <i>mandapa</i>	Pāṇḍya . . .	Jatāvarman <i>alias</i> Tribh. Sundara- Pāṇḍyadeva.	12th year ba. 10, Sunday, Utti- ram.	Tamil . . .	Records an agreement given to the temple by the <i>dēvakaṇṇis</i> to pay at a <i>kalam</i> of paddy on every <i>mā</i> on 84 <i>mā</i> of land belonging to the village (which they had probably taken out on lease) for meeting the expenses of the festival in the month of Āṇi.
399	Pillar in the <i>Nandi-mandapa</i> of the same temple.	....	....	....	Do. . . .	The characters are of about the 11th century A. D. States that this pillar was set up by Śaṇḍaṇ Kāḍaṇ of Arumulai.
400	Another pillar in the same temple . . .	Vijayanagara . .	Vira Vijrūpanna, son of [Ha]rihara	Śaka 13 [1] 8, Kaṇṇi, Śu. 15.	Do. . . .	Portions hidden by wall and damaged. Mentions [Vi]rūpā- kṣhapuram.
401	East side of the base of the Amman shrine in the same temple.	....	....	Śaka 1362, Raudri, Chittirai 5.	Do. . . .	Damaged. Seems to record the consecration of the image of goddess Śivakāmasundari-Nāchchiyār in the temple by Tiruvānaikavudaiyāṇ, a member of the <i>śālā</i> of the village.
402	Peruvamba.---Slab set up in the precincts of the ruined temple of Nandigēvara.				Vatteḷuttu . . .	Highly damaged. The writing may be assigned to about the 11th century A. D. Mentions some <i>cheṭṭis</i> and [Paḍi]- neṇbhūmi Tisaiy-Āyirattaiṇṇūru[va] communities and the <i>Velanjiyār</i> .

List of stone inscriptions copied during the year 1940-41.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
NORTH ARCOT DISTRICT. WALAJAPET TALUK.						
1	Kaniyanūr.—Slab lying near the Virarāghava-Perumāḷ temple.	Chōḷa	Parakēsarivarman Chōḷadēva.	24th year (in words)	Tamil	Beginning lost. Gives a portion of the historical introduction commencing with the words, <i>Tirumaṇi-vaḷara</i> , etc. Records a gift of land, made tax free for a perpetual lamp in the temple of Anigōva-Vinnagarālvār by the assembly of Viradivākara-chaturvēdimangalam situated in Peruntimiri-nādu, a subdivision of Paḍuvūr-kōttam in Jayangondaśōḷa-maṇḍalam.
2	Proper right door-jamb of entrance into the Anigōpanāthēśvara temple.	Do.	Kulōttunga-Chōḷa	27th year (in words)	Do.	Incomplete. Mentions Kanikamallūr <i>alias</i> Viradivākara-chaturvēdimangalam, a <i>brahmadēya</i> in Peruntimiri-nādu, a subdivision of Paḍuvūr-kōttam.
3	Stone lying near the well in the same temple.	....	....	13th "	Do.	Beginning damaged. Seems to specify the taxes and other levies to be collected, evidently from the village.
4	Boulder in a field (S. No. 447) to the south of the village.	Chōḷa	Rājārājakēsarivarman	17th "	Do.	Begins with the introduction <i>Tirumagaḷpōla</i> , etc. Records the sale of 400 <i>kūḷi</i> of land as <i>kakakkani</i> to a certain potter of the village, by the assembly of Kanikamallūr in Peruntimiri-nādu.
5	Pudūr, hamlet of Kaniyanūr.—Boulder in Survey No. 107 near the south bund of the Nettiṭākkam lake.	....	....	Śaka 1558, Śōbha-kṛī, Chittirai 29.	Do.	Records purchase of land in <i>Agaram</i> Kaniyanūr for the lake at <i>Agaram</i> Veḷḷambai and refers to the construction of a channel, evidently in the same land.
6	Apaimallūr.—Boulder near the east bund of the lake.	....	....	....	Do.	States that (the lake called) Sāluva-samudram was the foundation of Sāluva Tippayadēva-Mahārāja.
7	Puṅganūr.—North wall of the deserted Siva temple.	Chōḷa	Tribh. Kulōttunga-Chōḷa	16th year	Do.	States that on the representation of the villagers that Puṅganūr and its hamlets were without a blacksmith, Vēḍaip-perumāl <i>alias</i> Vikramaśōḷa-Sambuvarāyaṇ appointed Tēttān, a blacksmith of Sembai, to serve in the locality.
8	Same wall	Do.	Rājārājakēsarivarman	15th "	Do.	Begins with the introduction <i>Tirumagaḷpōla</i> , etc. Registers a gift of land for offerings and lamps to the god Mahādēva at Puṅganūr in Peruntimiri-nādu, a subdivision of Paḍuvūr-kōttam, by Ilāḍamādēviyār, wife of Ilāḍarāyar Viraśōḷar.
9	West wall of the same temple	Do.	Rājākēsarivarman, 'who destroyed ships at Kāṇḍalūr-śālai.'	11th "	Do.	Records a gift of land, after purchase, as <i>taraga-bhōga</i> by Poṇṇi-ayan, son of Truvārūr-aḍigal, the headman of Aniyūr in Aniyūr-nādu, a subdivision of Veṅkuṇra-kōttam for providing water during summer and firewood during winter in the hall called Viraśōḷan constructed by him at Puṅganūr in Peruntimiri-nādu.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i>					
	TRICHINOPOLY TALUK— <i>contd.</i>					
	Uyyakkondāṇ-Tirumalai— <i>contd.</i>					
380	Same wall	Vijayanagara .	Dēvarāya-Mahārāya the elephant hunt'. 'who witnessed	Śaka 1366, Raktākṣi, Makara, ba. 9, Friday, Chitūrai.	Tamil	Records an endowment of tax-free land by the <i>Subhāyār</i> and <i>Nāṭṭavar</i> of Rājagambhira-vaṇaṇḍu for the expenses of the four days festival called the <i>Vasantaṭṭirunaḍi</i> in the temple of Viṭumiya-Nāyṭṭar at Tirukkarkuḍi Uyyakkondāṇ-Tirumalai.
381	Do. . . . .	....	Tribh. Kōṇēriṇmaikondāṇ	39th year, 229th day.	Do.	Records a royal gift of 20 mā of land at Sōlakulanallūr, a hamlet of Jagadēkavira-chaṭṭurvēdimaṅgalaṃ for worship and offerings to the images of Sellapillaiyār and Ilaiyaṇāyār consecrated in the name of the king's father in the garden-land attached to the royal palace at Viradavaṇam. The land after being entered into the tax remission accounts was added to the <i>dēvadāna</i> of the Viṭumiya-Nāyanār temple. The record is signed at the end by Ponnāṇḍāṇ Pallavarāyan of Tuṇjialūr in Mijalai-kūṛram.
382	Same wall	Pāṇḍya	Māgarvarman <i>alias</i> Tribh. Kulaśekharaḍēva, 'who was pleased to take all countries'.	32nd year, Aippasi.	Do.	Records the remission of the <i>kaḍamai</i> and <i>kudṁmai</i> taxes on the village Nerkunram <i>alias</i> Iruṅṅikkipperumānallūr in Kōṇāḍu <i>alias</i> which was a <i>tirunāṁuttukāṇi</i> of the temple of Viṭumiya-Nāyanār at Tirukkarkuḍi in Uraiyūr-kūṛram, by the <i>Nāḷanar</i> of Vada-kōṇāḍu in Urattūr-kūṛram as ordered by the king (Ulagudaiya-Perumāḷ) to provide for the usual and special festival requirements of the temple.
383	Do. . . . .	....	Tribh. Kōṇēriṇmaikondāṇ	28th year (in words), Māsi.	Do.	Records the royal gift of two plots of land in the village Nerkunram <i>alias</i> Iruṅṅikkipperumānallūr in Kōṇāḍu <i>alias</i> Kadalaḍaiyāḍilangaikondasōḷa-vaṇaṇḍu, free of all taxes, for services in the temple of Viṭumiya-Nāyanār and for a festival in the Paṅguṇi month instituted formerly by king Alagiyaśokkapār.
384	Same wall . . . . .	....	....	Saunya, Āḍi 21	Do.	Records grant of the several kinds of taxes due to the king from the village for the expenses of worship and services in the temple by Mahāmaṇḍalēśvara Kōṇērideva-Mahārāja. See No. 378 above.
385	Same wall, right of entrance	Vijayanagara .	Pratāpadevarāya-Mahārāya witnessed the elephant hunt'. 'who	Śaka 1365, Rudhirōḍḡari, Purattādi: 15.	Do.	Records a gift of 3 <i>vēli</i> of land and a house site by Annappudaiyar for the midday worship in the temple and for the expenses of a day's festival in the Paṅguṇi month.
386	Do. . . . .	....	....	....	Do.	In characters of about the 12th century A. D. States that this is the gift of Terri-Periyāṇ <i>alias</i> Ediriśōḷa-Mvenda-velāṇ of Kūṛṭṭur in Kuṇṇarāyān in Uttuṅgatuṅga-val-

	Do.	.	.	.	. . .	Tribh. Kōṇērimaikondān	24th year	Do.	Much damaged. Seems to record the formation of a new colony of merchants after acquiring lands and house-sites for the purpose in the village, under the name Kongū[konda]-śōlapuram, by order of the king, at the request of Tondaimān fixing the annual revenue payable to the State thereon at 23,000 <i>kalam</i> of paddy on cultivable lands and 1000 <i>kāsu</i> on dry lands (by the inhabitants). Quotes the 14th year of Kulōttunga-Chōlādēva, who abolished the tolls.
388	Do.	.	.	.	.	Tribh. Rājārjadēva	26 + 1st year, Rishabhā, ba. 11, Wednesday, Rāvati.	Do.	Records a tax-free gift or land after purchase at Jagadēka-Vīra-chaturvēdamangalam by Piliyāl-vār alias Dēvargal Sēna-patināngai, a maid-servant of the temple, for worship and offerings and special festivals in honour of the goddess installed by her.
389	Same wall, right of entrance	.	.	.	Chōla	Dēvarāja [Mahārāja], Vijayarāja-Maharāja.	Śaka 1 *** Klaka, Mithuna, ba. 10, Monday, Aśvini.	Do.	Built in at the ends of lines and incomplete. Seems to record there-consecration of two temples, viz., of Avaniśvara and Tiruvaktisvara, while renovating the temple of Madurantīsivaramudaiya-Nayanār at Rājendrasōla-pēttaḥ in Śivalūr-kūrnam, a subdivision of Rājagambhiravalañadu, by the <i>nagrattār</i> of the place, who also made provision for worship in them.
390	Pēttaivaṅkatalai.—South wall of mandapa in front of central shrine Maḍhyājuṁa temple.	.	.	.	Vijayanagara	Jatavarman Tribh. Sundara-Pandya-dēva.	10+1st year, Karakaka, ān. 5, Friday, Uttirām.	Do.	Gift of land by the Perunguri-Mahasabha of Jagadēka-Vīrachaturvēdamangalam in Urai-yūr-kūrnam, a subdivision of Rājagambhira-valanādu on the southern bank, for conducting a festival in the temple of Tiruvagas-tisvaramudaiya-Nayanar at Perungudi, a hamlet of their village.
391	Perungudi.—North wall of the central shrine, Agastyasvara temple.	.	.	.	Pāndya	Parakeśarivarman, "who took the head of Vīra-Pāndya".	3rd year	Do.	Gift of land after purchase by Kāmaperumān, the wife of Sembian Urattimātunkōn alias Mayilai-Tinḍan of Pudukkuḍi for a perpetual lamp in the temple of Tirupperumuḍi-Paramēsvara.
392	Same wall	.	.	.	Chōla	Tribh. Kōṇērumpaikondān	12 year, 49th day	Do.	Records a remission of taxes granted by the king on a land belonging to the temple for conducting a festival for the deity in Chittirai month.
393	West wall of the same shrine	.	.	.	. . .	Vīra Rāmanātha-dēva	10th year, Kanniba. 13, Sunday, Punarpūsam and 19th year.	Do.	States that a goldsmith of the place, named Kūtān gave three <i>kalanju</i> of gold for completing an unfinished portion of the temple and that he presented a forehead plate to the god in the 19th year in gratitude for the recovery of the eye-sight of his son Nallamaṅgai.
394	South wall of the same shrine	.	.	.	Hoyasa	Rājakesarivarman	14th year	Do.	Records an endowment of land after purchase by Mayilaitinḍan, mentioned in No. 392 above, for the several requirements of the temple.
395	North wall of the mandapa in front of the same shrine,	.	.	.	Chōla	Rājārjadēva	9th "	Do.	Records an agreement by two Sivabrāhmaṇas of the temple to burn a twilight lamp before the deity for 2 <i>kāsu</i> received by them from Iriyambaḱaṇ, a <i>Kalkkoja</i> of Perungudi.
396	Same wall	.	.	.	Do.	Rājakesarivarman	8th "	Do.	Gift of sheep for a lamp in the temple by Mañjan Sēndi, the wife of a resident of Aiyyalur (name lost).
397	Do.	.	.	.	Do.			Do.	

APPENDIX B--contd.

List of stone inscriptions copied during the year 1939-40--*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT-- <i>concl.</i>						
TRICHINOPOLY TALUK-- <i>concl.</i>						
Perungudi.-- <i>concl.</i>						
398	East wall of the same <i>mandapa</i>	Pāṇḍya .	Jatāvarman <i>aiśas</i> Tribh. Sundara- Pāṇḍyadeva.	12th year ba. 10, Sunday, Utti- ram.	Tamil .	Records an agreement given to the temple by the <i>dēvakannis</i> to pay at a <i>kalam</i> of paddy on every <i>mā</i> on 84 <i>mā</i> of land belonging to the village (which they had probably taken out on lease) for meeting the expenses of the festival in the month of Āṣi.
399	Pillar in the <i>Nandi-mandapa</i> of the same temple.	....	....	....	Do. .	The characters are of about the 11th century A. D. States that this pillar was set up by Sandaṇ Kāḍaṇ of Arumulai.
400	Another pillar in the same temple .	Vijayanagara .	Vira Vi[rūpa]ṇa, son of [Ha]rihara	Śaka 13 [1] 8, Kaṇṇi, Śu. 15.	Do. .	Portions hidden by wall and damaged. Mentions [Vi]rūpa-kṣhapuram.
401	East side of the base of the Amman shrine in the same temple.	....	....	Śaka 1362, Raudri, Chittirai 5.	Do. .	Damaged. Seems to record the consecration of the image of goddess Sivakāmasundari-Nāchchiyar in the temple by Tiruvānakkāvudaiyān, a member of the <i>saṭha</i> of the village.
MALABAR DISTRICT.						
PALGHAT TALUK.						
402	Peruvamba.--Slab set up in the precincts of the ruined temple of Nandisvara.	....	....	....	Vatteluttu .	Highly damaged. The writing may be assigned to about the 11th century A. D. Mentions some <i>cheṭṭis</i> and [Paḍi]-nenbhūmi Tisaiy-Ayirattainhurru[var] communities and the <i>Velanjiyyar</i> .

List of stone inscriptions copied during the year 1940-41.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT. WALAJAPET TALUK.					
1	Kaniyanūr.—Slab lying near the Virarāghava-Perumāl temple.	Chōla . . .	Parakēsarivarma alias Chōladēva.	24th year (in words)	Tamil . . .	Beginning lost. Gives a portion of the historical introduction commencing with the words, <i>Tirumāṇi-vaṭara</i> , etc. Records a gift of land, made tax free for a perpetual lamp in the temple of Aṇigōva-Vinnagarālvār by the assembly of Viradivākara-chaturvēdimaṅgalaṁ situated in Peruntimiri-nādu, a subdivision of Paḍuvūr-kōṭṭam in Jayanṇoṇḍasōla-maṇḍalaṁ.
2	Proper right door-jamb of entrance into the Aṇigōpanāthēśvara temple.	Do. . .	Kulōttuṅga-Chōla . . .	27th year (in words)	Do. . .	Incomplete. Mentions Kanikainallūr alias Viradivākara-chaturvēdimaṅgalaṁ, a <i>brahmadēya</i> in Peruntimiri-nādu, a subdivision of Paḍuvūr-kōṭṭam.
3	Stone lying near the well in the same temple.	....	....	13th "	Do. . .	Beginning damaged. Seems to specify the taxes and other levies to be collected, evidently from the village.
4	Boulder in a field (S. No. 447) to the south of the village.	Chōla . . .	Rājārājakesarivarma	17th "	Do. . .	Begins with the introduction <i>Tirumagaipōla</i> , etc. Records the sale of 400 <i>kuṭi</i> of land as <i>kusikkāni</i> to a certain potter of the village, by the assembly of Kaṇṇallūr in Peruntimiri-nādu.
5	Pudūr, hamlet of Kaniyanūr.—Boulder in Survey No. 107 near the south bund of the Nettiṭpākkam lake.	....	....	Śaka 1558, Śōbha-kṛit, Chittirai 29.	Do. . .	Records purchase of land in Agaram Kaniyanūr for the lake at Agaram Vellambai and refers to the construction of a channel, evidently in the same land.
6	Āṇaimallūr.—Boulder near the east bund of the lake.	....	....	....	Do. . .	States that (the lake called) Sāluva-samudram was the foundation of Sāluva Tippiyadēva-Mahārāja.
7	Puṇṇanūr.—North wall of the deserted Siva temple.	Chōla . . .	Tribh. Kulōttuṅga-Chōla . . .	16th year	Do. . .	States that on the representation of the villagers that Puṇṇanūr and its hamlets were without a blacksmith, Veḍārp-perumāl alias Vikramasōla-Samburayaṇ appointed Tēttāṇ, a blacksmith of Sembai, to serve in the locality.
8	Same wall	Do. . .	Rājārājakesarivarma . . .	15th "	Do. . .	Begins with the introduction <i>Tirumagaipōla</i> , etc. Registers a gift of land for offerings and lamps to the god Mahādēva at Puṇṇanūr in Peruntimiri-nādu, a subdivision of Paḍuvūr-kōṭṭam, by Ilādamaḍeviyār, wife of Ilādārayar Virasōlar.
9	West wall of the same temple	Do. . .	Rājakesarivarma, 'who destroyed ships at Kāndēlūr-sālai.'	11th "	Do. . .	Records a gift of land, after purchase, as <i>ṭaragu-bhōga</i> by Ponn-ayan, son of Tiruvār-adiṭal, the headman of Aṇiyūr in Aṇiyūr-nādu, a subdivision of Venkunra-kōṭṭam for providing water during summer and firewood during winter in the hall called Virasōlaṇ constructed by him at Puṇṇanūr in Peruntimiri-nādu.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> WALAJAPET TALUK— <i>contd.</i> Pūṅgaṇūr.— <i>contd.</i>					
10	West and south walls of the same temple	....	....	....	Tamil	Records the order of Laṁāḁāḁēviyār, wife of Viśāḁār, granting land as <i>śrīrappalibēgam</i> , for conducting the <i>śrībali</i> ceremony in the temple during three <i>sandis</i> with 5 persons. Poṇṇayan mentioned above was entrusted with this endowment.
11	South wall of the same temple	Chōla	Rājārājakesarivarman, 'who destroyed ships at Kāṁḁajūr-śālai'.	11th year	Do.	Records gift of land, after purchase, from the assembly (<i>ūr</i>) of Puṅgaṇūr, to the temple by the same Poṇṇayan. The assembly also undertook to maintain a lamp in the temple in lieu of the interest on the money received by them from Poṇṇayan.
12	Slab lying near the same temple	Pallava	Nripatūṅga-vikramavarman	17th " (in words)	Do.	Incomplete. Refers to the construction of a well and a water-trough by Ariṅḁan and Paṛikkutūi.
13	Another slab set up in the, same place	....	....	Śaka 888	Do.	States that Iśvarapicheḁap of Tiśaiyāraḁ*kaṁfūrū-nagara released the lake of the village, probably from encumbrances, by payment of gold.
14	Broken slab lying near the same temple	....	....	Śaka 9	Do.	In characters of the 10th century A. D. Records an endowment of (the taxes) <i>kaṁḁalakkāṁam</i> (marriage fee), <i>ūṛḁḁadīṇ-kāḁi</i> and <i>pūḁāḁi</i> accruing from the village Puṅgaṇūr by (the chief) Anaiyammaṇ, son of Ilāḁāṛayan Taḁḁāḁaṇ, for the maintenance of a tank called Paramaḁḁalāḁittap-pēṛi, dug by the donor in the village.
15	Stone set up in S. No. 68 to the north of the village.	....	....	Kīlaka, Vayḁāśi 3	Do.	An endowment of 200 <i>kaḁi</i> of land at Puṅgaṇūr by one Rāma-krishṇappa-Nāyakkar of Vēlūr for the maintenance of a watershed (on the way from the village to Vēlūr).
16	Peruṅḁāṇḁi.—North wall of the central shrine in the Agastyāśvara temple.	Chōla	Parakesarivarman <i>alias</i> Rājēndra-Chōḁadēva.	(Lost)	Do.	Fragment. Seems to record a gift of land to Tiruvagattisvaramūḁaiya-Paramasvamin at Peṛuṅḁāṇḁi and mentions Sōjakulasundari-chaṁturvēḁamangalam, an independent village in Orukaivalla-nāḁu.
17	Pillar in the <i>maṁḁapa</i> in front of the central shrine in the same temple.	Do.	Parakesarivarman, 'who took Madura and Ilam'.	41st year (in words)	Do.	Records the gift of a forehead-plate to god Agastīśvarattu-Perumāḁḁigal in the temple to the north of the village, made out of the 5 <i>kaḁāṇ-ṇa</i> and odd of gold realised as fine from a certain Nūṛṁambadīmṁaṇ and his sons of Tiruvēḁ-gaḁappuram <i>alias</i> Vijayāḁḁitta-chaṁturvēḁamangalam in Kaḁa-[mūṛ]-kōṭṁam by the <i>sabhā</i> of the village.

18	Another pillar in the same place	Do.						31st "	Do.	Beginning damaged. Registers gift of money by Śaṅkī-kramavittan of Prayāgi for a lamp in the temple of Agastīśvaramudaiya-Paramasvāmī. Refers also to gift of gold by several persons for 10 lamps and entrusted to the <i>Sivabrāhmaṇas</i> of the temple.
19	East wall of the same <i>maṇḍapa</i>	Do.						2nd " (in words)	Do.	Beginning lost. Gives a portion of the historical introduction of the king beginning with the words <i>Tirumagal-maruviga</i> , etc. Seems to record an agreement by Karumāṇikā Ammai-appaṇ <i>alias</i> Solakusundara-Achāriyāṇ who had the <i>tachchakkant</i> of the village Solakula-sundari-chaturvedmangalam, to supply an <i>uḷakku</i> of ghee every day for a perpetual lamp in the temple.
20	Same wall	Do.						Uḍaiyār	Do.	Begins with the introduction <i>Tiṇṇalār-pēra</i> , etc. Records the remission of the taxes <i>īrai</i> and <i>antarāyam</i> on a piece of land endowed after purchase as <i>vyākaraṇa-bhaṭṭavaritṭi</i> by (the temple of) Rājārjavinnagar-Ajvar in Solakula-sundari-chaturvedmangalam in Mēlmalai Ogaivalla-nādu, a subdivision of Jayangondasōla-maṇḍalam by the <i>mukā-sabhā</i> of the village, in consideration of a lump-sum of 20 <i>kāsu</i> received by them from the temple. Mentions <i>Śenāpātī</i> Arumōḷi-Vikramasōḷan <i>alias</i> Rājāchrāja-Mahābalivānārāy on whose initiative the endowment was made.
21	East and north walls of the same <i>maṇḍapa</i> .	Do.						Rājendra- 11th "	Do.	Built in and incomplete. Stops with the mention of Jayāṅ-gondasōla-maṇḍalam after the regal year of the king.
22	North wall of the same <i>maṇḍapa</i>							....	Do.	Ends of lines built in. In characters of about the 11th century A. D. Seems to record an acknowledgement of some endowment made to the temple of Tiruvagattisvaramudaiya-Maiādēva by a <i>Vellāṭa</i> resident of Sēṇakulattūr, by the <i>Sivabrāhmaṇas</i> of the temple.
23	Wall near the left door-jamb of the southern entrance into the same <i>maṇḍapa</i>.							....	Do.	In characters of about the 14th century A. D. States that this flight of steps was the gift of Viruṇḍan, the headman of Uḷiyam.
24	Śakkaramallūr.—North wall of the central shrine in the Trukkandīśvara temple.	Chōḷa						15th year (in words), Makara, su. 18, Saturday, Pūnar-pūṣam.	Do.	Records an endowment of 500 <i>kāḷi</i> of land for the early morning service in the temple of Mukkamadēvar at Chakramudūr, an independent village in Damar-kōṭṭam of Jayāṅgondasōla-maṇḍalam, made by order of the king through the agency of Pillaiyār Madhurāntakap-Pottappicheḷōḷar <i>alias</i> Gaṇḍa-gōpāla, by Dāmōḍeran Arulāḷapperumāl, the headman of Sōmangalam in Maiṅgala-nādu, a subdivision of Tirumūṇappādi-nādu in Rājārāja-vaḷanādu.
25	Same wall							Śaka 1683, Kali 4862, Vishu, Arpaśi 6.	Do.	Registers a sale of land by the <i>Mudalmār</i> of Chakramudūr to Pushpanātha-Nayinār and to Agastiyāḷa] Nayinār, son of Kuntiyapa [Nayinār] two Jaina residents of Tirupparambūr for 405 <i>Cheṇṇapaṭṭanam-Vaṛaḷaṇa</i> .
26	Do.	Pallava						22nd year, Rishabha	Do.	An agreement by the <i>Sivabrāhmaṇas</i> of the temple of Mukkamadēvar to burn a twilight lamp in the temple in return for 300 <i>kāsu</i> received by them from Tāmatāṇ Arulāḷapperumāl of Sōmangalam (evidently the donor mentioned in No. 24 above).

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> WALAJAPET TALUK— <i>contd.</i> Śakkaramallūr— <i>contd.</i>					
27	Same wall	Chōla	Tribh. Rājāśjadēva	19th year	Tamīl	A similar agreement to burn three twilight lamps in the temple in return for the gift of a buffalo costing 3 <i>māda</i> by Talaiyinnā, the son of Devargajśadēvan, the <i>pūdikāppāṇ</i> of the village.
28	Do.	....	....	....	Do.	An order of Śambuvaiyār issued to the <i>āravar</i> of Chakramūḍir to take 100 <i>vēḷ</i> of land in their village as coming under <i>taram</i> (for purpose of taxation) from the 5th year onwards (of the reign of the king) and to record the fact on the walls of the Mukkaṇṇadēvar temple.
29	West wall of the same shrine	Chōla	Do.	14th (?) year, Vriśchika, śn. 6, Sunday, Uṭṭarāḍam.	Do.	An agreement by the <i>Sivabrāhmanas</i> to burn a perpetual lamp before the god in return for 600 <i>kāṣu</i> endowed by Periyānāchechi <i>aias</i> Periyānāttunāgai, a <i>dēvarāḍiyāl</i> of the temple, and the bestowal by the <i>śhānatār</i> on her and her descendants the right of owning the first house in the <i>tiru-madavaiyāḍam</i> and of precedence of honour on festival occasions in the temple in consideration of another gift of 500 <i>kāṣu</i> made by her.
30	West and south walls of the same shrine	Do.	Rājakesarivarman <i>aias</i> Tribh. Vikrama-Chōladēva.	7th year (in words)	Do.	Begins with the introduction <i>Pāmadu paṇṇar</i> , etc. Gives a detailed list of the lands with their extent specified in each case, which had been endowed to the temple for its various requirements and recorded on its wall prior to its renovation by Tiruchehirambalamuḍaiyān Tiruṇāgāidēvan <i>aias</i> Sambiyan-Muvēndavēḷān of Alattur in Alattur-nāḍu, a subdivision of Nittavinōḍa-valanāḍu in Śōla-maṇḍalam and which were now confirmed by the <i>ārār</i> of the place. A few donors of the lands mentioned in the list also figure as signatories at the end of the record.
31	Do.	Do.	Do.	Do.	Do.	Records the gift of lands in Naralokavīranallūr measuring 13500 <i>kūḷi</i> in extent as <i>dēvadāna</i> to god Mukkaṇṇadēvar by the <i>ārār</i> of the village so as to provide for expenses of festivals in the temple with the <i>vēḷikkāṣu</i> , <i>vēṭimuttaiyāl</i> and other taxes accruing therefrom. All the signatories of the previous inscription figure in this record also.
32	South wall of the same shrine	Do.	Vikrama-Chōladēva	11th year	Do.	A gift of two lamps to the temple, weighing 588 <i>paṇam</i> by a certain Śrīyādēvan.

33	Same wall	Do.	Rājakesarivarman	6th "	Do.	States that the gold and paddy received as <i>nīrēṭai</i> from the tax-free lands of the village as well as from the <i>dēvādāna</i> and <i>paṭṭichēndam</i> lands were set apart for the celebration of the festivals in the temple of Sōṁṭṭaramudaiya-Mahādēva by the <i>arāṇ</i> in lieu of the interest on a lump-sum received by them for the purpose from a certain lady named Acheham-araśi, wife of Vikkaladēvan.
34	Do.	Do.	Tribh. Kulōttuṅga-Chōḷadēva	25th "	Do.	An agreement by the <i>Sivabrahmanas</i> to burn two twilight lamps in the temple for the two <i>paḷam-kāṣu</i> which they had received from Sīdarāman, the headman of Pūmpai, but which had accumulated with the interest thereon to 4 <i>pudukkāṣu</i> by their default.
35	Do.	Do.	Tribh. Allun-Tirukkālattidēva Gaṇḍa-gopāla.	6th "	Do.	States that the circuit round the temple was built of stone by Sūrappa-Nāyaka of Vinṇamalai in Mēlaipattai-nādu, a chieftain under Tyaḡasamudrappattai Vinaraser, who also made a gift of all the (<i>āyam</i>) income (due to him) from the <i>dēvādāna</i> (lands) of the temple and of the taxes on looms working in the <i>tramadaiṇṭāgam</i> area and also of the fee in oil realised from the oil-presses in the village, for the sacred cloth and other requirements of the god and for burning 4 twilight lamps in the temple.
36	Do.	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva	14th "	Do.	Records remission of certain taxes like <i>antarāyam</i> , <i>kāṭṭigakkāṣu</i> , <i>kaṭṭukāṣu</i> and <i>kuyraṇḍam</i> due to the chief Sengēṇi Virāsani Ammai-appaṇ Tirumēṇḍan Kappūdaiperumāl <i>alias</i> Viravinoḍa-Nikramachōḷa-Sambuvārāya in favour of the temple.
37	Do.	Pāṇḍya	Tribh. Jaṭāvarman <i>alias</i> Sundara-Pāṇḍyadēva.	12th "	Do.	A gift of two cows left in charge of the <i>Sivabrahmanas</i> for a twilight lamp in the temple of Mukkanidēva by Kariya-perumāl Champai Jipattaraiyaṇ of Kayirūr near Sōḷakulavallinallūr, the headman of Maṇarṇpakkam.
38	Slab built into the pavement on the west side of the same shrine.	Chōḷa	Rājārājadēva	12th "	Do.	A gift of a buffalo for a <i>śayadai</i> (cart?) to the temple by Dē-agasundarāṇ <i>alias</i> Maddiyarāvappariyaṇ, son of Tondaimān Sōḷappariyaṇ, the <i>pāḍikkappāṇ</i> of the village.
39	Wall behind the Gaṇapati image in the <i>mahā-maṇḍapa</i> of the same temple.	Do.	....	....	Do. (verse)	In characters of about the 13th century A. D. Praises the liberality of Sīdḍhinātha <i>alias</i> Saivasekarappirāṭṭaṇ, a resident of Mandirādara, who is said to have supplied the people of Chakrapurī with abundance of rice during a severe famine.
40	Slab set up in a street	Chōḷa	Tribh. Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	29th year (in words), Pāṇḍuṇi.	Tamil	Damaged. An order of [Amnai]-appaṇ Alagiyaśōḷa-Sambu-vaṇiyaṇ, probably remitting the taxes on some lands in Chakramūḍūr in connection with the formation of a new village called Sittiramēḷi-Padineḷbhumippattinam <i>alias</i> Viḷayapattinam.
41	South wall of the central shrine in the Sundara-rāja-Perumāl temple.	Pāṇḍya	Jaṭāvarman <i>alias</i> Tribh. Sundara-Pāṇḍyadēva.	12th year	Do.	Gift of two cows for a twilight lamp in the temple of Būmi-sundara-Viṇṇapagar-Eṇberumūṇi by Kariya-perumāl Champai Jipattaraiyaṇ, the headman of Kayirūr Maṇarṇpakkam and a native of Sōḷakulavallinallūr.
42	Same wall	....	....	Pranōḷṭṭa, Māśi 15	Telugu	Modern. Gift of money for a lamp in the Saundarya-Perumāl temple by Peddabōya for the merit of China-Tirumala-Dikshita.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i>					
	WALAJAPET TALUK— <i>contd.</i>					
	Śakkaramallūr— <i>contd.</i>					
43	North wall of the same shrine	Pāṇḍya	Jaṣarvarman <i>alias</i> Sundara-Pāṇḍya-dēva.	9th year (in words)	Tamil	Gift of money for a cow for supply of ghee for a lamp during the morning service in the temple by Tiruvēḡdamudaiyān, son of Periyapeḡumāl Tāḍan of Śrīpādūr, a hamlet of Vīraḡam.
	POLUR TALUK.					
44	Paḍavēḡū.—South wall of the central shrine in the Rēḡukāmbā temple.	Vijayanagara	Mahāmaṇḍalēśvara rājā *jya Uḡaiyar.	Śaka 1394, Dur-mukhi, Vaigāsī 2.	Do.	Order of Pradhāna-Nayinār of Paḍaiḡiḍu, the agent of the king, treating as <i>manḡya</i> , the fees received in the temple of Ekkaḷā-devi-Amman on ordinary days and on festival occasions.
45	East wall (inside) of the <i>maḷā-maṇḍapa</i> in the same temple.	Do.	Śtraṅgaḍēva-Mahārāya	Śaka 1484 (wrong for 1488), Akshaya, Āḍi.	Do.	Order of Idatturai Tambikkōṇ and Kāvaṇāḡakkōṇ, the agents of China-Bommu-Nāyakarayan of Vēḡūr, appointing four persons as <i>tiruvilakku-kūḍi</i> for the annual supply of <i>tāṇi</i> of ghee for burning lamps and for the sacred bath of goddess Prasanna Ekkaḷāḍēvi-Ammai of Marudarsar-Paḍaiḡiḍu on the days of Tiruvāḡirai and of four sheep each day on the days of Mahanavami and Paṅguḡi-Uḡṡram (evidently for sacrifice), in lieu of certain taxes they had to pay in Kolavai.
46	Wall near the western entrance into the same temple.	Do.	Vīra-Praṇḍha-Mallikārjuna-dēvarāya	Śaka 1367 (wrong for 1379), Iṣvara, Tēi 5, Monday, Tiruvōḡam.	Do.	Appointment of two persons as the <i>tiruvilakku-kūḍi</i> for (the temple of) Sōmanāḡadēva-Nayinār at Paḍaiḡiḍu.
47	Same wall	....	....	Dhāṇu Iṣvara (expired), (current), ('hittirai 8.	Do.	In characters of about the 17th century A.D. Order of Nayinār, agent of Iṣvara-Nāyakkar appointing one Perḡaṇ Kōḡvan 'paying <i>śāḍam</i> (tax) to Puttūr', as the <i>tiruvilakku-kūḍi</i> of Iḡaiya-Nayinār (Subrahmaṇya) in the temple of Sōmanāḡha-dēva.
48	Do.	....	....	Bahudhānya, Vaigāsī [23].	Do.	A similar order of Nāyanār appointing Iḡaiyaperumāl and others of the family paying <i>śāḷam</i> to Aṇḡi-nāḍu as the <i>tiruvilakku-kūḍi</i> of the same deity.
49	Do.	....	Mahāmaṇḍalēśvara Kumāra Timma-rāja-Uḡaiyar.	C h i t r a b h ā n u, Purattādi.	Do.	Ends of lines built in and fragmentary. Seems to record an order by an agent (name lost) of the king to one Aḡiya-Nāyan to supply a flower-garland (to the temple on specific occasions). Mentions a garden called Sōmadēvaṅ-ḡōḡṡam.
50	Side of rock below Vallimalai (hill), a few furlongs to the north of the same temple.	Vijayanagara	Vīra-Viruppaṇa-Uḡaiyar, son of Ariyappa-Uḡaiyar.	of Kaḡaya	Do.	Gift (by king, of land) to the east of the irrigation channel flowing from the <i>ancut</i> , as <i>dēvaḡāna</i> to the temple of Vīrū-pākshadēva.
		Do.	Vijaya* Vīra-Rāya Uḡaiyar	Vijaya, Āḡi	Do.	Grant of (land irrigated by the channel from ?) the lower <i>ancut</i> by Mallarasar on behalf of the palace for offerings and

52	South wall of the central shrine in the Somanāthesvara temple.	....	Saka 1327, Kali 4506, Pārthiva, Aśvayuja, ba. 5, Monday, Rohiṇi.	Kannada in Grantha	Records an endowment of 1000 <i>kuḷi</i> of land in Āndi-nādu for (the remuneration of two persons) blowing the conch during service in the temple of Somanādhava at Paḍaivīdu by Mahāpradhāni Mallarasa, son of Mahāpradhāni Heggappa, who is also stated to have made a gift of two <i>Dhavalakankha</i> for the purpose, ceased in gilded copper-plate.
53	Same wall . . . . .	....	....	Tamil .	Portions lost. Seems to record the grant of the permanent tenancy right over lands belonging to the temple of Somanādhava to a certain Ariyār-Nāyaka by the trustees of the temple in consideration of a sum of money received by them.
54	North wall of the same shrine	Vijayanagara .	Saka 1335[4], Nandana, Aḍi 2, Wednesday, Avittam.	Do.	An allotment of three <i>vēli</i> of temple-land as <i>naṭṭurak-kāni</i> and the appointment of three musicians in the temple with their remunerations specified.
55	Same wall . . . . .	....	Nandana, śu. Avittam[4].	Do.	Continuation of No. 56 below. Records the appointment made by Mallarasa, of two persons for blowing the conch in the temple (during services) and an endowment of 2000 <i>kuḷi</i> for their maintenance including the 1000 <i>kuḷi</i> mentioned in No. 56, below.
56	Do.	Vijayanagara .	Saka 1331[4],	Do.	Fragment forming the first part of No. 55, above.
57	East wall of the <i>maṇḍapa</i> in front of the same shrine.	....	Saka 1436, Bhāva, Rishabha, śu.... Friday, Hastā.	Do.	An endowment of land for a flower-garden made to the deity by Ariyār-Nāyakkar as the gift of Iṭṭa-Nāyakkar and left in charge of a certain Somaṇḍi and his descendants who were to supply daily 2 pairs of garlands, two fillets of flowers for the forehead and 20 pendants.
58	Same wall	Vijayanagara .	Saka 1314[48], Parābhava, Aṭṭapaśi 1, Amāśaya, Monday, Hastā, Dipāvali.	Do.	Confirmation of Moṇiakkōṇ Attigiriṇāthan in the appointment of <i>tiṇṇiakkakku-kudi</i> of the temple of Somanāthan-Nāyinar at Vaḍapuri alias Marudarasa-Paḍaivīdu by Elumbōdalagayan, the <i>adhikāram</i> of Idatturai. Paḍaivīdu is stated to have been situated in Murgamangalapattu in Paṇṇala-nādu, a subdivision of Palkunra-kōṭṭam in Jayan-gonḍasāla-maṇḍalam.
59	North wall of the same <i>maṇḍapa</i>	Do.	Saka 1351 (current), Kilaka, Tai, Saṅkramaṇa.	Do.	A similar appointment by Mallappa Danṇāyakkar of a certain Benmu 'paying <i>sādam</i> to Kalamūr-Kovai' as the <i>tiṇṇiakkakku-kudi</i> of the temple to supply one <i>kolam</i> of ghee every year.
60	North wall of the Annaiyappēśvara temple.	Do.	Saka 1366, Rudhirō-[dgām], Makara, śu. 1, Friday.	Do.	Another appointment of a certain Attigiriṇāthan, son of Eṭṭikkōṇ Oṇṇānāthan 'paying <i>sādam</i> to Paḍaivīdu' for the supply of money or ghee to the temple of Annaiyappa-Nāyinar for a lamp by Malaipperiṇṇa Duvaraspatiṇ, the supervisor of the <i>sādamaniyam</i> of Paḍaivītu-rāyam, to secure 'bodily strength and universal sovereignty' to the king.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> POLUR TALUK— <i>concl.</i> Paḍavēḍu—concl.					
82	South wall of the same temple	Vijayanagara	Vira-Bukkaṇa-Udayar, son of Virapratāpa Harihara-Mahārāya.	Saka 1325, Svabhānu, Kumbha, ba. 7, Sunday, Viśākṣā.	Tamīl	Incomplete. Seems to record a similar agreement among other members of the Vāṇḍuvārāpaṭi-nāṭṭār community of Paḍavēḍu and its suburbs.
83	North, west and south walls of the same temple.	Do.	Do.	Saka 1325, Svabhānu, Vaiṣāṣi, śu. 10, Wednesday, Uttirāram.	Do.	Beginnings of lines lost. Seems to record an agreement similar to that mentioned in No. 81 above among (other) members of the shepherd community and the Vāṇḍuvārāpaṭi-nāṭṭār of Marudarāṣar-Paḍavēḍu for conducting the grand annual festivals on ten days, and special festivals on the days of Viśuvayana-Sankrama, Śrīpāyanti, etc.
84	Stray stone lying near the same temple	Do.	Sadaśivadevārāya-Mahārāya	....	Do.	Fragment. Mentions a certain Tāṭṭaiyyāṅgar of Rāmarāja-puram.
85	East wall of the <i>maṇḍapa</i> on the Subrahmaṇya hill near the village.	Do.	Mallikarjunadeva-Mahārāya, son of Virapratāpa Devārāya.	Saka 1386, Chitrābhānu, Tai, śu. 7, Tuesday, Rēvaṭi, Sankrama.	Do.	Appointment of the shepherd Devakkōṇ Kōṇēri 'paying <i>sādam</i> to Kalavāipparai' as the <i>iruvakkak-kudi</i> of the temple of Tiruvirāṇṣūramudaiya-Nāyṇār on the Paḍavēḍu-hill, by Rāmakṛṣṇa-Nāyṇār with the prayer that Iśura-Nāyakkar 'should rule the earth'.
86	Āttuvāmpādi.—North and west walls of the Dharmalingasvāra temple.	Do.	Vira-Āṇaigondi-Venkaṭapatirāya	Saka 1554, Āṅgiras, Kanni, śu. 2, Sunday, Uttirāram.	Do.	An agreement by the <i>tāṇḍār</i> of the Dharmalingasvāmin temple to make a specified quantity of daily offerings to the deity in return for an endowment in money received by them from a maid-servant of the temple.
87	Same walls :	Do.	Mahāmaṇḍalēśvara Krishnadeva-Mahārāya.	Saka 1450, Sarva-dhārī, Monday, Sadālyam].	Do.	Records an endowment in land made by Elkappa-Nāyakkar, son of Bokkēṣam Rāma-Nāyakkar, a <i>Kannaiyā-Nāyakap-pādi</i> of the <i>devadāna</i> of the Danṁisūramudaiyar temple for special offerings to the deity on the day of his natal star in Mahā-Sankrānti each year.
88	Slab built into the pavement of the <i>Maḥa-maṇḍapa</i> of the same temple.	....	....	....	Do.	In characters of about the 14th century A.D. States that Arulampādi <i>alias</i> Virakumāra-Kampan-jēttai is a 'place of refuge'.
89	Another slab built into the same pavement	....	....	Kṛlaka, Kārttigai	Do.	Do.
90	Third slab built into the same pavement	Vijayanagara	Sadaśivadeva-Mahārāya	Saka 1470 (wrong for 1468), Parābhava, Mithuna, śu. 12, Rōhiṇi.	Do.	Fragmentary. Seems to make some provision for a lamp in the temple by a certain Sūrappa-Nāyakkar.

91	East wall of the Durgā temple	....	Sōbhakṛit, Tai 5	Do.	Appointment of two shepherds, Ilaiyaipermāl and Pirāṭṭi- alvar paying taxes at 5 <i>panam</i> each to Murugamaṅgalapparru and And-naḍu respectively as the <i>tiṇṇiṭṭak-kūṭi</i> for measuring out ghee of that value to the Prasanna-Durgādevī temple for a perpetual lamp on behalf of Iḍaitṭurai Chinnā- marājar.
92	Same wall	Vijayanagara	Saka 1434, Āṅgirasa, Makara, śu. 7, Wed- nesday, Hastā.	Do.	Records the sale of the village Malaiyāmpaṭṭu for 500 <i>panam</i> to Tirumalai-Nāyaka, son of Ekkappa-Nāyaka, a <i>Kannāḍiya- Nāyaka</i> of Marudaraśar-Paḍaivṛṇu, by a number of persons who fixed its rent as 20 <i>panam</i> and 45 <i>kalam</i> of paddy per annum which had to be paid by the purchaser to the Durgā temple.
93	West wall of the same temple	Do.	Saka 1409], Pla- vange, Makara, śu. 13, Friday, Mṛigaśirsha.	Do.	Records an order of Būpparaśar, the agent of Nāgama-Nāyakar who was the <i>mappavāḍai</i> of the king, making a gift of the tax <i>kāḍukāval-nartana</i> realised from the hill-forest near Aru- vānpāḍi to provide for scented unguents and other materials for the goddess Prasanna-Durgādevī on special occasions, for the increasing prosperity of the king and of Nāgama- Nāyaka.
94	Same wall	Do.	Saka 1374, Āṅgirasa, Tulā, śu. 10, Monday, Pūṣam.	Do.	An order of <i>Mahāpradhāna</i> Gaṇapanna-Dappāyakkār to the <i>tānattār</i> of the several temples including Dharmi- śvaramuḍaiya-Nāyār and Umāpāśvaramuḍaiya-Nāyāṣār allotting their annual contribution of <i>jōḍi</i> and <i>śūlavari</i> taxes amounting to 90 <i>panam</i> payable at 7½ <i>panam</i> a month for the daily midday offerings and worship in the temple of Prasanna-Durgādevī, for the merit of the king.
95	Do.	Do.	Subhakṛit, Āśāḍha, śu.	Kannada in Grantha	Highly damaged. Seems to record the endowment of the (entire) village, Arṛulāmpāḍi for offerings and worship to Durgādevī.
96	Śamburāyanallūr.—West wall of the central shrine in the Virūpākṣeśvara temple.	Do.	Saka, Dundubhi, Vṛiṣchika, śu. 7, [Monday, Tiru]- vōṇam.	Tamil	Built in the middle. An order of Maṅgappa-Uḍaiyar to the <i>tiṇṇar</i> of Samburāyanallūr endowing a <i>vēḷi</i> of land and house-sites round the temple for offerings and worship to god Virūpākṣadēva and appointing one Ekamranātha as priest in the temple.
97	South wall of the same shrine	Do.	Saka 1304 (in words), Vṛiṣchika, śu. 7, Monday, Tiruvō- ṇam.	Do.	Do. Gives detailed description of the land mentioned above and states that it was entered in the Revenue accounts.
98	East wall of the <i>mandapa</i> in front of the same shrine.	....	....	Do. (verse)	Built in at the ends of lines. Seems to record the construction of the temple for Sankara by a certain Ekamban.
99	Same wall	....	....	Do.	Records the same fact in another verse.
100	West wall of the deserted Viṣṇu temple	....	Viya (Vyaya), Avani	Tamil	Appointment of a shepherd (name lost), as the <i>tiṇṇiṭṭak-kūṭi</i> (for supplying oil or ghee for lamps) to the temple of Perarū- āla-Perumāl at Samburāyanallūr, by Śrappavēḷān Kongarāyan-Periyāyan who was responsible with others for the (payment of) <i>śūdam</i> to Murugamaṅgalapparru.

List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> ARNI TALUK— <i>contd.</i>					
101	Sādarapaṭṭu.—Side of rock known as 'karuvēṭupparai' to the east of the railway bridge.	Do.	....	Isvara, Mārgali 8 .	Tamil	Records the settlement made by Nārijana-Uḍaiyar fixing the flow of water through the channel. Ariyappaṇ-kāl from the tank at Kāmakanallūr for one day in eight for irrigating certain lands at Sambuvāriyanallūr.
102	Same rock	Do.	....	....	Do.	States that the water flowing through the Ariyappaṇ-kāl (channel) is not to be dammed within the limits of Sambuvāriyanallūr (for purposes of storage and irrigation).
103	Rock near the left bank of the Padaividu river to the west of the railway bridge.	Do.	....	....	Do.	States that the canal newly dug from the tank at Śaiyadarayappaṭṭu was, after irrigating lands in the village, to be let in into the tank at Kāmakanallūr and then continued therefrom into the village Sambuvāriyanallūr (for irrigation).
104	Malayanūr.—Hero-stone set up on the right bank of the Pāmbunāru (stream). TRUVANAMALAI TALUK.	Chōla	Rājakesarivarman	20th year Tiruv. 1334	Do.	In characters of about the 9th century A.D. States that this represents Vānaḡ-Vettuvadi-arayagel. The inscription is engraved above the figure of a warrior with a sword in the right hand and a bow in the left.
105	Another hero-stone set up in the same place.	Do.	....	....	Do.	In characters of about the 9th century A.D. This is also engraved above the figure of a warrior holding a sword by his right hand and bow by his left. Refers to a cattle-raid in which a certain Nandikutti seems to have lost his life.
106	A third hero-stone set up in the same place.	Do.	....	....	Do.	In similar characters. Fragment. Mentions a certain Nandikutti, son of Minagarkālī and Malayāṇur in Mkonrai-nādu which he was probably administering.
107	Araḍa ppattū.—Lintel over the entrance into the maṇḍapa of the dilapidated Siva temple.	Do.	....	Khara, Āni 18 .	Do.	In characters of about the 14th century A.D. Records the perpetual devotion (to god), of Virappaṇ, the <i>Kadaikkūttu</i> of Vāṇadarāya-Pandāram. Perhaps the gift of this beam was made by the person named above.

XVI-1-7	109	<i>gōpura</i> of the same temple. Slab set up to the west of the village	Do.	Do.	Do.	Records the grant of the different kinds of taxes realised from the wares brought for sale in the Sunday market newly opened by Viśvanātha-Nāyaka for the same purpose mentioned above.
	110	Palavanāṅgal.—On a stone set up in the village. CHINGLEPUT DISTRICT. SATADEPET TALUK.	Vijayanagara.	Do.	Do.	Damaged. Records the grant of the villages Gaṅgainallūr and Palavanāṅgal as <i>devādāna</i> to the temple of Subrahmaṇya called Seruvidi-Nayinār at Kōyampēdu for the merit of the king by <i>Mahapradāna</i> Sellappa Sāluva-Daṇḍayaka of Kāñchipuram. Nearby is another slab containing a highly damaged inscription of the same king which seems also to record the gift of a village (name not clear) to the same temple.
	111	Vaṣaravāṅkam.—West wall of the ruined Śiva temple on the roadside. TIRUVALLUR TALUK.	Chōla	Do.	Do.	An agreement by the <i>Śivabrāhmaṇya</i> Mahāvrati Kāyapaṇa Taluvakkulaṇḍan-Paṇḍitaṇ Iḍanikkī-Bhaṭṭaṇ to burn a twilight lamp in the temple of Tiruvēlvīsuramuḍaiya-Nāyaṇār at Valliśerpākkam in Mēlūr-nādu for 1½ <i>ḍanda-gōḍalan-pudumāḍai</i> received by him from a lady, the wife of another <i>Śivabrāhmaṇya</i> of a temple at Kommaiṇpākkam.
	112	Tiruvilambūdūr.—North wall of the central shrine in the Uṇṇīśvara temple.	Do.	Do.	Do.	Records an agreement given by the <i>Śivabrāhmaṇas</i> of the temple at Tiruvilambōgi in Perumūr-nādu, a sub-division of Ikkaṭṭuk-kōttam in Jayangōḍaśōja-maṇḍalam, for a twilight lamp to the god for 4 <i>kāṣu</i> received by them from Tiruvāṇḍai, wife of the headman of Neṇmali.
	113	Same wall	Do.	Do.	Do.	Records a similar agreement by the <i>Śivabrāhmaṇas</i> to burn a twilight lamp for 3 <i>kāṣu</i> endowed by four brothers.
	114	Do.	Do.	Do.	Do.	Records a similar agreement by the <i>Śivabrāhmaṇas</i> for 4 <i>kāṣu</i> received by them from Kayilāyanuḍaiyāṇ Uyyavandāṇ a resident of the village.
	115	Do.	Do.	Do.	Do.	Another agreement similar to the above, for an endowment of 4 <i>kāṣu</i> , for a lamp in the temple of Tiruvilambōgi-Uḍaiyār.
	116	Do.	Do.	Do.	Do.	Similar agreement for 3 <i>kāṣu</i> endowed for a lamp by a resident of Māḷigaikkāvaṇūr in the name of his wife, Aṭkōṇḍanāchehi-Ammal.
	117	Do.	Do.	Do.	Do.	Records gift of cows for a lamp in the temple by Nārāyaṇa Sankaraṇ of Neṇmalisēri in Malai-maṇḍalam.
	118	Do.	Do.	Do.	Do.	Records the gift of money for a twilight lamp in the temple by a certain Malakiniyanaiṇṭāṇ.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHINGLEPUT DISTRICT— <i>concl.</i> TIRUVALLUR TALUK— <i>concl.</i> Tiruvilambūdūr— <i>concl.</i>					
119	Same wall	Chōja	Kulōtunga-Chōladēva	49th year (in words)	Tamil	Records a similar gift of money for a twilight lamp by Sōlapāndiyan Kunikkumpiraṇ of Nallādi.
120	Do.	Do.	Tribh. Rājārjadēva	(Lost)	Do.	Fragment. Seems to record some gift for half a lamp in the temple.
121	Do.	Do.	Do.	24th year, Karkataka 4, Sunday.	Do.	Incomplete. Records some endowment made to the temple by two persons.
122	North and west walls of the same shrine	Do.	Vikrama-Chōladēva	5th year (in words)	Do.	Registers a remission of taxes by the <i>ūrār</i> of Tiruvilambōgi on a land endowed by a certain Ayyaṇ Rājārjadēvaṇ of Idaikkurumbūr in Sērūr-kūrām, a sub-division of Kulōtungaśōla-valanādu in Sōla-maṇḍalam to provide for worship and offerings in the temple on the days of the new-moon and the <i>viṣṭu ayanas</i> of the year.
123	Same wall	Do.	Do.	6th year (in words)	Do.	Records gift of lamp to the temple by Śivapādaśekharaṇ Sōlapāndiyan of Nallādi.
124	West wall of same shrine	Do.	Tribh. Rājārjadēva	9th year	Do.	Carelessly engraved. Records an agreement given by the <i>Sivabrāhmanas</i> of the temple to burn a twilight lamp before the god for 3 <i>kāṣu</i> received by them from a resident of Kurumbakkam.
125	Same wall	Do.	Do.	Do.	Do.	Similar agreement given by the same <i>Sivabrāhmanas</i> to a resident of Vayalikkāvūr in Paḷuvūr-nādu, a sub-division of Kāliyūr-kōtṭam.
126	Do.	Do.	Rājja*raja*jdēva	17th year	Do.	Records gift of 4 <i>kāṣu</i> for a twilight lamp in the temple by Viśādarāṇ Sāttaṇ Kēttāṇ, a resident of the village.
127	South wall of the same shrine	Do.	Tribh. Tribhuvanavīradēva, 'who was pleased to take Iḷam and Karuvūr'.	35th year	Do.	Records an agreement by the <i>tanattār</i> of the temple to provide for worship and offerings to the images of Umbartāṇittuṇaip-peruṇāl, his consort and Vinayakap-Pillaiyār set up in the temple by Kayilayamudaiyaṇ Iambirāntōḷaṇ, a merchant of Paḍi in Puḷar-kōtṭam, for 2,000 <i>kūḷi</i> of land endowed by the donor who is also stated to have presented 10 <i>kaṇaiju</i> of gold for ornaments to these deities.
128	Same wall	Do.	Rājja*raja*jdēva	10th year	Do.	Records gift of 6 <i>kāṣu</i> for a lamp in the temple by a certain Narasiṅgapannaṇ Udayarasaṇ of Viḷāttu-vaṅgaṇ.

129	Do.	....	....	Tribh. Konēmmelkōṇḍaṇ	12th year	Do.	Records gift of 2 <i>māḍai</i> of gold for a twilight lamp in the temple by a resident of Tiruvambūr.	<i>dēvadāna</i> for offerings and worship to the god and for making a <i>tirumadaṭṭiḷḷaṇam</i> and a flower-garden for the temple.
130	Do.	Chōla	....	Rājārājadēva	[3]0th year	Do.	Records gift of land by purchase for a perpetual lamp in the temple by Ponnambalakkūṭṭiāṇ Madhurāntekadēvaṇ <i>alias</i> Māḍavarāyaṇ.	
131	Do.	Do.	....	Paṭrakēsaṇivarman Tribh. [Chōla]dēva.	[8]th year	Do.	States that the <i>tirumadainmāḷigai</i> of the temple was the foundation of a certain <i>Dēvargal-nambirāṭṭiyār</i> , daughter of a servant (<i>dēvaradīyāl</i>) of the temple.	
132	East wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya	....	Tribh. Sundara-Pāṇḍyadēva	[1]6th year	Do.	States that the taxes including <i>āyam</i> and <i>antarāyam</i> on the <i>dēvadāna</i> lands of the temple were got remitted by Puḍōḷiyā Dēviyār, the senior wife of Yāḍavarāyaṇ <i>alias</i> Tirukkālāṭṭidēva of the Chandra-vaṇṣa and the daughter of Parraiyaṇ Pattiyaraiśar of Maddimadēsa (Madhyamadēsa).	
133	Same wall	Chōla	....	Tribh. Kulōṭṭuṅga-Chōḷadēva, 'who was pleased to take Madura, the crowned head of the Pāṇḍya, Iḷam and Karuvūr'.	13th year	Do.	Damaged. Seems to record a gift of 45 sheep for a half-lamp (in the temple).	
134	Slab set up in the village	Rāṣṭrakūṭa	....	[Kāṇṇarajdēva	....	Do.	States that the stone steps of the Manimukṭā river were constructed by Soṭṭiyappa-ṇṇāniyār of Olagamāḍēvipuram with the financial help of Kāḷāṭṭi-Soṭṭiyār, a merchant of Chennapaṭṭaṇam and that this was recorded on stone by Arupachala-Pāṇḍaram of the Aiyāyiravar-maḍam who supervised the construction.	
135	VEIDDHACHALAM TALUK. Vriḍdhāchalām.—Wall of the <i>maṇḍapa</i> at the head of the steps leading into the river.	....	....	....	Kali 4815, Śaka 1636, Jaya, Arpaśi.	Do.	Fragmentary. Seems to record the construction of the <i>prākāra</i> wall by Muddukriṣṇappa-Nāyaka, [son of] Krishnappa Nāyaka.	
136	East wall (inside) of the outer <i>prākāra</i> of the Vriḍdhagiriśvara temple.	....	....	....	Śaka 1524	ṭgu	Records a <i>sarvaṁāṇya</i> gift of wet land made in the time of Chanda-Sāhib at Sāttukkuḍal situated in the <i>subā</i> of Pīḷai-porukkira-Pīḷai by Samināḍa-Pīḷai Ariyaṇā-Pīḷai for midday worship in the temple of Kalisvarasvāmī.	
137	Śāttakkuḍal.—Slab set up in a field	....	....	....	Śaka 1659, Kāḷayukti, Tai, Friday.	ṭil	Built in at the beginning for the major portion. Seems to record a gift of land free of all taxes for worship in the temple (name lost).	
138	Rājēndrapaṭṭaṇam.—Wall of the <i>gōpura</i> , Śiva temple.	Vijayanagara	....	....	Śaka....	Do.	In characters of about the 8th century A.D. Mentions Śāri-putra, disciple of Buddhavarmā.	
139	Pillar in the <i>maṇḍapa</i> of the Śiva temple	....	....	....	....	skrit and Tamil Pallava-Grantha.	In characters of about the 7th century A.D. Reads 'Śri-Mahe[ndra]....	
140	Another pillar in the same <i>maṇḍapa</i>	....	....	....	....	Do.	In characters of about the 8th century A.D. Reads 'Śri-Sāntamaṭi'.	
141	Third pillar in the same <i>maṇḍapa</i>	....	....	....	....	ṭi	In characters of about the 12th century A.D. States that this image of Durgā (in the niche?) was consecrated by Vaigavudaiyaṇ Seṇṇi Nallanagavēḷāṇ.	
142	Nallūr.—North wall of the central shrine in the Vilvānyēśvara temple.	....	....	....	....	ṭi		

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> VRIDDHACHALAM TALUK— <i>contd.</i> Nallūr — <i>contd.</i>					
143	West wall of the same shrine	Chōla . . .	Tribh. Kulōttuṅga-Chōlādēva . . .	(Lost) . . .	Tl . . .	Records the sale by the <i>tānatār</i> of the temple, of the right of singing the hymns (<i>Tiruvembāvai-Mudatpāṇi</i>) in the temple of Nallāyāṇār and of accompanying the god on foot and in the car in procession, to two <i>dēvarādīyār</i> for a <i>kaṇṇi</i> and a half.
144	Same wall . . .	Do. . .	Do. . .	9th year . . .	. . .	Unfinished. Seems to record a similar sale of the right to the <i>dēvarādīyār</i> named Mādumai <i>alias</i> Kōvavarkulā.
145	Do. . .	Do. . .	Rājārājādēva . . .	19th year . . .	. . .	Registers the gift of the whole village of Nallūr consisting of 360 <i>vēli</i> of land and of other pieces elsewhere amounting to ten <i>vēli</i> and odd with their income in taxes like <i>makkalam</i> , <i>āyana</i> and <i>kāṇṇipāṇam</i> for the requirements of the temple of Nallāyāṇār at Nallūr by Alappirandāṇ Mōgaṇ <i>alias</i> Kāḍavarāyaṇ.
146	South wall of the same shrine	Do. . .	Kulōttuṅga-Chōlādēva . . .	34th year . . .	. . .	Records the gift, with its income in taxes like <i>pāḍikāval</i> , <i>tarivīrai</i> , etc., of 5 <i>mā</i> of land other than those mentioned in No. 145 above by Irumuḍiśōla-Mūvaraiyaṇ Amattai of Karuppūr.
147	Same wall . . .	....	....	....	. . .	Seems to be connected with No. 145 above. Registers a gift of 370 <i>vēli</i> of land, of which 360 <i>vēli</i> were in Nallūr, 5 <i>vēli</i> of flower-garden on the banks of Vadavar and 5 <i>vēli</i> at Kāchhu-vakkudi as <i>archanābhōga</i> to god Nallāyāṇār at Nallūr by a person called Dhannaputūraṇ (evidently Kāḍavarāyaṇ).
148	Do. . .	....	....	....	. . .	In characters of about the 12th century A.D. Records the consecration of the image of Dakṣiṇāmūrti and an endowment of wet lands for worship to the deity by a certain Maṇḍai Ponnaṇ <i>alias</i> śōla-Malayamaṇ of (village) Sātiyakkam.
149	Do. . .	Chōla . . .	Tribh. Kulōttuṅga-Chōlādēva . . .	20th year . . .	. . .	Registers the sale of the right of singing the <i>Tiruvembā[va] kadakkēppu</i> in the temple of Nallāyāṇār to the <i>dēvarādīyār</i> by name Uḍaiyanāchechi <i>alias</i> Kulōttuṅgaśōla-māṇikkam by the <i>tānatār</i> of the temple.
150	Do. . .	Do. . .	Vīrārājendrādēva . . .	6th year (in words) . . .	. . .	Records the construction of a shrine for and consecration of the image of Kṣhērapāla in the temple of Nallāyāṇār at Nallūr by Aḍavalla-Nambi of Kōḍumbinam, who is stated also to have endowed a quarter <i>vēli</i> of wet land for offerings and lamps to the deity.

151	Do.	Do.	Tribh. Virarājendra-dēva	Do.	Do.	Registers an endowment of the village Kāchuvakkudi in Kīlārūr-kurram, a subdivision of Mīlādū <i>alias</i> Jananātha-valanādu, as <i>dēvadāna</i> to the temple of Nalla-Nāyanār by Rājarājadēva <i>alias</i> Vānakōvaraiyan of Aragalūr. This is signed at the end by Magadainādālvān <i>alias</i> Vānakōvaraiyan who was perhaps the donor himself or the officer who issued the order.
152	North wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Tribh. Kulōttunga-Chōlādēva, who was pleased to take Madure and the crowned head of the Pāṇḍya.	18th year	Do.	Gift of millet received in specified quantity on each <i>vēli</i> of land in the <i>dēvadāna</i> village from the tenants as the <i>pāṭṭāval</i> fee by Rājarājadēvaṇ Poṇnarappiṇṇān Vānakōvaraiyan for offerings to god Poṇnarappiṣvaramudaiya-Nāyanār set up as an <i>āśrayatīnga</i> in the temple by Tillanāyaka-Vēlān.
153	Same wall . . . . .	....	Tribh.	Lost	Do.	Highly damaged and fragmentary. Mention the <i>nāṭṭavar</i> of Chūttirameḷi-Inaṇṇukarai of Irūṅṇōlapāḍi and of Rāja-rājapāḍi.
154	West wall of the same <i>maṇḍapa</i>	Chōla	Kulōttunga-Chōlādēva	10th year	Do.	Damaged. Records an endowment of 7 <i>mā</i> of land after purchasing it from the temple itself by Tappili Tālvīyāvi <i>alias</i> Tirukkaliruppaḍi-Naṅgai, a <i>dēvaratīgal</i> of the temple for special worship on festival days.
155	South wall of the same <i>maṇḍapa</i>	Pāṇḍya	Jatāvarman Tribh. Sundara-Pāṇḍya-dēva.	15th year, Purattādi	Do.	Begins with the historical introduction <i>Samastajagadādāra</i> , etc. Records a royal order making a tax-free <i>dēvadāna</i> endowment of the village Nallūr to the temple of Nalla-Nāyanār for the maintenance of a service in the name of the king and for the (expenses of the) festival in the month of Tai.
156	Same wall	Do.	Kōnēnmaikōṇḍān Tribh. Rājagaja-keśari Kulasekharadēva.	 Tulā, śn. 5, Sunday, Mūla.	Do.	Records a similar royal order issued to the <i>tānattār</i> of the temple making a tax-free gift of the village Vanattūr in the proportion of three shares to one for the expenses of a festival called after prince Sundara-Pāṇḍya and of a service in the name of the king and for the worship of the images of Virapāṇḍiṣvaramudaiya-Nāyanār and Dēsamikka-Perumāṇāch-chiyār consecrated by the same prince in the temple. Sundara-Pāṇḍya is called in the inscriptions <i>Ubhaiyadāḍa-kumārāśrādā</i> .
157	Do.	Chōla	Tribh. Virarājendra-Chōlādēva	6th year (in words)	Do.	Records an endowment of land for singing of <i>Tiruchchāl</i> and for offerings to the goddess in the temple of Nalla-Nāyanār by Kōvaṇ Vajaiya-maḷaiyān <i>alias</i> Vānarāyapperaian.
158	Do. . . . .	....	....	Saka 1415, Ānanda, Kumbha, ba. Monday, Punarpuṣam.	Do.	Records the grant of Tiruppēru, a hamlet of Tōḷiyūr on the north bank (of the river), with all its taxes, as <i>sarvanāya</i> for the expenses of special worship and offerings on the days of Makhā in the temple of Nalla-Nāyanār, for the welfare of Rāja Kōṇēridēva-Mahārāja who is given the <i>birudas</i> , <i>Paṭṭa-kāḷārtirāyaṇ</i> , <i>Vasavaṣaṅkarāṇ</i> , <i>Madaiyadamannar-maṇa-vāḷaṇ</i> and <i>Kānciṇṇavarādhiṣṭarāṇ</i> .
159	Do. . . . .	....	....	....	Do.	States that this <i>maṇḍapa</i> is (the gift of) Rājarājadēvaṇ <i>alias</i> Poṇnarappiṇṇān and that it was constructed by Sundar-Battān <i>alias</i> Tillanāyaka-Vēlān of Artūr.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> VRIDDHACHALAM TALUK— <i>concl.</i> Nallūr— <i>concl.</i>					
160	Same wall	Chōla	Tribh. Kulōtūnga-Chōlādēva	24th year	Tamil	Damaged. Seems to record the appointment of Bīmālī, daughter of Porōkōvil-Nāgai, as the <i>dēvarādīyāl</i> of the temple for performing the <i>śakā</i> on festival occasions and to sing the <i>Tiruvembārai</i> (<i>Kadavikkāppu</i>), before the deity on certain terms (details lost) on the demise of one Udayanāchehi <i>alias</i> Kulōtūngaśōja-mānikkam, daughter of Tiruvēgambā-Nāgai.
161	Do.	Do.	Do.	22nd year	Do.	Records a similar appointment by the <i>tānatār</i> of the temple, of Ālvi Valaiyamalagīyāl Padinenbimi-Nāgai, a <i>dēvarādīyāl</i> , to sing the <i>Tiruvembārai</i> (<i>Irāndān-iruppāṭu</i>) and to dance before the deity on specified occasions, for 3 <i>kalaiyū</i> of gold received by them.
162	South and east walls of the same <i>mandapa</i>	Pāṇḍya	Jatāvarman Tribh. Vikrama-Pāṇḍya-dēva.	8th year	Do.	Incomplete. Seems to record a gift of land to the temple of Kailāsamūḍaiya-Nāyaṇār [at Vānpattūr].
163	East wall of the same <i>mandapa</i> . . . . .	....	....	Saka 1227 (mistake for Saka 1287), Viśva-[vaṣu].	Do.	Records an endowment of land at . . . vindaḷūr, a suburb of Pāṇḍapuram in Alārūr-kūṛram, a subdivision of Malāḍu <i>alias</i> Jananātha-[valanādu], for a perpetual lamp in the temple at Naḷḷūr which is stated to be in the same <i>kūṛram</i> , by Mānikkanāyan Gangayarāyan, son of Sembōḍi Villavaraivar of Palampattinam in Paṭṭina-nādu, a subdivision of Sembūr-kōttam. (<i>Vide</i> : A.R. No 480 of 1937-38; 308 and 304 of 1939-40).
164	Same wall . . . . .	....	....	....	Do. (verse)	Two verses in praise of Paruvūrnāṭu-Nambi as a devotee of Śiva and a patron of poets.
165	North wall of the outer <i>gōpura</i> in the same temple.	Pallava	Sakalabhuvanachakravartin Kōpperūṅgingadēva.	....	Tamil	Ends of lines built in. Seems to state that the gateway of the <i>śaḥā</i> was the gift of Ālappirandān Kōppe[ruṅga].
166	Ulaganallūr.—North wall of the central shrine in the Śiva temple. KALLAKKURICHCHI TALUK.	Vijayanagara	Immadi Narasimharāya	Saka 1418, Nala, Makara, śu. Pūrnai, Wednesday, Āyilyam, lunar eclipse.	Do.	Records the remission granted by Tyāgana-Nāyakkar who held the <i>nāyakkatānam</i> over Malāḍu (?), for the welfare of Svāmi Narasā-Nāyakkar-Uḍaiyar, of the tax <i>nīlavai-kēnikkai</i> which had been unjustly levied in the time of <i>Daḷavay</i> Kem[pai]yar of Kīl-Arai, on the <i>dēvadāṇa</i> village Ulagiyavaliyanallūr of (god) Madiyana-Varadar <i>alias</i> Poṇṇarappina-Nāyaṇār and other temple lands in villages round about Kallakkurichech.

147	Same wall . . . . .	....	....	Do.	The characters are of the 13th century A.D. A deed by some officers of the king and the <i>Purani-variyār</i> granting exemption from the payment of <i>poṇṇari</i> on the <i>āṭṭadāna</i> lands belonging to god Ponparappiia-Chōḷisvaramudaiya-Nāyanār at Ulagiyavaliyanallūr from the seventh year of the king's reign.
148					
149					
168	West wall of the same shrine	....	....	Do.	Gives a list of some lands presented to the temple. Mentions a certain <i>Iruṅḷōḷṇāpādivēḷāṇ</i> . The writing belongs to about the 13th century A.D.
169	South wall of the same shrine	....	....	Do.	Records a royal order granting half a <i>vēḷi</i> of land tax-free for worship to god Vaṇ neñja-Chōḷisvaramudaiya-Nāyanār consecrated in the temple by Vāṇādarāyaṇ as <i>ārayalāṇḍa</i> , with effect from the 16th year (of the king). The inscription is signed at the end by Vāṇākōvaraiyaṇ and Viḷuppadarāyaṇ. The writing belongs to about the 13th century A.D.
170	North wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Do.	Grant of 500 <i>kūḷi</i> of land tax-free in their village by the <i>sabāḷā</i> and the <i>āravar</i> of Ulagiyavaliyanallūr under royal orders, (for worship) to the goddess Tirukkamakkōṭṭamudaiya-Periyānāchchiyār in the temple with effect from the 7th year (of the reign of the king).
171	Same wall . . . . .	....	....	Do.	Records an assurance given on oath on <i>Svāmi</i> Isura-Nāyakkār by Tippaya-Nāyakkār, to the <i>Nāṭṭavar</i> of Magadai-maṇḍalam that he would not levy any taxes from them beyond the rates specified in the <i>aḷai-ālai</i> executed by him nor disturb any household (as a consequence). This assurance was the result of a representation made by the <i>nāṭṭavar</i> that their families were broken up on account of several hardships suffered by them.
172	South wall of the same <i>maṇḍapa</i>	....	....	Do.	A royal order making an endowment of 500 <i>kūḷi</i> of land tax-free to the goddess Tirukkamakkōṭṭamudaiya-Periyānāchchiyār in the temple with effect from the 11th year of the reign of the king. The signatories at the end are Vāṇākōvaraiyaṇ, Viḷavarāyaṇ and Viḷuppadarāyaṇ.
173	Same wall . . . . .	....	6th year (in words), Purattādi.	Do.	An order of Vāṇākōvaraiyaṇ issued to the <i>sabhaiyār</i> and <i>āravar</i> remitting the taxes on a thousand <i>kūḷi</i> of temple land (<i>irunāmattukkāṇi</i>) for the welfare of Vāṇṇaija-Nāyāṇār (king).
174	Do. . . . .	....	6th year, Karkataka, śu. 10, Monday, Avittāṇ.	Do.	Gift of 4 <i>vēḷi</i> of land tax-free by <i>Ulagiṇḍatta</i> Vāṇākōvaraiyaṇ for the prosperity of his house, to the temple of Ponparappiia-varamudaiya-Nāyanār at Ulagiyavaliyanallūr in Vada Naraiyūr-kūrṇam in Malāḍu <i>aiḍas</i> Jananātha-valanādu. This was supplemented later by another gift of 4 <i>ṇēḷi</i> of land at Ambanattūr by order of the king.
175	Wall of the west verandah (over the entrance into the central shrine).	....	....	Do.	A (royal) gift of 500 <i>kūḷi</i> of tax-free land for offerings to the goddess from the 7th year (of the king), by order of Vāṇākōvaraiyaṇ.
176	East wall of the second <i>prākāra</i>	....	10th year	Do.	Specifies the names of the dancing women who were to dance and sing before the god on each of the days of certain festivals in the temple. Signed by Vāṇādarāyaṇ at the end.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> KALLAKURICHCHI TALUK— <i>contd.</i> Ulaganallūr— <i>contd.</i>					
177	Slab lying in the same <i>prakāra</i>	Vijayanagara .	Immaḍi Narasiṃharāya, son of Bhujabalarāya Narasiṃharāya.	Śaka 1422, Raudri, Tai, I.	Tamil .	An agreement by the <i>nāṭṭavar</i> of Kallaikkurichchi to make an annual gift of 12 <i>kaṭam</i> of oil for a perpetual and a twilight lamp in the temple and for torches on the days of festival every month.
178	Inner wall of the <i>gōpura</i> in the same temple.	....	....	....	Do. .	In characters of about the 15th century A.D. Records the construction by Andīyaṭṭita-Sēlyadaraiyar, son of Irunkkinaperumāl Sēlyadaraiyar, and his wife Mutṭi Nāchōiyār, of the high wall of the Ardhanaṛkavara temple, <i>gōpura</i> , the shrine for the goddess (<i>Pēṟiyammā</i>), the sacred tank with its steps and <i>maṇḍapa</i> , the cowshed, the kitchen and the ear and the gift of several requirements for the festivals in the temple.
179	Below sculptured panels containing human figurines in the outer <i>gōpura</i> of the same temple.	....	....	....	Do. .	Gives the names of the figures above. One is in characters of the 16th century A.D. and reads Nayināttai-Pillai. The other labels which are earlier gives the names of Pachchal-Āsāri Āraoippenumāl-Āsāri of Tiruvadikupḍam and Aru-[ma]-Āsāri of the same place.
180	East wall of the <i>maṇḍapa</i> in front of the ruined Vishnu temple.	....	....	....	Do. .	In characters of the 14th century A.D. States that this <i>maṇḍapa</i> is the gift of Piṇṇoṇ Singalaraiyan of Neḍuvāyūr.
181	Varaijaram.—North wall of the central shrine in the Paṣupatiśvara temple.	....	....	Śaka 1297, Viśvā- [vasu*], Dhanus, I, Sunday, Tiruvādrāi.	Do. .	Gift, after purchase, of land at Karuppuḍaiyūr forming part of Pāṇḍapuram in Malādu <i>aiyās</i> Jananātha-vaṇaṇādu, for a perpetual lamp in the temple of Tiruvaijāṭṭirumūḍaiya-Nāyaṇār by Mānattaiyāṇ Gāṅgayanāyan, son of Sombōdi Villavadaraiyar of Palampattinam in Paṇṇa-nādu. (<i>Vide</i> No. 163 above; and <i>A.R.</i> 480 of 1937-38; 303, 304 of 1939-40).
182	West wall of the same shrine	Pāṇḍya .	Tribh. Kōṇēimēlkoṇḍāṇ Pāṇḍyadēva.	4th year	Do. .	Records the remission of all the taxes due to the <i>nāḍu</i> (<i>nāṭṭaṇṇai</i>) on three <i>dēvadāna</i> villages Tiruvaijāṭṭirum, Guṇamangalam and Nāvalūr-kīṟvaḷi in favour of the temple by order of the king.
183	South wall of the same shrine	Do.	Jatāvarman Tribh. Sundara-Pāṇḍya-dēva.	13th year	Do. .	Records the addition of the first inner tier and belt to the platform of the temple by a <i>Kaikkōḷa</i> named Amarakōṇ.
184	North wall of the <i>maṇḍapa</i> in front of the same shrine.	Chōḷa .	Tribh. Rāja[rāja]-dēva	11th year	Do. .	Records the admittance into the <i>Idaṇṇai</i> community, of the <i>Maṇaiyamakōḷ</i> and <i>Natamakkōḷ</i> of Jananātha-vaṇaṇādu by the <i>nāṭṭavar</i> of the several <i>nāṭṭas</i> assembled at Tiruvaijāṭṭirum.

186	South wall the same <i>mandapa</i>	Chōla.	Tribh. Rājārājādēva	17th year	Do.	Records the permission given to the temple by Kuṇṇaṇ Vāsiṛ- prundāṇ <i>alias</i> Elubattoṇbadumattu Vajavakōṇ, the headman of Maṇṇapakkam (evidently an officer), to utilise for burning 60 lamps every day during service, the yield of additional trees which had been planted in the <i>dēvadāna</i> lands, over and above the quarter share of the produce already allotted to it by the state.
187	Same wall	Do.	Tribh. Kulōttuṅga-Chōlādēva	22nd year	Do.	An agreement by three Śivabrāhmaṇas of the temple to maintain a twilight lamp in the temple for a hundred <i>kāṣu</i> received by them from a resident of Māmpūdi. Tiruvarāji- ram is here stated to be situated in Meyyārūr-kūṛram.
188	Do.	....	....	....	Do.	The characters are of about the 14th century A.D. In- complete. Seems to record a gift of the land belonging to Maruvūr-uḍaiyaṇ at Guṇamaṅgalam to the temple.
189	Do.	Chōla	Tribh. Virarājendra-Chōlādēva	6th year (in words)	Do.	Records the endowment of the village Malaiyaṇūr together with all its taxes for worship and service in the temple by Magadaināḍālvāṇ Rājārājādēvaṇ <i>alias</i> Vāṇakōvarayaṇ.
190	Do.	Vijayanagara	Vīrapratāpa [rāya]. Bhujabalādēva-Mahā-	Saka 1422 (wrong for 1420), Kāḷayukthi, Makara, su. 7, Friday, Ratha-sap- tami.	Do.	Records the endowment of the village Gaṇḍarāḍittamaṅgalam in Pāṇḍapura-parṭu, a subdivision of Alārūr-kūṛram by Salakaiyadēva Mahārāja and the <i>Nāṭṭavar</i> of the <i>paṇṇa</i> for special worship during the asterism Makhā for the victory (<i>divvijaya</i>) of the king (Svāmi Mahārāya).
191	Do.	....	....	....	Do.	In characters of about the 12th century A.D. Gift of a vessel weighing 37 <i>paḍam</i> to the temple by a shepherd named Iṛaṇaṇ Nakuraṇ.
192	Irāiyūr.—Broken stone lying in a street.	Chōla	Rājakesarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōlādēva.	11th year	Do.	Fragment. Mentions Irāiyūr.
193	Kulattūr (Elavanaśūr). Stone set up in a dry field to the south of the village.	....	....	Nandana, Tai, 10	Do.	Records gift of the village Kuḷattūr (renamed Kāśi-Viśvanātha- puram) in Śikkātup-parṭu for worship to the images of Viśvanātha and Koṇḍēśvara by Krishṇaya-Nāyakar Koṇḍa- ma-Nāyakar, on the occasion of the Mahōdaya.
194	Śikkādū.—North and west walls of the central shrine in the dilapidated Śiva temple.	....	....	....	Do.	Built in and incomplete. Seems to record a royal grant of 9½ <i>paṇam</i> for a perpetual lamp before the image of Viṇāyaka in the temple of Agastyeśvara, re-consecrated for the welfare of king Achyutaiyadēva-Mahārāya.
195	West wall of the same shrine	....	Tribh. Kōṇēri[n*]maikōṇḍāṇ	....	Do.	A royal order to the <i>ṭanattār</i> of the temple of Śikkādūdaiya- Nāyaṇār granting some specified plots of land for the expenses of the service conducted in the name of (king) Vikrama- Paṇḍya, for the monthly festivals and for a perpetual lamp.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>concl.</i> KALLAKURICHCHI TALUK— <i>concl.</i> Varaṇḥaram— <i>concl.</i>					
196	South wall of the same shrine	Vijayanagara	Name lost	Śaka 1366 (wrong for 1362), Raudri, Aḍi 310.	Tamil	Ends of lines lost. Seems to record an endowment of a village (name lost) on the [southern] bank of the river Pennai in Vaḷudilambattu-chāvaḍi by mahāpradhānaḥ Anna . . .
197	Same wall	Pāṇḍya	Mājasvarman Tribh. Vira-Pāṇḍya-dēva.	8th year	Do.	Incomplete. Seems to record a gift of land to the temple of Tiruvakkisvaramūḍaiya-Nāyaṇar by Viraḥ Kampuḍaiḥperumal alias Vaniyapurandaraṇ of Nerkuṇram, a member of the Padiṇṇevirishajam (guild).
198	Do.	Chōla	Tribh. Rāja[dhira]jadēva	16th year	Do.	Records the construction of the tiers, entrance, etc., in the temple of Tiruvakkisvaram-Uḍaiyār otherwise known as Periyanaṭṭan-trukkaraḷai, by a certain Paḍaḍaṇ Uraṇ Dēvaṇ.
199	East wall of the <i>mandapa</i> , right of entrance in the same temple.	Vijayanagara	Kriṣṇarāya-Mahārāya	Śaka 1434, Āṅgiras, Aḍi 10.	Do.	Records an agreement given by Appan, the agent of Kōṇēriappār Pillai to the temple, to receive certain specified amounts evidently at reduced rates on the different kinds of produce grown on some lands at Śikkādu which had gone fallow and lay neglected (and which had now been brought under cultivation).
200	Stone set up in front of the same temple	Chōla	Tribh. Kulōttunga-Chōladēva	3[3]rd year	Do.	States that two residents of the village built the <i>tiruvēdattuk-kajji</i> (wall) of the temple, reclaimed certain (temple) lands and instituted a festival for the goddess.
201	Rock on the hill . . . . .	....	....	Śaka 1412, Śādhārana.	Do. (verse)	Records the construction of a tank by Kōṇēriāya for growing red lilies for worship to the god Śikkāṭṭu-ḷṣar.
202	Kāṭṭu-iḷaiyār.—North wall of the Chidambareśvara temple.	....	Tribh. Kōṇēriṇmaikondāṇ	5th year, Paṅguṇi	Tamil	Records the endowment of Attiyanpattu, a hamlet of Iraiyāra-raiyūr, as tax-free <i>dēvadāna</i> to the temple of Tirumadam-purandaruliya-Nāyaṇār (<i>Natarāja</i>) at Idaiyāru belonging to Adanūr, for the expenses of worship and offerings during the service called Rājākkarayan-sandi instituted in the name of the royal donor and during festival days.
203	East wall of the same temple	Pāṇḍya	Mājasvarman alias Tribh. Parākrama-Pāṇḍyadēva.	[9]th year	Do.	States that the <i>paṭṭiṇṇippadai</i> of the <i>śvapana-mandapa</i> in the temple to the length of three cubits was the gift of Paṭṭaṇ Nambi, son of Mangalanāṭṭupparaiyaṇ Periyāṇ.
205	Stone set up in front of the same temple	Chōla	Vijayarājendradēva	14th year	Do.	States that the <i>tirumadavilāgam</i> known as <i>Seyyaśeṇagan</i> was (the gift) of the king who is here styled a devotee of Alagiya Tiruchirambalam-Uḍaiyār.

206	Śirunāvalūr.—Rock in a dry land to the south of the village.	Pallava	Nandippōttaraiyar	6th year (in words)	Do.	Carelessly engraved and fragmentary. Mentions (village) Iraśai.
TRICHINOPOLY DISTRICT UDAYARPALAIYAM TALUK						
207	Śendurai.—West wall of the Śiva temple	Chōla	Rājakeśarivarman, 'who destroyed the ships at Kāndalūr-śālai'.	1[9]th year	Do.	Incomplete. Records a gift of land after purchasing it from the <i>śabā</i> of Śendurai by a certain [Tenjina] Pāttiraśekharai to the temple of Śendurai-Mahādēva for the conduct of a festival in the asterism Viśākhā in the Vaigāsi month. Śendurai is stated to have been a <i>dēvalāṅga-brahmadēya</i> situated in Tundanaḍu.
208	Same wall . . . . .	....	....	Śaka 1535 (wrong for 1533), Virōdhi-krit, Chittirai 15.	Do.	Damaged. Seems to register a gift of land for worship in the temple. Mentions the temple of Kōḍaṇḍa-Tambirāṇar.
209	South wall of the same temple	....	....	....	Do.	Connected with No. 207 above.
210	Same wall	Chōla	Vikrama-Chōladēva	7th year (in words)	Do.	Records gift of a bell to the temple by Pēraiyaṇ Śendan Kūttan of Paḷivelūr.
211	Koḍumbālūr.—East tier of the <i>manḍapa</i> of the recently excavated Aivar temple.	Do.	Rājakeśarivarman	15th year (in words)	Do.	Unfinished. Stops with the mention of a lady by name Aṇantam Paliyil of Uvattūr-kūṛram.
212	Same tier	Do.	Parakeśarivarman	6th year (in words)	Do.	Records a gift of ten <i>pon</i> for a perpetual lamp in the temple of Tiru-Aindal-Madēva at Koḍumbālūr in Urattūr-kūṛram by Tāji Sāttan <i>alias</i> Rāṅgaṅgappallavaraiyaṇ on behalf of (his wife) Tāji Arāṅḷigai.
213	South tier of the same <i>manḍapa</i>	Do.	Rājakeśar[ivarman]	1[18]th year	Do.	Gift of 30 <i>kaḷaṅḷu</i> of gold for a perpetual lamp to the same temple by Kōmāṇ Pūdi.
214	Same tier	Do.	Rājārājakeśarvarman, 'who destroyed the ships at Kāndalūr-śālai and took Gaṅgaṅpādi, [Nola]mbapādi and Taḍi-gaivali'.	1[4]th year	Do.	Gift of 16 <i>kaḷaṅḷu</i> of gold for another perpetual lamp by Dēvaṇṭṭirai Māṇḍaṇḍai Kēṇṭai.
215	Śittannavāsal.—Wall to the left of the rock-cut cave.	....	....	....	Do. (verse)	Same as A.R. No. 368 of 1904. Records the renovation of the temple of Pannavar (Jaina god) and provision made for worship therein by gifts of money by Ilaṅgautaman of Madurai in the reign of Srivallabha Aṇṇipaśekhara. (See also A. R. for 1930, pt. II, para. 4).
216	Nārttāmalai.—East wall of the <i>manḍapa</i> in front of the central shrine in the Śiva temple.	....	....	....	Tamil	States that this temple (originally) founded by Sāttampūdi <i>alias</i> Ilaṅgō-[A]diaraiyar having been destroyed by (heavy) rains, was renovated by Mallai Viḍuman <i>alias</i> Tenjavarai Tamil-Adiaraiyar.
217	Viśālūr.—North wall of the Śiva temple.	Chōla	Rājārājakeśarivarman, 'who destroyed the ships at Kāndalūr-śālai'.	1[2] the year	Do.	Records tax-free endowment of lands made to the temple of Vasukīramamudaya-Mahādēva by the <i>uvār</i> of Viśālūr in Miśaṅḷi-naḍai or worshipping and offerings to the deity.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>concl.</i> PUDUKOTTAI STATE— <i>concl.</i>						
218	Šembāttūr.—Pedestal of a seated Yakshi image found in the Singārattōppu near the Siva temple.	..	....	..	Tamil	States that this Yakshi (image) was made by Mūvēnda-jūrdevār of Jayaṅgaṇḍasōlakkulamāṅgala-nādu.
219	Nirpalaṇi.—Slab with <i>triśūla</i> figure set up in front of the Valarmadīśvara temple.	..	....	..	Do.	Lower portion built in. Records the consecration of this <i>Sūla-tamraḍi</i> by a certain Kaṇṇi Araiyaṅ of Nirpalaṇi who calls himself 'the foremost of the Tāmarakkulam.'
220	Same slab	Pāṇḍya	Māraṅgaḍaiyaṅ	(Lost)	Do.	Do. Gives a list of gifts in money evidently made to the temple by several persons.
221	Malakkōttai.—Wall of the eastern rock-cut cave.	..	....	..	Pallava-Grantha and Tamil.	A rectangular space marked off by thick lines contains the inscription <i>Parivāḍimē</i> . Below this are three lines in the same script and to its proper right are two which seem to refer to the divine qualities of this (instrument).
222	Kunṇāṇḍārkōyil.—Wall of the rock-cut cave.	..	....	..	Tamil	In characters of the 8th century A.D. Mentions Kandavārchēṇi, wife of Singan.
MADURA DISTRICT.						
MADURA TALUK.						
223	Nilaiyūr.—South side of the sluice called Pallamaṇḍai near the tank bund.	..	....	..	Grantha	In characters of about the 9th century A.D. Gives the name Śrī Vira-Nāraṇan.
224	Kūttiyārguṇḍu, (hamlet of Nilaiyūr).—Slab lying near the village Chāvaḍi.	Vijayanagara	Achytadeva-Mahārāya.	śaka 1458, Hēvilambi, Aḍi.	Tamil	Records an <i>adai-ślai</i> given to a lady resident of Nilaiyūr by a certain Aṇṇamalai-Nāyakkar. Mentions Kūttiyār-guṇḍu.
225	Vada-Palaṇji.—Slab set up in front of the Vinayaka shrine.	..	....	..	Do.	Seems to record a <i>sarvanānya</i> gift of the village Mūvārāyarganḍan-pēttai <i>alias</i> Vadaṇḍalaṇi by <i>Mahāpradhāna</i> Māvāli-Vaṇḍārāyar (probably to the temple at Madura).
226	Slab lying in a garden in the same village	..	....	..	Do.	In characters of about the 12th century A.D. Records an oath (of fealty) taken by Dēvaṇ Aṇḍān <i>alias</i> Mupaiyil Muganalaḍiyan that he would not survive (his master) Vāḷjavandāṇ Dēvaṅ <i>alias</i> Kallagarāyaṅ.
227	Mullipallam.—Two stones lying in the premises of the dilapidated Siva temple.	Pāṇḍya	Jatāvarman <i>alias</i> Tribh. Śrī-Vallabha.	..	Do.	Fragmentary. Seems to record a gift (of sheep) for a perpetual lamp (in the temple) by Periyāṇḍal, wife of Kāraṁbicheṭtu Uḍayadvākara Bhaṭṭaṅ (the 5th <i>chēri</i> (quarter) of the

223	Two other stones lying in the same place MELUR TALUK.	Do.	Do.	Do.	Jatāvarman <i>alias</i> Tribh.	Do.	Do.	Do.	Do.	Commences with the <i>prāsast</i> <i>Tirumadañaiyūm</i> , etc. Seems to record some endowment to the temple by a native of Kōttūr. Mentions (an officer?) Rājendraśōḷa-Amarakōṇār.
229	Kōttainattappatti. (near Anbalakāraṇ- pati).—Door jamb to the proper right of entrance into the dilapidated Śiva temple.	Do.	Do.	Do.	....	Do.	Do.	Do.	Do.	Modern. Records the construction of this Śvara temple by three persons.
RAMNAD DISTRICT.										
SRIVILLIPUTTUR TALUK.										
230	Śēttūr.—North wall of the central shrine in the Sūśōchanésvara temple.	Do.	Do.	Do.	Dharmapperumāl Kulasekharadēva.	Do.	Do.	Do.	Do.	An order purporting to have been issued by god Dīśhīśvara ratifying the appointment made by prince Alagan Perumāl Ativarāma of Orudaiya-Mudali <i>alias</i> Virapāṇḍiya* in sudikoḍutta-Mudali of the temple of Tiruvālavayūdaīyār at Māḍakkuḷaklīmādurai as the accountant of this temple, with the remuneration pertaining to the post specified. Sēpūr is stated to be situated in Āmarai-nāḍu.
231	Same wall	Do.	Do.	Do.	Māvarman <i>alias</i> Tribh. Vikrama- Paṇḍyadēva.	Do.	Do.	Do.	Do.	Records the remission by the king, of the taxes on quarter <i>vēli</i> of land endowed by Alagaṇ Singaṇ <i>alias</i> Singalārāyaṇ of Semmaran <i>alias</i> Kulasekharapuram in Āmā-nāḍu for feeding <i>tapasvīs</i> in a <i>matha</i> built by the donor to the south of the temple of Kaṇḍuśi-Śvaramuḍaiya-Nāyaṇār.
232	Stone built into the west wall of the same shrine.	Do.	Do.	Do.	Māvarman <i>alias</i> Tribh.	Do.	Do.	Do.	Do.	Fragment. Seems to record a mortgage deed (<i>ortti-ḍalai</i>).
233	North wall of the Saundaryanāyaki- Amman shrine in the same temple.	Do.	Do.	Do.	....	Do.	Do.	Do.	Do.	Beginning of lines lost. Records the construction of the shrine of Tirukāmakkōttam Alagiyanāchochiyār in the temple at Semmaran <i>alias</i> Kulasekharapuram in Āmā-nāḍu, by Śāttai Iravi of Kīlkuḷam in Malamaṇḍalam.
234	West wall of the same shrine	Do.	Do.	Do.	Māvarman <i>alias</i> Tribh. Kulasekhar- dēva.	Do.	Do.	Do.	Do.	An agreement by the Śivabrāhmaṇas of the temple of Kaṇ- ḍuḍaiya-Śvaramuḍaiya-Nāyaṇār to maintain a twilight lamp in the shrine of the goddess Alagiyanāchochiyār for the money received by them from Kulaiṇḍiṇ Saṅgaṇ <i>alias</i> Tavapperumāl, a <i>kapasvī</i> of the place.
235	North wall of the central shrine in the Śrīvāsā-Perumāl temple.	Do.	Do.	Do.	Jatāvarman Tribh. Kulasekharadēva.	Do.	Do.	Do.	Do.	Begins with the introduction <i>Pūvīkūḷatti</i> , etc. Records a royal order granting the village Tiruvanganerī, tax-free, for the expenses of worship and offerings in the temple of Śeraṇārāyaṇa Vinnagar Alvār built by Viradamuḍittā-Perumāl. The village was left in charge of the <i>nagarak-kanakku</i> by name Pulivalamuḍaiyāṇ and his descendants as tenants.
236	South wall of the same shrine	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do. Records another gift of half a <i>vēli</i> of land to the temple by the king at the request of his brother-in-law Viradamuḍitta-Perumāl (mentioned above). The king is said to have been seated on his throne (<i>Pallippīḍam</i>). Malavarāyaṇ, in his palace at Madura, east of Māḍakkuḷam in Madurōḍaya-valanāḍu. Mentions <i>Mantri</i> Rāmaṇ <i>alias</i> Pallavarājaṇ of Perumapaṭṭir in Aṇḍa-nāḍu.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT— <i>contd.</i> SRIVILLIPUTTUR TALUK— <i>contd.</i> ŚETTŪR.— <i>contd.</i>					
237	Stones built irregularly into the walls of the same shrine.	Pāṇḍya .	Jatāvarman <i>alias</i> Tribh. Kulaśekhara- dēva.	13+12th year (in words).	Tamil .	Begins with the introduction <i>Pāṇḍikāṭṭi</i> etc. Records an endowment of land made for daily offerings and worship in the same temple by the <i>nagarattār</i> of Kulaśekhara- <i>puram</i> excluding the pieces already endowed by them to the temples at Tirumaliruṇḍai (Alegarkōyil) and at Srivilliputūr.
238	North side of a hillock known as Moṭṭai-malai near the same village.		....	21st year .	Do. .	Highly damaged. Seems to record a gift of land. Mentions Vālavandāṇ-ēri.
239	Devadānam .—North wall of the central shrine in the Nachchaḍiśvara temple.	Do. .	Tribh. Kōṇērimaikondāṇ Perumāl Aleganperumāl Athiraramaṇ <i>alias</i> Śrīvalla[bha]dēva.	Śaka 1494, 10th year, Angrasa, Uttara- yapa, Makara, śu. 7, Monday.	Do. .	Records an endowment, evidently by the king, of three pieces of land at Śettūr-piḍārai in Āṇmā-nādu for special offerings and worship to god Nachchāḍatavittamūlra-Nayinār at Tiruppagavan-pārai in the same <i>nādu</i> . Mentions a tank called Kōvalaṇ-ūraṇi among the boundaries.
240	Same wall . . . . .	..	....	Śaka 1407, (in words) Rishabha 26, ba. 8, Sunday, Uttaram.	Do. .	Purports to record an order of the god appointing a certain Maṇṇarvālanōkkināṇ of Veḷjārūr as a scribe for the temple granting a piece of land as his remuneration.
241	North and west walls of the same shrine .	Do. .	Jatāvarman <i>alias</i> Tribh. Parākrama-Pāṇḍyadēva.	33+1st year (in words), śu. 11, Wednesday, Chittirai.	Do. .	An order of the king to the <i>ānattār</i> of the temple of Āḷudaiya-Nayinār at Tiruppagavan-pārai belonging to Semmaram <i>alias</i> Kulaśekhara- <i>puram</i> in Āṇmā-nādu granting a piece of land in Parāndēvan (Parūtakan)-Maṇḍalapparū in Āri-nādu for the expenses of the morning service to the deity, instituted by the royal donor.
242	West wall of the same shrine .	Do. .	Māvarman <i>alias</i> Tribh.	Mithuna 25, śu. 11, Friday.	Do. .	Built in in the middle. Registers a similar gift of land called Perāṇēri by the king for the evening service of the deity, instituted by him in the temple.
243	Same wall	Do. .	Māvarman <i>alias</i> Tribh. Śrīvalla- labhadēva.	31st year (in words), Kumbha 26, śu. 1, Friday, Pūrattādi.	Do. .	Records an order of the king issued from his office room (<i>śūru-mandapa</i>) at Varuṭṭiṅga* <i>ḍēvanallūr</i> in Āriya-nādu granting the village Tōṇḍaṇkūlam for the expenses of the service called <i>Ahaṇṇṇāṇi-sāṇḍi</i> instituted by the king in the temple, of festivals and of the sacred bath on <i>aṣṭami</i> days in the dark fortnights. Pūrattādi is stated to be the natal star of the king. Refers to some previous gifts made by the king in his 25+2nd year and by Nāṇḍār Parākrama-Pāṇḍyadēva. Refers also to a donation made for conducting <i>Parākrama-Pāṇḍyaṇ-sāṇḍi</i> .
244	West and south walls of the same shrine	Do. .	Jatāvarman <i>alias</i> Tribh. Perumāl Vra-Pāṇḍyadēva.	2+4th year, Mithuna 25, śu. 5, Monday, Uttaram.	Do. .	Gift of the village Tārāṇkūlam by the king for the expenses of the midnight service in the temple and of the sacred bath during the Pāṇḍya-uttiram festival.

245	South wall of the same shrine	Do.	Do.	Dharmapperumāl	Kulaśekhara-dēva	Śaka 1476, 12th year, Ananda, Dakṣiṇāyana, Viśākhika, 22, ba. 12, Wednesday, Svāti.	Do.	Records the appointment by prince Aḷaganperumāl, of Ūṇḍai-mudali <i>alias</i> Virapāṇḍyadēvan of the Tiruvālvayūdaiyar temple at Madurai east of Mādakulam to the post of <i>Māḍapattakaraṇku</i> in the temple with his remuneration specified. The king is also called Parākrama-Pāṇḍyadēva in the body of the record.
246	Same wall	Do.	Do.	Jatavarman <i>alias</i> Tribh. Pāṇḍyadēva.	Parākrama-Pāṇḍyadēva.	32 + 1st year, Mithu- [na*], su. 9, Tues- day, Chittirai.	Do.	Records the order of the king while staying at Dēvadānam appointing a certain Mudivaṅgumpāṇḍiya-Brahmadarāvaṇ <i>alias</i> Sūrya-Bhaṭṭai, the <i>dēvakarmi</i> of the Tirukkalūḍaiya-Nayanar temple at Karuvānallūr in Ari-nādu, for worship in the temple of Tiruppagavaṇ-pārai-Āvudaiya-Nayanār, after its renovation.
247	North wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Do.	Māravarman <i>alias</i> Tribh. bhadēva.	Śrivallo-	2 + 14th year, Kārtti- gai 28, ba. 2, Thurs- day, [Mṛ]gaśirsha.	Do.	Records a similar order of the king issued from his camp at Dēvadānam endowing a piece of land as <i>tiruppanippuram</i> (for service) to the temple.
248	Same wall	Do.	Do.	Māravarman <i>alias</i> Tribh. Pāṇḍyadēva, 'who, having taken the Chōla country, was pleased to perform the anointment of heroes at Muḍi-koṇḍasōlapuram'.	[Sul]ndara- Pāṇḍyadēva, 'who, having taken the Chōla country, was pleased to perform the anointment of heroes at Muḍi-koṇḍasōlapuram'.	15th year	Do.	Fragmentary. Records a gift of land by the <i>nagaratār</i> of Semmaram <i>alias</i> Kulaśekhara-puram to a certain Tiru-ūḍaiyār-Devan Pūṭṭai Sēra-[kōṇār] of the place as <i>pudam-eritū</i> (for his scholarship).
249	Do.	Do.	Do.	Māravarman <i>alias</i> Tribh. Kulaśekhara-dēva, 'who conquered all countries'.		30th year, Pangunī	Do.	Fragmentary. Seems to record a gift of land for the repairs, etc., of the temple (<i>tiruppaniśēṣam</i>).
250	South and east walls of the same <i>maṇḍapa</i>	Do.	Do.	Śēṇbaga Parākrama-Pāṇḍyadēva <i>alias</i> Vira-Pāṇḍyadēva.		Śaka 1409 (in words), 2nd year (in words), Mithuna 16, ba. 7, Wednesday, Utti- ratādi.	Do.	Incomplete. Built in below. Stops with the mention of a native of Anaigondi belonging to the Vaśiṣṭha-gōta and Āpastamba-sūtra.
251	Same walls	Do.	Do.	Do.		Do.	Do.	Built in at the end. Purports to record an order of the deity appointing a certain Sankaranārāyana-Bhaṭṭa of the Vaśi- ṣṭha-gōta and Āśvalāyana-sūtra for the service of <i>adhyayana</i> in the temple, with his remuneration duly fixed by the grant of tax-free lands and house-site.
252	North and west bases of the Amman shrine in the same temple.	Do.	Do.	Jatavarman <i>alias</i> Tribh. Kōṇṛ[īn]- maikoṇḍū Perumāl Abhīrama Vira- tungaṛmaṇ <i>alias</i> Vira-Pāṇḍyadēva.		Śaka 1520, 10th year, Hēvilambi, Māsi 22, su. 7, Saturday, Anuṣham.	Do.	Built in at the end. Records a gift of money by Ālka- kuttīyar Pervāsiariyūm Perumāl of Pudukūṭṭi, a <i>dēvadāna</i> in Anna-nādu for purchasing and maintaining a flower garden to the temple.
253	Tiṣayanvilāl—East wall of the Aḍai- kalakūṭṭa-Vināyaka temple.	Do.	Do.	....	....	(Kollam) 967, Āvaṇi 26.	Do.	States that Aḍaikkalāṅgāṭṭa-Vināyaka is the protector of Mṇākṣinātha-Piḷḷai, son of Śrī-Subrahmanya Piḷḷai of Alvār-Tirunagari, probably meaning that he built this temple.
254	Chittoor.—Slab built into the south wall of the <i>prākāra</i> of the Mahārā-jasvāra (Śastā) temple.	Do.	Do.	....	....	...	Do.	Fragment. In characters of about the 13th century A.D. Seems to record an endowment of some plots of land as tax-free <i>dēvadāna</i> (to a temple) from the 40th year (of the king).

TINNEVELLY DISTRICT.

NANGUNERI TALUK.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT— <i>contd.</i> NANGUNERI TALUK— <i>contd.</i>					
255	Singuliam.—South wall of the central shrine, Kailāsanātha temple.	Pāṇḍya .	[Māravarman <i>alias</i> Tribh. Sundarapāṇḍyadēva.	3rd year	Tamil .	Beginnings of lines built in. Records an endowment of land made tax-free by the <i>nagaratār</i> of Pūlam <i>alias</i> Rājārā- param in Teṅkarai-nādu, through Udayān Malaiyan <i>alias</i> Māḍiāngādān, probably a member of their guild for feeding <i>Mahēśvaras</i> and <i>dēśāntiris</i> in the <i>Kūparāṇ-maḥa</i> attached to the temple of Kulāśekhara-Iṣvaram-Uḍaiyar of the place on certain festival days.
256	Same wall	Do. .	 <i>alias</i> Tribh. Kulāśekhara-dēva	7th year (in words), Māsi.	Do. .	Unfinished.
257	Do.	Do. .	Māravarman <i>alias</i> Tribh. . . . .	....	Do. .	Built in in the middle by the Dakṣināmūrti shrine. Seems to record an order of the king issued from his palace at Kampaṇūr, remitting the taxes on some lands endowed to the temple by the <i>nagaratār</i> of Pūlam.
258	Do.	Do. .	Māravarman <i>alias</i> Tribh.	32nd year, [2]83-d day], Vai]kāsi.	Do. .	Built in in the middle by the Dakṣināmūrti shrine. Records an order of the king issued while he was seated on the throne called Tiruvāṇakkā-Uḍaiyan in his palace at Viradhāvalam remitting taxes on several plots of land which had been endowed to the temple as <i>adhyayana-vṛtti</i> , <i>vīṇai-vṛtti</i> <i>tirumēppāckhu-puṇam</i> (for unguents) and <i>tirumandāvana- puṇam</i> (for flower garden), etc.
259	Eastern wall of the same shrine . . . . .	..	....	....	Do. .	This is connected with no. 257 above. The date is given as 11+1+1st year of the king. The lands endowed are stated here to have been left in charge of Aiyāraṇ <i>alias</i> Sundarapāṇḍya-Brahmadārāyaṇ who had the right of worship in the temple.
260	Same wall	Pāṇḍya .	Māravarman <i>alias</i> Tribh. Sundarapāṇḍyadēva.	11+3rd year .	Do. .	Records a sale of land by the <i>nagaratār</i> of Pūlam to the temple making it tax-free. The sale is said to have been necessitated by the default in the payment of the taxes <i>paṇjupitt</i> and <i>sandivirugappēru</i> by Viḷupadārāyar.
261	North wall of the same shrine	Do. .	Māravarman <i>alias</i> Tribh. Sundarapāṇḍyadēva.	11+1+1st year	Do. .	Another sale of house-site by the same community to the temple for the erection of an oil mill and for the oilmonger to live in, with the <i>maṇaiyirai-tēṭṭakkadamai</i> and other taxes being remitted.

262	Same wall	Do.	Māvarman <i>alias</i> Tribh. [Kulal- śekhara-devi, 'who took all countries'. 33rd year, 61st day	Do.	The inscription reads from bottom upwards: Built in at the ends of lines. Seems to record an endowment made in the 30th year of the king, of land for worship to the image of Trukkamakōttamudaiyār-Nāchchiyār (goddess) consecrated in the temple by a <i>devarāṭṭi</i> of the temple, to whom the <i>kāraṇmai</i> (tenancy) right over the land endowed was given.
263	South wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Tribh. Kōṇērimaikoṇḍān	Do.	Records an order of the king ratifying the decision of the <i>nagarattār</i> of Pūlam <i>alias</i> Rājārājapuram fixing the amount of produce due from the several lands to the temple. Mentions a shrine and a land called after Perumāl <i>alias</i> Uḍaiyār-Mālvachakravattigal.
264	West wall of the same <i>maṇḍapa</i>	Pāṇḍya	Māvarman <i>alias</i> Tribh. Sundara- Pāṇḍyadevi, who was pleased to take all countries'. 13th year (in word), Avani 29, be. 12 Wednesday, Āyil- yam.	Do.	Records an agreement by the <i>Śivabrāhmaṇas</i> of the temple to burn two perpetual lamps before the deity for 60 <i>paṇam</i> received by them from Aṇḍanāyakan Uḍaiyār <i>alias</i> Adī- śayapāṇḍyachohila-ṣeṭṭi, a member of the <i>nagarattār</i> of the place.
265	Same wall	Do.	Māvarman* ⁿ <i>alias</i> Tribh.	Tamil	A similar agreement by the <i>Śivabrāhmaṇas</i> to burn twelve twilight lamps from morning till midnight on some special Sundays in the year for 20 <i>paṇam</i> received by them from a person whose name is lost.
266	Door jamb to the proper right of entrance into the temple.	Do.		Do. (verse)	Modern. Records the construction by Sarundara-Pāṇḍiyan of a <i>maṇḍapa</i> round the central shrine in the temple and a gold-plated <i>dhvajastambha</i> . Records also the digging of an irrigation channel for a land purchased by the donor for the expenses of worship.
267	Boulder called <i>Vaḷakkavapārai</i> on the river bed near the same temple.	Do.		Tamil	Records the digging of a spring channel by a certain Mālavittān for irrigating some lands on the banks (of the river) at Singi- kulam.
268	Same boulder	Do.	Śaka 1643, Kollam 897, Śōbhakrit, Chitrai 14, śu. 5, Monday, Anusham.	Do.	States that the river-channel to the south-east of Pūlam <i>alias</i> Rājārājapuram was dug for the merit of Amudukhān Kimān Khān Paṭṭāyittu Sāyabn, son of Mīrēkhān Paṭṭāyittu, who was the elder brother of Khān-ē-Ajamā-Mahammedu Khān-Paṭṭāyittu by a person whose name is not clear.
269	North wall of the Bhagavai temple on the hill in the same village.	Do.	Tribh. Kōṇērimaikoṇḍān	Do.	Records the <i>ulvāri</i> giving effect to an order of the king issued at the request of (the minister) Annan Tamilappallava- raiyān, remitting the taxes on two plots of land endowed after purchase from the <i>nagarattār</i> of Rājārājapuram by Madisāgaran Āḍibhattānakan of Pugalokarnāthanallūr in Pugalokanātha-vaṇaṇāḍu as <i>kāraṇmai-paṭṭichandam</i> for the worship to the image of Enakkunalla-nayakar in the Jain temple of Nyayaparipāla-Perumballi set up by the donor on the hill at Tidiyūr called Jinagirimāmala in the name of Tamilappallavaraiyan, who is called Oruvāṇarandān Enakkunallaperumāl and who is stated to be a native of Rājavallavarapuram in Kilvēmba-nāḍu.
270	West and south walls of the same temple	Pāṇḍya	Māvarman <i>alias</i> Tribh. Sundara- Pāṇḍyadeva. 15th year and 360th day (in words).	Do.	Begins with the introduction <i>Bāmiyūm Tiruvum</i> , etc.; con- nected with the above inscription and records the original order of the king.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT— <i>contd.</i> TIRUCHENDUR TALUK.— <i>contd.</i>					
271	Kulaśekharaṇaṭṭaṇam.—Slab set up in front of the Gaiśśa shrine under a pipal tree.	..	....	Śaka....., Pramōdūta	Tamil . . .	Records a deed given in the regime of Jalavāy Tittārappa Mudaliyār by the several members of the <i>nāḍār</i> community of Kulaśekharaṇaṭṭaṇam to those of three sections of the <i>Sāṇārs</i> agreeing not to levy any more dues on the latter than what had been recovered hitherto.
272	Another slab set up in a waste land called Mūppaiyār-vēlai.	..	....	[Kollam] 959, Subhaskṛit, Tai. śu. 15, Wednesday (Bundivāram), Punaṛpūsam.	Do. . . .	Records the gift of a cocoanut garden to the temples of Kāñchi-Vijayakochikonda-Pāṇḍisvara and Aramattattamman at Kulaśekharaṇaṭṭaṇam in Mānavira-valanāḍu and of Subrahmanya at Tiruchendūr and to a <i>maṭha</i> in the same village by Chidambaranātha Mūppaiyār, son of Vira-Kumārasvāmi-Mūppaiyār, a resident of Śeraṇaiyugandāy-ṭaṭṭaṇam in Malai-nāḍu.
273	Pallakkuricchechi.—Slab lying in the premises of the Varaguna Pāṇḍisvara temple.	..	....	..	Do. . . .	Damaged. Seems to register a gift of land to the temple of Varaguna-Īśvaramudāya-Nāyapār at Pallakkuricchechi in Mānavira-valanāḍu by Karapikkam Vayirava-nayinār, the agent of Viśvanātha-Nāyaka.
274	Kurumbār.—North west and south walls of the central shrine in the Adnarāyaṇa temple.	Pāṇḍya . . .	Māvarman <i>alias</i> Tribh. Sundara-Pāḍyaḍēva.	2nd year	Do. . . .	Incomplete. Begins with the introduction <i>Pūmaruṇiya</i> , etc. Gives a list of several pieces of land endowed to the temple of Sundara-Pāḍya-Viṇṇagar-Emberuman at Kurumbil <i>alias</i> Rājendranallūr in Kuda-nāḍu, a sub-division of Pāṇḍi-nāḍu by the <i>ārār</i> of the village and their predecessors. Refers to a gift made in the 11th year of a king whose name is not specified.
275	North and west walls of the same shrine	Do. . . .	Jatāvarman <i>alias</i> Tribh. Kulaśekharaḍēva.	3rd year (in words) .	Do. . . .	Begins with the introduction <i>Pēvūṇ kīḷṭṭi</i> , etc. Portions lost in the middle. Seems to record an agreement given by Vēḷāṇ Aiyānambi and Vēḷāṇ Ulaguttaman to pay the <i>kadamai</i> , etc. taxes due on 2½ mā of land sold some time previously by their <i>jūḍi</i> Śiriagō Irāṅgaḍēvaṇ <i>alias</i> Alagiyaṇḍya Karuricchechi-Mayēndavēḷāṇ to a certain Śēḷyakopār, who endowed it for a perpetual lamp in the temple of Sundara-Solepāṇḍya-Viṇṇagar-Emberuman at Kurumbil <i>alias</i> Rājendranallūr without however fulfilling his obligation of paying the taxes thereon. Kurumbil is said to be a <i>dēvādāna</i> village of god Tiruvāṇḍapuratū-dēvar.

276	North wall of the same shrine	Chōla-Pāṇḍya	Jatāvarman <i>alias</i> Chōla-Pāṇḍya	24th year	Do.	Fragmentary records an agreement by the <i>ūr</i> of nallūr to pay the taxes on two pieces of land endowed as tax-free <i>dēvādāna</i> to the temple by Appi Purushōttaman <i>alias</i> Uttamaśāchēliyakōṇ and two other persons of the village for some consideration, the nature of which is not clear.
277	Same wall	Do.	Sundara-Chōla-Pāṇḍya, son of Senpi Rājendra-Chōla.	[2] 9th	Do.	Portions lost. Seems to record the construction of the temple with all its adjuncts, the consecration of the images of Vishnu with his two consorts and endowment of land for their worship by Kōḍai Uttaman Ūraṇ of Kurumbil and his son Uttaman Appi after purchasing the same tax-free from the <i>ūr</i> .
278	Do.	Pāṇḍya	Jatāvarman <i>alias</i> Tribh. Virā- Pāṇḍya	6th year	Do.	Records an endowment of two pieces of land, after purchase, by Korraṇ Viradamuṭṭiān and other <i>agambādis</i> of Alagīya- pāṇḍya-Viṇṇaṇṇarai of Viṭattūr for offerings and worship during <i>Tai-ayamam</i> in the temple of Sundarapāṇḍya-Viṇṇagar- Emberumāṇ. The tenancy right over the lands was to remain however with the donor and the taxes on the <i>purava</i> lands were agreed to be paid by the <i>ūr</i> who received a lump-sum for the purpose.
279	West wall of the same shrine	Do.	Jatāvarman <i>alias</i> Tribh. Śrīvallabha- dēva.	6th year (in words),	Do.	Begins with the introduction <i>Tirumadantaiyum</i> , etc. Records an endowment of a land tax-free by Appi Virirundān <i>alias</i> Rājendra-Śēliyakōṇ for the expenses of offerings to the deity Sundara-Chōla-Pāṇḍya-Viṇṇagarālvār on <i>Amā- vāsya</i> days.
280	South wall of the same shrine	Chōla	Rājatēsarivarman <i>alias</i> Chakravartin Kulōttunga-Chōladēva.	44 th year (in figures and words).	Do.	Begins with the introduction <i>Pagalmādu viṇarāṇ</i> , etc. Records a sale of land made tax-free by the <i>māṭasabā</i> of Sivandala Gaṅgaṁaṅalam, a <i>bṛhmadēva</i> in Kudanāḍu in Uttamaśōla- valanāḍu, a sub-division of Rājārājapāṇḍi-nāḍu, to Śōla Trunlakapṇān <i>alias</i> Rājārāja-Kudanaṭṭu-muvēndavēḷāṇ for an endowment to the temple as <i>tirumalaiyppalliperaṁ</i> .
281	Same wall	Do.	Do.	26th year	Do.	Unfinished. Begins with the same introduction as above. Stops with the mention of the temple of Sundara-Śōla- pāṇḍya Viṇṇagarālvār.
282	Do.	Pāṇḍya	Tribh. Śrīvallabhadēva	22nd year	Do.	Gift of 25 sheep for a twilight lamp in the temple by Nakkāṇ Pillaiyāṇḍāṇ of Śōla-Pāṇḍya-chaturvēdimaṅalam in Śōla- maṇḍalam.
283	Teniruppērai.—Door jambs of the north entrance into the first <i>prākāra</i> from the <i>maṇḍapa</i> of the Makaraṇēḍum-kulāikkā- dar (Vishnu) temple.	Chōla	Rājārājakēsarivarman <i>alias</i> Rājārā- jadēva.	26th year	Tamil in Vatteḷuttu	Begins with the introduction <i>Tirumalapola</i> , etc. Records a sale of land made tax-free by the <i>māṭasabā</i> of Kaiṭava- Kaitava-Chaturvēdimaṅalam in Tiruvalūdi-valanāḍu to a certain Mādḥavaṇ Udaya-divākaraṇ of Kalitavamaṇ- galam in Kuṇḍa-nāḍu.
284	Slab built into the walls of the kitchen and <i>maṇḍapa</i> in the same temple.	Pāṇḍya	Sundara-Pāṇḍya	..	Tamil	Records the construction of a <i>maṇḍapa</i> called Jñānasamudram in the name of the king, by Sonṇavaraiṇ Arāvamud- ālvāṇ, the headman of Peraiyūr-nāḍu. A fragment of an inscription on a second slab seems to refer to a sale of land by the <i>ūr</i> of Rājārājānallūr for endowment by purchase (for worship) to Śrī Bhūmiprāṭīyār set up in the temple.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT— <i>contd.</i> TIRUCHENDUR TALUK— <i>concl'd.</i> TENTIRUPPÉRIA— <i>concl'd.</i>					
285	North side of the inner <i>gōpura</i> (right of entrance) of the same temple.	..	....	[Kollam] 757, Paṇ- guni 7.	Tamil	Records* a gift of 300 <i>panams</i> to the temple by Mainduva-kramavitta-nambiyār Ariyapirān Tādan for offerings in the temple during the daily recitation (<i>adhyaṅana</i>) and on the days of festival in Paṇṇuni with a right to a share of the offered food to the donor and his descendants.
286	East wall of the <i>maṇḍapa</i> in front of the central shrine in the Kailāsanātha temple.	Pāṇḍya . .	Jatāvarman <i>alias</i> Tribh. Kulasēkhara-dēva.	3+8th year	Do. . . .	Records an agreement by the <i>Sivabrāhmaṇas</i> of the temple of Kailāsam-Uḍaiyār at Ten-Trupper <i>alias</i> Sundarapāṇḍya-chaturvēdimangalam in Tiruvāluḍi-valanāḍu, to burn twelve lamps daily before the deity for the money received by them from Ilambarattupillai, another <i>Sivabrāhmaṇa</i> of the same temple. Above this inscription is a fragmentary record dated in the 3rd year and 84th day of a king whose name is lost, confirming some endowment by the king made by his predecessor (<i>Sivamidēvar</i>) for the worship of goddesses in Tirukkāmak-kōttattū-Aluḍaiya-Nāchchiyaṛ consecrated in the temple by a certain Ponnachechi. From this endowment a portion of the paddy was allotted by the <i>Sivabrāhmaṇas</i> to one Aṇḍār Pōṇṇārmēṇiyār for the worship of Gaṇapati probably within the same temple.
287	Same wall . . . . .	..	....	6th year	Do. . . .	Records the confirmation by the king of an order made by his predecessor to the <i>tānattār</i> remitting certain specified taxes in favour of the temple for the worship of the goddess.
288	North wall of the same <i>maṇḍapa</i>	Pāṇḍya . .	Māvarman <i>alias</i> Tribh....., who took the Chōḷa country and (anointed himself at) Muḍigōṇḍa-śōḷapuram.	..	Do. . . .	Stones misplaced and some lost. Refers to the consecration of the images of Sundaraperumāl and his consort Paravai-Nāchchiyār and to the gift of a house-site.
289	West wall of the Alagiyaśaundari-Amman shrine in the same temple.	Do.	[Tribh. Sundara-Pāṇḍyadēva], 'who took the Chōḷa country and performed the anointment of heroes at Muḍi-kōṇḍaśōḷapuram.'	[*]+1+1st year . .	Do. . . .	Stones lost. Seems to record an endowment of land for worship to the goddess Alagiya-Pōṇṇachiyaṛ] by a person whose name is lost.
290	South wall of the same shrine	Do.	Māvarman <i>alias</i> Tribh. Sundara-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍi-kōṇḍaśōḷapuram.'	17+1+1st year . .	Do. . . .	Records an endowment of tax-free land by the <i>mahāśabhā</i> in the village for worship to the same goddess.

No.	Place.	Year.	Notes.	Remarks.	Source.
291	Pillar set up at the entrance into the same temple.	39th year	Rājākēsarivarman <i>alias</i> Chakravartin Kulōttunga-Chōlādēva.	Do.	Begins with the introduction of <i>Pāṇḍu</i> (bond) given by the <i>maṭasabā</i> of Talai-kulākā-chaturvēdimangalam in Tiruvādi-valanādu, a sub-division of Muṇḍiṇḍasōla-valanādu in Rājārāja-Pāṇḍinādu to the temple of Vīrūndarūḷi-Ālvār at Tei-Trupper in the same naḍu with regard to two <i>vēḷi</i> of land in their village endowed tax-free by king Rājamahēndradēva, in place of the old deed which was lost.
292	Tinnevely (Tirunelvēli): South wall of the Vēmbattūr-maḍam in the south car street.	(Lost)	(Name lost)	Do.	Begins with the introduction <i>Pāṇḍu</i> (bond), etc. Portions lost. Records an endowment of several plots of land in different places made tax-free, by the king at the request of Aliyan Malavarāyan for feeding 38 persons including a number of <i>deśāntri-tapasvins</i> , hymnists and other servants of the temple (at Tirunelvēli) in the <i>maṭha</i> called Seyyanāmbirāṭṭi-maḍam built by the king's aunt (<i>māmatti</i>) in her name in the south street at Tirunelvēli in Kilvēmba-naḍu.
293	Same wall	..	Kōṇēriṇṇelkōṇḍāṇ	Do.	Records the royal order issued to the <i>tapasvins</i> in charge of the Seyyanāmbirāṭṭi-maṭha communicating the above endowment, with effect from the 11th year and 184th day of the king's reign.
294	Do.	..	....	Do.	Records the <i>ulbari</i> entered in the accounts giving effect to the endowment registered above.
295	Do.	11 + 1st year, Āpi	Māravarman <i>alias</i> Tribh. Sundara-Pāṇḍyadēva.	Do.	Records an agreement given by the stone masons of the temple at Tirunelvēli to give a tenth of their income <i>Tachchakkāra</i> to a certain Tiruvāṇḍi-Īyāyar, the <i>tānapati-Mudaliyār</i> of the Seyyanāmbirāṭṭi-maḍam. At the end of the inscription is another agreement by the latter to pay a sixth of his emoluments for the <i>maṭha</i> .
296	Do.	15 + 1st year, Arpaśi	Do.	Do.	Records a similar agreement given by another set of masons or architects (<i>ṣiṭpachāryas</i>) to give one-eighth of their income to the same individual as <i>madappanaiyaram</i> (maintenance of the <i>maṭha</i>). This gift is referred to in the latter portion of the above record.
297	Kovilpatti.—North wall of the first <i>prākāra</i> of the Bhuvanēśvara temple.	14th year (in words)	Māraṇḍajadaiyaṇ	Tamil in. Vēṭṭeluttu Characters.	Incomplete. Seems to record the consecration of some image (<i>Tolakkāṇ</i>) by a certain Nakkaṇ Gaṇapati of Iraipēraḍai.
298	South wall of the same <i>prākāra</i>	16th year (in words), Mithuṇa 7, Sunday	Tribh. 'who conquered Ilam (Ceylon) and Koṅḡu, and performed the anointment of heroes at Perum-paṇṇapuliṇṇi.	Tamil	Fragment. Seems to record some endowment for worship in the temple of Puravarisvaramuḍaiya-Nāyanār at Irambaram <i>alias</i> Rājapūṇḍaranallūr in Mudukuḍi-naḍu, by a resident of the place.
299	Same wall	6th year	Jatāvarman <i>alias</i> Ku.....-ṭṭyadēva.	Do.	Do. Records gift of a lamp-stand to the same temple by Ammaiyālvāi Uyyavan..... of Tirukkaḍavūr.
300	Ilavēlaṅgal.—Hero-stone set up in survey No. 247/6.	Saka 1469, Kilaka, Paṅḡuni, 22.	....	Do.	Records the death of a certain Pōvāsi Malavarāya-Sīruvan, the <i>Māravan</i> of Kuṇḍaiyankōṭṭai while fighting (his foes) on the occasion of the attack by Veṅḡalarāja with his army during the sojourn of Tirunelvēlpperumāl <i>alias</i> Vēṭ-tunperumāl at Ilavēlaṅgal.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT— <i>concl.</i> KOVILPATTI TALUK— <i>concl.</i> ILAVELANGAL— <i>concl.</i>					
301	Second hero-stone in the same place	..	....	Saka, 1469, Kīlaka, Paṅguṇi, 22.	Tamil . . .	Records the death of another <i>Marava</i> warrior by name Sivaṇai-maravāḍadēvar Perumākkūṭṭi Pichchan (son of ?) Añjādagandapparaivar of Kuṇḍaiyaṅkōṭṭai, during, the same raid.
302	Third hero-stone in the same place	..	....	Saka, 1469, Kīlaka, Paṅguṇi, [1]2.	Do. . . .	Records the death of Añjādagandapparaivar mentioned above.
303	Fourth hero-stone in the same place	..	....	..	Do. . . .	Records the death of Sivalayan Venrumudiṅḍōḍān Viśālaya-dēvan, son of Viśālaya* dēvan Tiṇṇiyan of Kuṇḍaiyam-kōṭṭai, evidently in the same raid.
304	Fifth hero-stone in the same place	..	....	Saka 1469, Kīlaka, Paṅguṇi [22],	Do. . . .	Records the death of Śellapperumāl Rāmakūṭṭi, son of the <i>Marava</i> Araśūnilaṇṇira . . . Pāṇḍiyadēvar of Ilavelangal, after piercing (his enemy's) horse.
305	Sixth hero-stone in the same place	..	....	..	Do. . . .	Damaged. Records the death of another warrior named Rājavenṅai, son of Toṇṭaimān Mikkupilai of Paṇḍalai in a similar or same combat with a cavalier enemy.
306	Seventh hero-stone in the same place	..	....	..	Do. . . .	Records the death of Pīlāporutān, son of Priyāḍān Toṇḍaimān (of Kuṇḍaiyamkōṭṭai) at Paṇḍalai in a combat with the Vaḍuga army probably during the same raid.
307	Eighth hero-stone in the same place	..	....	..	Do. . . .	Do. of Añjāḍān Irāmāyetti, a <i>Marava</i> of the same place during the raid of Rāja (i.e., Veṅḡalarāja mentioned above in no. 300).
308	Ninth stone (without sculpture) set up in the same place.	Pāṇḍya . . .	Sundara-Pāṇḍiyadēva	[1] 9th year . . .	Do. . . .	Fragment.
309	Tenth hero-stone set up in the same place.	..	....	Saka 1469, Kīlaka, Paṅguṇi 22.	Do. . . .	Records the death of the <i>Marava</i> warrior Ālpulī Tiruvān, son of Aṇḍār of Ilavelangal after piercing a horse on the occasion of Veṅḡalarāja's raid.
310	Vaiṇḍār.—Stone built into the <i>baṭimīṭha</i> in front of the Śiva temple.	Pāṇḍya . . .	pāṇḍiyadēva	11 + 1 + 1st year	Do. . . .	Fragment. In characters of about the 14-15th century A.D. Mentions the Viṣṇu temple of Maṇḍal-Viṇṇagar-Emberumān. A modern damaged inscription on a pillar lying in front of the temple outside records the construction of the Śadrīkai (?) by Mammadu Subānu-Śāyabu and mentions the goddess Viśālācchi-Ammaṇ.
311	Slab built into the ceiling of the deserted Viṣṇu temple.	..	....	[Kollam] 779, Vaigśāi, 16.	Do. . . .	Records the construction in stone of a well at Kulattir <i>alias</i> Kumārāśekhara[nallūr], a <i>maḍappuram</i> village of god Tāṭra-nāḍaṅṇāl at Tirichendūr, by Vāḷayudachchivar.

	Vāṇaramuṭṭi.—Stone set up at Sannakamanpaṭṭi hamlet.	Pāṇḍya	Kulaśekhara-dēva	[Mārā*] varman <i>alias</i> Tribh. Sun [dara-Pāṇḍya-dēva, who was pleased to present the Chōla country.	Do.	13th year	Records the gift of this <i>gōmukha</i> by Soktañ Purushōttama <i> alias</i> Deśiyar Śrīya-tatāñ of Urrandūr in Nercura-naḍu.
313	Same wall	Do.		[Mārā*] varman <i>alias</i> Tribh. Sun [dara-Pāṇḍya-dēva, who was pleased to present the Chōla country.	Do.	11+1st year (in words).	Records the sale of the village Ōngulam to the temple of Tiruvāmīsaramudaiya-Nāyanār at Urrandūr <i>alias</i> Sundarapāṇḍyanalūr in Nercura-naḍu a sub-division of Pāṇḍimaṇḍalam, by the <i>arar</i> of the village who agreed to pay all the taxes due thereon, themselves.
314	South wall of the same shrine	Do.	Māvarman <i>alias</i> Tribh. Vira-Pāṇḍya-dēva.		Do.	34th year, Kanni, su. 7, Monday, Anusham.	Incomplete. Records the sale of the tenancy right (<i>kāraṁmai</i>) over a land in the <i>dēvadāna</i> village Koṅraikkulam to a number of persons by the authorities of the temple for 1000 <i>panams</i> .
315	East wall of the <i>mukha-maṇḍapa</i> (right of entrance) in front of the same shrine.				Do.	..	Built in and stones lost. Seems to record sale of lands in a village in specified shares to several individuals by Dēvendra-varman (evidently an officer of the king) with the permission of Kapṇḍiyadēva, as the original holders had left the place without paying the dues thereon. A fragment of an inscription on the south side close by is dated in the reign of Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
316	East wall of the <i>mahāmaṇḍapa</i> in the same temple.	Pāṇḍya	Māvarman <i>alias</i> Tribh.....		Do.	3rd year	Portions lost. Seems to record an agreement by the authorities of the temple at Urrandūr, given to a certain Iśanadēva <i>alias</i> Seļjasingan to conduct worship and offerings to the images of Kūtiādudēva and his consort, for the land endowed by him.
317	Stone built into the pavement of the verandah in the same temple.				Do.	[Kollam] 934, Pramadī, Api 21, Sunday Septami, Uttiram.	States that the <i>sōjāna-maṇḍapa</i> in the temple was completed on this date by Sinuppattāyār, son of Vaiypattāyār of Vāṇaramuṭṭi.
318	CUDDAPAH DISTRICT JAMMALAMEDUGU TALUK.				Telugu	Solar eclipse.	Fragmentary and worn out. Seems to register the grant of their <i>varānas</i> , by the <i>vipraśicāḍins</i> for the merit of their twenty-four families. The benefit was to go for the <i>mahōtsavas</i> (festivals) of some deity. Mentions Jambulamadaḱa.
319	Jammalamedugu.—Slab paved in the verandah of the post-office.				Do.	Virōdhi, Vaiśākha, ba. 10.	Records the obeisance of Venkatanārāyaṇa-dāsari son of Tirumalaya of Anantapuram, to god Keśava of Nandēla. In characters of about the 18th century A.D.
320	Dommara-Nandyālā.—Slab in the Chennai-keśava temple.				Do.	Jaya, Vaiśākha, ba. 1	Registers a reciprocal deed given by Vēguri-Narasimharāju in favour of Pōṭi Apayyaṅaru to the effect that the amount of 5½ <i>varāka-gaḷiyas</i> was paid in cash. In characters of about the 18th century A.D.
321	Wall of the same temple				Do.		

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i>					
	JAMMALAMADUGU TALUK— <i>contd.</i>					
	DOMMARA-NANDYALA— <i>concl.</i>					
322	Slab in survey No. 77, 1½ miles to the west of the village.	..	....		Telugu	States that the field is the <i>mānya</i> land of god Chennarāya of Domari-Nandyāla and specified its extent as 4 <i>paṭṭis</i> and 5 <i>timmas</i> . In characters of about the 17th century.
323	Kannelūru.—Stone lying in the back-yard of the Śiva temple.	Rāshtrakūṭa(?)	varsha Prithivivalla[bha]	..	Kannada	Damaged and fragmentary. Refers to Duggamār-Ereyappa who was ruling over (the territory) as far as the Kīrudore from Nariyanūru.
324	Slab in the Liṅgamayya shrine behind the Śiva temple.	Vijayanagara	Achyutadēva-Mahārāya	Śālivāhana Śaka 1461, Vikārīn, Aśādha, śu. 11.	Telugu	Damaged and incomplete. Seems to register certain grants of land made by Pāpāyāyinaṅgaru, son of Godugumari Būmināyudu, and (the former's wife) Pāpasāni at the village Kanyalūru granted to them by Salakarāju Peḍa Tirumala-rāju. (See the next number.)
325	A second slab in the same place	Do.	Do.	Śaka 1462, Vikārīn, Kārttika, śu. 12.	Do.	Registers grant of land made by Mahamāṇḍaśvara Salakarāju Peḍa Tirumalayyadēva-Mahārāja, the brother-in-law of the king and his Vāṭṭi-śāradapradāni, to China-Pāpāyāyudu, son of Godugumari Būmināyudu at Kannelūru, situated in the Cherunūru-sima which was given as <i>naiyankara</i> to him by the king, for the merit of the chief's father Salaka-rāju.
326	Dēvagudi.—Ceiling of the <i>mandapa</i> at the entrance into the compound of the Talakanyamma shrine.	..	....	Rudhirōdgarin, Kārttika, śu. 3.	Do.	States that the <i>mandapa</i> in front of the Talakantidevi shrine was erected by Liṅgareḍḍi of Chadupurēla while he was holding the two villages Dēvigudi (and) Sugamañchipale obtained by him as <i>amara</i> from Pemmasani Timmanēndu.
327	Pillar in the mukhamāṇḍapa of the Talakanyamma shrine, first face.	..	....	Śaka [1220] Vīlambi, Kārttika, ba. 7, Monday.	Do.	Records the release deed relating to his worshipping rights executed by the Bairājiya-Nāgējiya, the priest of the Talakantidevi temple. The <i>virtus</i> are stated to have been sold by him for his maintenance during a period of famine in the years Jaya and Manmatha.
328	Same pillar, second face	..	....	Śaka [1220], Vīlambi, Kārttika, ba. 7, Monday.	Do.	Registers the release deed relating to the share of Nala-Bairājiya, the priest of the Talakantidevi temple, formerly sold by him on account of the hardship experienced during a famine in the years Jaya and Manmatha.
329	A second pillar in the same shrine, first face.	..	....	Śaka [12] 72, Pīṅgala, Aśādha, ba. 11, clear.	Do.	Damaged. Refers to a certain Bāmareḍi, Talājiya and Sirivōla Vallasāni. The purport of the inscription is not clear.

331	A third pillar in the same temple .	..	....	Śaka I[31]5, Bhāva, Kārtika, śu. 12, [Friday].	Do.	Registers the details regarding the enjoyment of the <i>virūti</i> land together with their worshipping rights amongst certain Jīyas of the Talakaṇṭidevi temple.	Talakaṇṭidevi. In characters of about the 14th century A.D.
332	Same pillar .	..	....	Śaka 1316, Bhāva, Kārtika, ba. 12, Friday.	Do.	Records the sale of worshipping rights and attached land by Bācha-Jīya, Pōlama and others of the Talakaṇṭidevi temple to 5 other Jīyas. As witnesses to this transaction are cited the <i>Śhānāpatis</i> of the temple of Rāmēśvara, Eramdala-Jīya, the <i>Śhānāpati</i> of the Talakaṇṭidevi temple and others.	
333	Do.	..	....	Sādhaṇapa, Māgha, śu. 7, Thursday.	Do.	Registers the apportionment of <i>virūti</i> of the temple land between the two sons of a certain Jīya. In characters of about the 13th century A.D.	
334	A fourth pillar in the same place; north face.	..	....	Krōdhana, Māgha, śu. 8, Tuesday.	Do	Records a similar apportionment as decided by the <i>śhānāpatis</i> of Rāmēśvaram. In the same pillar is another chiselled-out record which is dated in Krōdhana.	
335	Same pillar .	..	....	..	Do.	Much damaged. Seems to register a similar agreement as the above. The witness mentioned towards the end of the record and the writer of the inscription are the same as those of the above number.	
336	A fifth pillar in the same place .	..	....	Śaka 1273, Kālayukti, Kārtika, śu. 13, Thursday.	Do.	Much damaged. Mentions a certain Nala Tāla-Jīya. Seems to be an apportionment of worshipping rights and attached holdings.	
337	Peddapasupula.—Slab set up in front of the Virabhadra temple.	Vijayanagara	....	..	Do.	Damaged and fragmentary. Seems to register a gift of lands by a Sāluva chief (name lost) on the occasion of a lunar eclipse for the merit of his father, Rāchirāju. Mentions gods Virūpākṣadeva and Tiruvengala[nātha]. Among the boundaries occurs the name Rāmachandrapuram.	
338	Pillar near the compound of the Śiva temple.	..	....	Sōbhakrit, Bhādrapada, śu. [15].	Do.	Is the tomb-stone of [Vō]lreḍi. In characters of the 16th century A.D.	
339	Stone in the back yard (<i>doddi</i>) of the house of Jivimānu Pōchi-Redḍi.	..	....	Vaiśākha .	Kannāda (archaic)	Mutilated. Refers to the rule of Bhūpāditya over Rēnādu in the reign of a king (name lost) and to an attack on Nandakūru and seems to record a gift made to Karapama, the offspring (<i>praja</i>) of Ayittama Gamuppa. In characters of about the 8th century A.D.	
340	Hero-stone lying near the same house .	..	....	..	Telugu (archaic)	Mutilated. Mentions a certain Mutta[rāju], probably the hero depicted on the stone and refers to a fight. In characters of about the 8th century A.D.	
341	Slab in Survey No. 1033, 2½ miles to the south of the village.	Vijayanagara	Vira Dēvarāja-Vodeya	Śaka 1304 (in words), Dundubbi, Māgha, ba. [30], Monday, solar eclipse.	Kannāda	Damaged. Registers gift of land at Hiriya-Pasupula in Mulikeya-nādu by the king to Rāyasada Vithappa, son of Karanika [Adeppa of the Rik-sākhā and Kāyapa-gōtra. Mentions (the village) Dānavanaiālu (modern Danavulapadu) among the boundaries.	

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> JAMMALAMADUGU TALUK— <i>contd.</i> Peddapasupula.— <i>contd.</i>					
342	Slab in survey No. 1278, 1½ miles to the east of the village.	..	....	Saka 1689, Virōdhin, Āsvija, ba. 10.	Telugu	Records a gift of land as <i>sarvamāya</i> to Phakiru-Mamadu, son of Mamadu Husēnu Chōpudār by the <i>Reddis</i> and <i>Karāṇams</i> of Khaupā-Pedapasupula on the request made by the former viz. Phakiru-Mamadu for the same and for the merit of Lālā Jamadār-Sāhebu.
343	Chinnapasupula.—Slab set up near the mosque.	..	....	Saka 1643, Playa, Phālguna, ba. [10].	Do.	Registers a gift of land as <i>maṣidu-mānya</i> , made by the <i>Dēāyi</i> , <i>Reddi</i> and <i>Karāṇam</i> of the village to Nayanasuku Pulla-sāni-va-husēnu for having erected a Masjid in the village in honour of Khudā-Rasūl. At the top is engraved the name Jamāsara-Khānu.
344	Slab near the well in survey No. 204.	..	....	Playa, Phālguna, ba. ..	Do.	Registers a similar gift of land by the <i>Dēāyi</i> , <i>Reddi</i> and <i>Karāṇam</i> of Mēdiḍinne to the same donee. The gift is said to have been made at the command of the Khānu-Sāhebu.
345	Mēdiḍinne.—Slab lying near the Āñja-nēya temple.	..	....	Saka 1[3]51, Dur-mati, Srāvaṇa, ba. 8.	Do.	Records a gift of land made to the temple of Hanumān at Mēdiḍinne by Kattī Bassavi-Nāyudu, son of Yerama-Nāyudu, after renovating the temple which was in a dilapidated condition and reconsecrating the image of the god therein.
346	Another slab lying in the same place	Vijayanagara	Sadāśivadeva-Mahārāya	Saka 1477, Ānanda, Chaitra, śu. 10.	Do.	Registers the gift of the <i>Vipravindī-vartana</i> made by Parvatayya and Anantayya, sons of Pedavallabhiyya of the Kāyapa-gōtra, Āpastamba-sūtra and Yajuś-sākhā of the <i>Vipravindin</i> community for the <i>daśami-nahāsavata</i> of gods, Chemakśava and Hanumān of the village Mēdiḍinne surnamed Kṛishnarājasamudra in the Ghāṇḍikōṭa-sima of the Chandragiri-rājya. The gift was made on the holy occasion of Srīrāmanavami.
347	Chidipirālādinne.—Slab lying near the ruined temple of Śiva.	Do.	[Achyutarāya-Mahārāya]	Saka [1460], Viḷambi, Āṣāḍha ..	Do.	Damaged and worn out. Seems to register gift of the village Chidipirālādinne in Chāṅgalamarī-sima for the worship and offerings of the local god (name lost).
348	Same slab	..	....	..	Do.	Damaged and worn out. Records grant of the village Chidipirālādinne as <i>sarvamāny</i> by [Ba]sava-yādēva-Mahārāja,

349	Garissūru.—Slab lying near the ruined temple of Śiva.	Vijayanagara	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
350	Chinnamudiya.—Broken slab lying near the Chavadi.	Do.	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
350a	Pillar in the mukha-maṇḍapa of the Śiva temple.	Do.	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
351	Kemalladinne.—Slab set up in front of the Viṣṇu temple.	Vijayanagara	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
352	Another slab set up in the same place.	Do.	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
353	A third slab set up in the same place.	Do.	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
354	Stone lying in the bastion (buz).	Do.	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
355	Uppalūru.—Slab lying in front of the Añjanēya temple.	Vijayanagara	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
356	Jangālapalle.—Slab lying near survey No. 519.	Do.	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
357	Slab lying on the boundary of Survey No. 530-31.	Do.	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.
358	Peddamudiya.—Slab paved in the floor of the mukha-maṇḍapa of the Lakṣmī-Narasimha temple.	Do.	Do.	Do.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.	Fragment. In characters of the 13th century A.D. Seems to record the sale of land to Akaliya. Mentions Tippaiya and Somaḷiya.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> JAMMALAMADUGU TALUK— <i>contd.</i>					
359	Pālūru.—Slab built into the ceiling of the <i>mukha-mandapa</i> of the Agastīśvara temple.	..	....	Śaka 1646, Krōdhin, Jyēsthā, śu. 15.	Telugu	States that the <i>mandapa</i> for god Agastīśvara was built by Rāmi-Reddī, son of Venkātī of Vuppālūru. Refers also to the construction of a <i>mandapa</i> by three private people.
360	Slab built into the ceiling of the <i>kalyāṇa-mandapa</i> of the same temple.	..	....	Śaka 1692, Khara, Jyēsthā, ba. 10.	Do.	States that the <i>kalyāṇa-mandapa</i> was built for god Agastīśvara by Śitigari, son of Peda-Gōpālāyya, the <i>Karāṇam</i> of Pālūru.
361	Slab built into the ceiling of the <i>kalyāṇa-mandapa</i> of the Kēsava temple.	..	....	Śaka 1690, Virōdhin, Vaisakha, śu. 5.	Do.	States that the <i>kalyāṇa-mandapa</i> of god Lakshmi-Chenna-kēsava of Pālūru was built by Rāmi-Reddī, son of Dēvi-Reddī of Mudiyaṁ.
362	Slab built into the ceiling of the <i>mukha-mandapa</i> of the same temple.	..	....	Śaka 1646, Krōdhin, Śrāvāṇa, śu. [5].	Do.	States that the <i>mandapa</i> was built by Venkāṭa-Reddī and Nāgi-Reddī, sons of Timmā-Reddī and grandsons of Peda Singal-Reddī of Konūcūru for god Chenn-kēsava-Perumāl.
363	Slab lying near the same temple	..	....	Śaka 1[6]33, Prajāpati, Chaitra, ..	Do.	Damaged. Mentions Tippā-Nāyaṇingārū, son of Naravula Pedagaṅgi-Nāyudu and Anantu and records grant of money made for the construction of the stone temple of Chenna-kēsava-Perumāl of Pālūru.
364	Pōṭittippanapāḍu.—Slab fixed in the wall of the Gāṅgama shrine.	..	....	Śaka 1591 (wrong), Prabhava, Śrāvāṇa, ba. 10.	Do.	Records the foundation of a grove by Ponnama-Reddī, Chennā Reddī and Pōti Pāpi-Reddī to please god Śūryanārāyaṇa.
365	Slab lying in a field about a mile north-west of the village.	..	....	Yuva, Bhādrapada, ba. 2, Friday.	Do.	Registers a grant of <i>mānya</i> land at Pālūru- <i>agrabāva</i> made by Tipā-Nāyaṇingārū, son of Naravula Pedagaṅgi-Nāyaṇingārū to [Kam]basutram Timmābattudu, son of Bukka-paṭṇam Peddōju. The village in which the gift land was situated is stated to have been given to the donor as <i>nāyaṇ-kara</i> by Vira Narasiṅgarāya Mahārāya.
366	Vēpārāla.—Slab lying near a field called Bāvichēṇu, 1½ miles to the west of the village.	..	....	..	Do.	Damaged. States that the field belonged to god Virūpākshadēva of Diguvapaṭṇam.
366a	Another slab near the same place	..	....	..	Do.	[States that this field belongs] to Virūpākshadēva of Diguvapaṭṇam. See No. 366 above.
367	Torivēmula.—Slab set up in front of the Aṇjanēya temple.	Vijayanagara	Sadāsīvarāya-Mahārāya	Śaka 1465, Śōbha-kṛti, Śrāvāṇa, [śu] 12.	Do.	Slightly damaged. Registers a gift of land made to the temple of Hanumān probably by Rāmārāju China-Timmarāju who received, as <i>umbali</i> , the villages Toravēmula and Kalumala in the Rāmēśvaram-Podaṭūri-sima, granted to him as <i>nāyaṇkara</i> .

368	Another slab lying in the same place	..	....	Do.	Saka 1420, Kāla-yukti, Jyēṣṭha, ba. 12, Saturday.	Do.	States that Kannama-Nāyudu, son of Gaṇṭa Yerrama-Nāyudu had a step-well of stone masonry built for the merit of his parents and his elder brother Peda-Ammi-Nāyudu.
369	Pārāyapalle.—Stone lying near a well in the village.	Vijayanagara	Rāmadēvarāya	Do.	Saka 1457, Mamma- tha, Pusiya, su. 5, Wednesday.	Do.	Much damaged. Registers a grant of land made by Pemmasani Timmi-Nāyudu to Cheveku Gōpaya for having dug and built a well.
370	Bhīmagnūḍam.—Broken slab set up in front of the Chennakēśava temple.	Do.	Sadāsivadēva-Mahārāya	Do.	Saka 1477, Rākshasa, Chaitra, ba. 10.	Do.	Registers a gift of their <i>tyāga-varṇaṇas</i> made by the <i>Vipra-vānāsins</i> for the annual festivals of god Chennakēśava-Perumāḷ of Bhīmagnūḍam <i>aliās</i> Achyutarāyapuram.
371	Same slab	..	....	Do.	Sarvadhārin, Jyēṣṭha, su. 15.	Do.	Incomplete. Refers to the gift made by <i>Mahāmaṇḍalēśvara</i> Gūṭikōṇa (Vīroḷḷayyadēva-Mahārāja to stone cutter) Kāse Liṅgābattadu. The nature of the gift is not known. Mentions Bhīmagnūḍam.
372	Fragment of a slab lying in front of the Kēśava temple.	..	....	Do.	..	Do.	Fragmentary and damaged. Seems to register a gift of land to (the artisan) Liṅgābattadu of Rāyalachernu for some construction in the Chennakēśava-Perumāḷ temple at [Bhīmagnūḍam].
373	Another slab set up in the same place	..	....	Do.	Vijshuva, Chaitra, su. 15.	Do.	In characters of about the 15th century A.D. Very indifferently written. Gives a number of fanciful epithets of goddess Durgā (?) and mentions Chandiḱōṭa, Vōruṅṇi Pratiāpurudra and the fifty-six countries.
374	Bhūtamāpuram.—Slab set up in the centre of the village.	Vijayanagara	Achyutadēva-Mahārāya	Do.	Saka 1461, Vikārin, Vasākha, su. 15.	Do.	Incomplete. Mentions some members of the <i>vipranāḍin</i> community and god Chennakēśava of the village Būṭumōṭuru situated in the Rēnāṭi-sima, north of the Pīnā-kini river.
375	Ayyārāri-Kaṁbāladinne.—N a n d i pillar set up in front of the Śiva temple.	Do.	Do.	Do.	Saka 1457, Mamma- tha, Pusiya, su. 5, Wednesday.	Do.	Slightly damaged. Registers a gift of the village [Kaṁ]-bhalādinne situated in the Chandiḱōṭa-sima by the donor (name lost), to Svayambhu Śrīlingachakravarti Mahādēva Gongadiḱēva for the merit of the king. The donor is stated to have held Chandiḱōṭa-sima as <i>anara-nāḱṇi</i> under the king.
375a	Stone lying in a field belonging to Jamal-Reddi.	..	....	Do.	..	Do.	In characters of the 16th century A.D. States that the village belongs to Gongadilinga.
376	Gollala-Uppalapādu.—Broken slab lying in front of the Abjarāya temple.	Vijayanagara	Sadāsivarāya-Mahārāya	Do.	Saka 1490, Rākshasa, Śrāvana, su. 12, Wednesday.	Do.	Damaged and incomplete. Registers gift of land at Gollala-Uppalapādu made by Āliya Rāmappayyadēva Mahārāja, of the Āreya-gōṭa, Apastamba-sūtra and Yajus-sākha, who held the Chandiḱōṭa-sima as <i>nāyanakara</i> under the king, to Nārāyaya, son of Narasimha-Bhaṭṭa of Pulivendala.
377	Another stone lying in the same place	Do.	Sadāsivadēva-Mahārāya	Do.	Saka 1490, Rākshasa, Āśāḍha, su. 11.	Do.	Records gift of land made by (<i>dakṣaṇi</i> ?) Nārappa Nāyanāṅḱāru, the <i>dala</i> of <i>Mahāmaṇḍalēśvara</i> Nandēla Timmayadēva-Mahārāja, to the pipers and drummers for services in the temple of Chennakēśava-Perumāḷ at Gollala-Uppalapādu, situated in Chandiḱōṭa-sima which was given as <i>nāyanakara</i> to Timmayyadēva by the king.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CULDAPAH DISTRICT— <i>contd.</i> JAMMALAMADUGU TALUK— <i>contd.</i>					
378	Bestavēmula.—Boundary stone in Survey No. 34.	..	....	..	Telugu . . .	States that this is the boundary stone between Bestavēmula alias Prasannarāghavapuram and Gollapalle.
378a	Boundary stone in Survey No. 138	..	....	..	Do. . . .	A similar boundary stone is found in Survey No. 138. States that this is the boundary stone between Bestavēmula alias Prasannarāghavapuram and Chavudampalle.
379	Stone in Survey No. 49	..	....	..	Do. . . .	Marks this land at Gollala-Uppalapādu (see No. 376 above) as the gift made by Aliya Rāmappayyadeva Mahārāja to Pulivendala Nārāyaṇya.
380	Chinnavenuturula.—Slab lying in the court-yard of the Kēsava temple.	Vijayanagara	Rāmārāja Rāmappayya 'ruling at Vijayanagara'	Śaka 1612, Pramōdita, Māgha, Śu. 15, Monday.	Do. . . .	States that the Kāpus and the Karayas of Chinnavenuturula granted lands to Rāmaṇa, son of Ghatṭu Kēsava, who renovated the temple of Chennakēśvara-Perumāl, originally consecrated by Parasurama and to the sculptors Tippaya, son of Rāla-Lingābattuḍu and Ayyana, son of Lakkoju Buchehana.
381	Vaddrāla.—Slab behind the Vrabhadra image.	..	....	..	Do. . . .	Reads 'Svasti-śrī Trayilōka-Āditumpu'. In characters of the 9th century A.D.
382	Basement of the <i>dhvajastambha</i> in front of the Kēsava temple.	..	....	..	Do. . . .	Gives the standard length of a 'mūra' i.e. a cubit. In late characters.
383	Slab set up at the entrance into the compound of the same temple.	..	....	[Śaka 1606], Raktā- [kahi],, ba. 10.	Do. . . .	Much damaged. Seems to refer to some reconsecration of images and to record gift of lands made to the gods Kēsava, Chennarāya, etc., by some Kāpus and Karayas.
384	Gandikōta.—Slab on the threshold at the entrance into the second <i>mandapa</i> in the Mādhavasvāmīn temple.	..	....	..	Do. . . .	Records the obeisance made to god Mādhavarāya by several individuals among whom figures Pāpa Timmarāju and their offer of a (garland <i>tamāla</i>) to the god. In characters of about the 16th century A.D.
385	Rock called Tallēguṇḍu in the river-bed, a mile north-west of the village.	..	....	Vīrādhikṛit, Māgha, Śu. 1, Friday.	Do. . . .	Damaged. Refers to the Dēva-prithivī-Mahā... and Mallikārjuna and a number of private individuals among whom figures a <i>kavi</i> . In characters of the 14th century A.D.
385a	Rock near the G. T. mark on the way to Khādarābād, on the south bank of the river.	..	....	..	Do. . . .	Records the obeisance of a certain Vellamāl[vi] Mahānādaya to Bhagavan. In characters of about the 14th century A.D.

386	Gūḍemcheruvu.—Slab fixed into the bastion.	..	....	Śaka 1666, Rudhirōḍgārīn, Śrāvāṇa, ba. 2, Wednesday.	Do. . . .	States that the bastion was built by Venkata-dāsari, son of Koṇḍā-dāsari. The inscription was engraved by Karumala Veṅṅaya Veṅṅali.
387	Pārva-Bommēpalle.—Slab near a well called 'Polimerabāṇvi' to the east of the village.	..	....	Śaka 1665, Rudhirōḍgārīn, [Vaiśā-]kha, su. 7.	Do. . . .	Damaged. Seems to refer to the settlement of a certain boundary dispute between Gūḍemcheruvu and some other village.
388	Sunnapurāḷḷapalle.—Wall of the Āñjanēya shrine inside the fort.	..	....	Śaka 1668, Īśvara, Āśvija, su. 2.	Do. . . .	States that the bastion was built by Saidu Abdulaghālu Havāḷudaru and the work was executed by Dumpa Jam-gaṇ Redḍi.
389	Slab built into the fort wall . . .	..	....	Śaka 17[4]4, Chittrabhānu, Vaiśākha, su. 15.	Do. . . .	States that the fort was built by Madinā Sāni, wife of Havāḷdar Saidu Abdu-rasūla Mayā Sāhēbu and the work was executed by Chāṇḍā Sāhēbu.
390	Ponaiṭōṭa.—Stone lying at a distance of about a furlong from the temple of Āñjanēya.	Vijayanagara	Śrīraṅgarāyadēva-Mahārāya 'ruling from Penugonḍa'.	Śaka 1496, Bhāva, Jyeshtha, su. 15.	Do. . . .	Slightly damaged. Registers a gift of land as <i>dāsananda</i> for having repaired a breach in the local tank. The names of the donor and the donee are lost.
391	Slab lying near the image of Gaṇēśa . . .	Do. . . .	Sadāsivadēva-Mahārāya . . .	Śaka 147[8], Rākshasa, Jyeshtha, ba. 8.	Do. . . .	Damaged. Seems to register a gift of their incomes made by the <i>Vipraśinōḍins</i> probably to the local temple. The gift was entrusted into the hands of the Mahājanas of the village.
392	Kosinēpalle.—Slab lying in survey No. 71, about 3 furlongs south of the railway line.	Western Gaṅga	Prithvipati	..	Do. . . .	Mutilated. Registers a gift of 30 <i>maṇḍus</i> of land as <i>pannasa</i> by the queen of Prithvipati. The characters are of about the 9th century A.D.
393	Slab set up in front of the Āñjanēya image.	Vijayanagara	Sadāsivadēva-Mahārāya . . .	Śaka 1476, Ānanda, Śrāvāṇa, su. 2, Tuesday.	Do. . . .	Registers a gift of their <i>tṛyāga-varṭana</i> income due from the Mahājanas of the village Kosinēpalle by certain <i>Vipraśinōḍins</i> to god Kōṇa-Truvēṅṅalanātha for the annual <i>cherapu</i> festival of the deity. The village was a <i>sarva-mānya-agrahāra</i> and was surnamed Harihararāyapuram and was included in the Chervuru-sima.
394	Slab in the Chennakēśava temple . . .	..	....	Siddharthin, ba. 7, Monday.	Do. . . .	Incomplete. Registers a gift of land out of the god's holding (<i>perumāḍi-vitti</i>) made by Bhāḍāri-Nāyudu and three others (named) to Nandi Anantu for the merit of Valabaiya, his wife and others. In characters of about the 15th century A.D.
395	Timmāpuram near Penikelaḷāḍu.—Stone near a wall near the Reddi's house.	..	....	..	Do. . . .	In characters of about the 17th century A.D. States that the stone marks the north-eastern boundary of Triyam-bakapuram. Contains invocation to god Lakshmiṇi at the top.
395a	Stone in the road <i>porombok</i> about 2 furlongs to the east of the village.	..	....	..	Do. . . .	States that the stone marks the northern boundary of Triyam-bakapuram. Contains invocation to god Narasiṁha at the top.
396	Rājula-Guruvāyapalle, hamlet of Timmāpuram.—Stone on the way to Penikelaḷāḍu.	..	....	..	Do. . . .	States that the land near the boundary between Nallapalle and Penikelaḷāḍu belongs to the artisan Rāchabatrāḍu of Velupujja (jarla).

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> JAMMALANADUGU TALUK— <i>contd.</i>					
397	Penikalapādu.—Slab in the compound of the Śiva temple.	..	....	Śaka 147[5]. Bahudhānya, Vaiśākha, śu. 2.	Telugu	States that a certain Baiṛāju built a temple for god Mahādeva at Penikalapādu which was given to him by Vallabharāju, and granted land as <i>dasavāda</i> to Atla Mali Reddi-Basvi Reddi for the preservation of the temple.
398	Slab near the shrine of Rāma.	..	....	Śaka 1734, Āgriśasa, Mākha, ba. 3.	Do.	Records that in the name of the thirty-three cores of gods and of his family deity Vrabhadra and his ancestors, Vaḍu (<i>ari/son</i>) Peddayya of Penikalapādu built a temple for Vighnēśvara on the platform and planted the figs and margosa trees with a platform and consecrated on it an idol of Vighnēśvara.
399	Slab built into the platform in the same place.	..	....	Nandana, Vaiśākha, ba. 5, [Sunday].	Do.	States that the six sons (named) of Tippi Reddi of Nandavaram endowed a trough (<i>gāḍi</i>) at Penikalapādu for the merit of their parents. In characters of about the 17th century A.D.
400	Slab set up near the tank a mile south-west of the village.	..	....	Śaka 1726, Raktākṣin, Kārttika, śu. 13, Thursday.	Do.	Records that Vaḍa Pedavirama of Velpucharla constructed a tank in memory of his ancestors. States also that Vīramma, wife of Peda-Vrabattu of Penikalapādu built a charity pond on the way to Vuppallūru and to the west of Vānikoḍḍa.
401	A rock called Sanyāsigundu on the Vānikoḍḍa-hill.	..	....	..	Sanskrit verse in archaic Telugu.	States that 'the excellent teacher Viśabha who was a cloud to the crops, namely the righteous (<i>bharyas</i>) and an unshakable rock to his opponents in discourse, lived on this hill'. In characters of about the 7th century A.D.
402	Vēlpucherla.—Slab in survey No. 170, east of the village.	Rēnāṇḍu-Chōḷa	Maṇiḷchōḷa-Mahārāja	..	Telugu	Registers a gift of land at Vēlpucheru along with its tax-incomes (?) by Kariḷachōḷa Kaṭṭhlayrēngu, a subordinate of the king, while ruling over Vēlpucheru. In characters of about the 9th century A.D.
403	Slab in survey No. 283, west of the village.	Vijayanagara	Sadāsivadeva-Mahārāja	Śaka 1468, Viśvāvasu, Vaiśākha, śu. 5.	Do	Records the grant of the perquisites excluding the <i>Maharāja-prajapāna</i> , etc., that accrued in the form of money, rice, betel, etc., from the village Vēlpucherla in the Chāṅgala-marri-sima, the <i>nāyanikara</i> of Nallan-Timarājaya, Pāṭlavāri-Uppallūru and Varadarājula-Dudūala in the Ghāṇḍikōṭa-sima, the <i>nāyanikara</i> of Nandūala Timmarājaya-Nānaparājaya, by the <i>asanthigāta</i> s of the villages to the goddess Ankalaparamēśvari of Vēlpucharla for worship and festivals. Records also gift of daily rations to the artisan (<i>Vaḍla</i>) Timvōju of Vēlpucherla for having engraved this inscription.

405	Another slab in the same place . . .	..	....	Vikrama, Āśāḍha, śu. 5, Wednesday.	Do.	Registers a grant of some tolls made by Mahāmandalēśvara Kondaṛāṇḍa-Devā-Mahārāja, son of China-Timma and grandson of Pedakondaṛāja of Aṇṇiḍu for offerings to god Madanagōpilakṛishṇa of Vēlpucherla (probably installed by the chief).
406	Slab in survey No. 298, adjacent to the Sūmbaśiva temple.	..	....	..	Do.	Fragmentary. Records gift of mānya and rations to (the artisan) Pōṇḍarājū of Vēlpucherla by the <i>sakala-sandāha</i> (i.e. general body of devotees) from the fifty-six countries who assembled in the <i>maṇḍapa</i> of the goddess at Vēlpucherla.
407	Another slab in the same place . . .	Rēnāṇḍu-Chōḷa	[Manu] Chōḷa	Solar eclipse . . .	Do.	Registers a grant of 40 <i>maruttas</i> of land at Vēlpucheruvu by Aytōṇṇa Ariḷhālayreṅgu, son of Kāṭhā-vyreṅgu to Varāsaṇi Bhōḷaśiva Komareya. As witnesses to the transaction are mentioned Chengālu, Eumulakālu, Eḷḷakālu, Mēshikōṇḍu, etc. In characters of about the 9th century A.D.
408	Pedda-Duduvāḷe .—Slab in the compound of the Chennakēśava temple.	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka 1466, Krōdhin, Māgha, śu. 7, Monday.	Do.	Begins with the Aṇḍurdhara-vara etc., <i>prajāsi</i> and registers a grant of <i>panasa</i> land of fifty <i>maruttas</i> extent yielding a <i>śiddhāya</i> of 15 gold <i>rūkas</i> and 7 <i>puṭtis</i> of other land at Drommanandiyāla and at Vēlpucheruvu to Mēyi Bhaṭṭu by Kāḷi-Chōḷa, the son (<i>maganu</i>) and by one Vajāḷbhāḷya. In characters of about the 9th century A.D.
409	Slab paved on the floor in the <i>mukha-maṇḍapa</i> of the same temple.	..	....	Śaka 1525, Svabhānu, Bhādrapada, ba. 5.	Do.	Registers a grant of the <i>Durga-danāyami-vartana</i> , <i>vēḍige</i> , <i>kāṇṇi</i> etc., of the two villages belonging to god Varadarāja of Dudyāla by Mahāmandalēśvara Nandyāla Timmayyadēva-Mahārāja to the 6 <i>sthānikas</i> (named) of the village.
410	Same slab . . .	..	....	Śobhakṛit, Phāl- guna, śu. 15.	Do.	Records the renewal of a grant formerly made by the members of the merchant guild of the 56 countries who were well versed in the <i>saṃjāna-śivachāra</i> , headed by Riti Chenna-Malleppa for offerings and worship of god Varadarāja of Dudēla, the original grant having been lost.
410a	Do. . .	..	....	Virōdhikṛit, Jyēsh- ṭha, ba. 7.	Do.	Records the obeisance of Narasimha, son of Taḍaka Laksh-maya to god Varadarāja of Dudyāla.
410b	Do. . .	..	....	..	Do.	Records the obeisance of Gaṅgarāju, son of Ingalūrī Apparāju.
411	Do. . .	..	....	Krōdhin, Māgha, ba. 13, Monday.	Do.	States that Ghaṇṭa Narasimha was a devotee of god Lakshmi-pati (i.e. Viṣṇu).
411a	Do. . .	..	....	Śukla, Śrāvapa, ba. 7.	Do.	States that Pattikōṇḍa Varadarāja constructed the big tank for the merit of Nandyāla Nāraparāja.
411b	Do. . .	..	....	Dundubhi, Chaitra, śu. 15.	Do.	States that Malēla Rāmalingam came here and joined duty.
412	Bondalakunta .—Broken slab set up in a field, a furlong east of the village.	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka . . 67, Śrāvāṇa.	Do.	Records the obeisance of Tippāvōjhula Basavaya to god Varadarāja. Fragmentary.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> JAMMALAMADUGU TALUK— <i>contd.</i>					
413	Āravētipalle.—Slab in a field, a furlong west of the village.	..	....	..	Telugu	States that the pillar marks the southern boundary of Chintakunṭa-agraharām which was a <i>Raṣadati</i> .
414	Chintakunṭa.—Rock near a tamarind grove on the way to Yānavaram.	..	....	Saka 1778, Nāla, Srāvaṇa, śu. 5, Wednesday.	Do.	States that the grove was an endowment of Pedda Appayya. Refers to the Government of the East India Company (<i>Kunṭi dōṇatanam Parangiladi</i>).
415	Rock under a banyan tree on the way to Yānavaram.	..	....	Saka 1767, Krōdhin, Srāvaṇa, śu. 5.	Do.	States that the grove was planted by <i>Karaṇam</i> Subbayya.
416	Yānavaram.—Slab set up in the centre of the village.	Vijayanagara	Sadāśivadēva-Mahārāya	Saka 147[6], Rāk-shasa, Mārgaśīra, ba. 1[1].	Do.	Registers a grant of their annual income of six <i>rākas</i> due from the <i>Mahājanas</i> of the village Yēnavaram-agraharām in Ghaṇḍikōṭa-sma by the <i>Vipraśāśine</i> to the local god Lakshmīkānta-Perumā for the annual Sakrānti festival in Dhanurmāsa.
417	Korapāḍu.—Broken slab at the 'Kodikkattirāḷa-kanama, 1½ miles south of the village'.	..	....	Saka.... Krōdhin, Vaiśākha, śu. 10, Monday.	Do.	States that Nārāyaṇa Reddi, son of Velleṭi Sārā-Reddi constructed the steps at the hill-pass called 'Kōḍikkatti rāḷa-kanama'. In late characters.
418	Slab of the ceiling in the Śiva temple	Western Chālukya	Kīrtivarṇa Satyaśāya (II)	..	Do. (archaic)	Registers a gift of four <i>maruttus</i> of land made by Per-Bāṇā dhirāja to (god ?) Āṭiṭya Bhatāra while Bānarāju was ruling over Igipattu and a certain Kuppadyāru was ruling over Korapāḍu and the donor himself was ruling over a tract (name lost).
419	Second slab in the same place	..	....	..	Do.	Records a gift of one <i>maruttu</i> of land at Malavuru by Per-Bapādhirāju. The donee's name is not mentioned. The gift seems to have been made to the same deity as in the above on the occasion of an eclipse (not specified).
420	A third slab in the same place	..	....	..	Do.	Much damaged. Mentions Rāchamalluru. In characters of the 8th century A.D.
421	Slab on the platform outside the same temple.	..	....	..	Do.	Incomplete. States that Kōk made a raid on Balavarunapāgu and died in the encounter while Saṅgrāma-cheruvu was ruling over Korapāru. In characters of the 8th century A.D.

422	Slab fixed near the steps leading to the above platform.	..	..	..	Kannaḍa (?) (archaico)	Much damaged and built in. Mentions Kaṣṣikṣi and [Ba-] lavarnapāgu. In characters of the 8th century A.D. Another slab in the same place with writing of about the same period mentions Korrapādu and seems to record a gift.
423	Stone beam lying by the road side near the Siva temple.	..	..	Saka 1807, Tārana, Jyēshtha, śu. 8, Sunday.	Telugu.	States that the villagers headed by the artisans Peddachennā Reddi, Chemayya and Gurumūrti brought the five slabs. Another beam in the same place with the same details of date gives the name of Bhāskarayya of Māyāturū.
424	Slab paved on the platform round the <i>dhvajastambha</i> of the Kēśava temple.	..	..	..	Do.	Registers a gift of land as <i>panaviśa</i> by Balavarmmarāja to Chūṣkapara at Korāṣpaṣru. In characters of the 8th century A.D.
425	A second slab in the same platform	Vijayanagara	..	Saka 14(69), Plava, Mārgaśira, ba. 5.	Do.	Registers remission of the several taxes such as <i>siddhāya</i> , <i>Kaviti-pannu</i> , etc., due by the barbers of Korapādu situated in Ghaṇḍikōṭa, by <i>Mahāmandalēśvara</i> Nandēla Timmarājayadēva Mahārāja by order of the king at the instance of Rāmarājadēva-Mahārāja.
426	Slab set up outside the same temple	Do.	..	Saka 147(3), Virōdhikrit, Aśhāḍha, śu. 12.	Do.	Registers a grant of land at Padumatī-Korrapādu in Ghaṇḍikōṭa-stma belonging to the Udayagiri-rāja, by <i>Mahāmandalēśvara</i> Nandēla Pina-Avubhalēśvaradēva Mahārāja, grandson of Arubhalēśvaradēva-Mahārāja and son of Pina-Avubhalēśvaradēva-Mahārāja to Vāmana Nārāyaṇa-Jiyya, the disciple of Śatāgōpa-Jiyya. The gift was made on the holy occasion of <i>prathama-dēvāśi</i> , in the presence of god Narasiṁha on the bank of the river Pinākṣi
427	Broken image behind the same temple	..	..	..	Do.	Fragmentary. In characters of about the 9th century A.D. Refers to the regime of one Prōḷaya Budeya-Bōya. Report not clear.
428	Slab near the well close to the railway line	Vijayanagara	..	Saka 1439, Isvara, Jyēshtha, ba. 30, Thursday, solar eclipse.	Do.	Registers the gift of the village Taljapalle attached to Gaṇḍalīru belonging to the Ghaṇḍikōṭa-sihala by Śāluva Gōvindarāja-Vodeya, the son of Rāchirāju-Ayya of the Kaundinya-gōṭra, Apastanba-sūtra and Yajus-śākhā for worship of god Raguṇāthā of Ghaṇḍikōṭa.
429	Chaitapalle.—Slab in front of the Kēśava temple.	..	..	Dundubhi, [Aśhāḍha], śu. 5.	Do.	Incomplete. Seems to record an agreement given by Mumadi-Nāyudu, the <i>Kāryakartta</i> of <i>Mahāmandalēśvara</i> Nandayēla Nāraparāju-Kṛishṇappadēva-Mahārāja to the share-holders of the village (names not clear).
430	Muttsumarri.—Slab in front of the Mādha-svāmin temple.	Vijayanagara	..	Saka 1454, Nandana, Aśhāḍha, śu. . . .	Do.	Much damaged. Records a grant probably of land made to god Chennakēśava-Perumāl. The name of the donor is lost.
431	Slab on the boundary of survey No. 5, to the west of the village.	..	..	Saka 136(2), Raudrin, Aśhāḍha, śu. 11, Friday.	Do.	Registers gift of land made by Hemmaṇḍi Dēvarāja Anantārāja for a garden for the benefit of god Siraṅgarāja.
432	Erragudi.—Boulder near the temple of Hanumān.	Vijayanagara	..	Saka 1470, Kṛitaka, Vatsākhā, śu. 2.	Do.	Registers the grant of the village Yaregudi by <i>Mahāmandalēśvara</i> Nārāyadēva-Mahārāja, son of Nandēla Narasiṅgayadēva-Mahārāja for the benefit of god Ahōbala. The boundaries of the village are given in detail.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> JAMMALAMADUGU TALUK— <i>contd.</i>					
433	San'ēpalle.—Slab in front of the Hanuman temple.	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka 1466, Krōdhin, Kārttika, śu. 15.	Telugu	Records a gift of four looms free of the <i>siddhāya</i> and <i>kāñike</i> taxes to god Janārdanadēva of Sankēpalle by <i>Mahā-mandālēśvara</i> Varadarāja, Chinavenkayyadēva-Mahārāja who held Gutti as <i>nāyānkara</i> from Alīya Rāmārājya Mahārāja.
434	Kibi-śuruma Tchipalle.—Slab in front of the Śiva temple.	Do.	Do.	Śaka 1470, Kīlaka, Māgha, śu. 7.	Do.	Records the conversion of the <i>Karāñka-mānyas</i> , <i>Vṛtli-mānyas</i> and the wet-lands given formerly to the <i>Karānams</i> of the village by <i>Mahāmandālēśvara</i> Chinnā-Timmayadēva-Mahārāja of Aravīdu, into <i>sarvanāyaka</i> lands free from all taxes. The village Sukumanāchippalle which is called a <i>padunathihēva-prāma</i> is stated to be included in the Ghandikōṭa-sima, held by the donor as <i>nāyānkara</i> from the king.
435	Second slab in the same place	Do.	Do.	Śaka 1489, Siddhārthin, Jyēṣṭha, ba. [1].	Do.	Registers the remission of taxes such as the <i>kāñike</i> , <i>kaṇam</i> , <i>veṭṭemula</i> , <i>dommaripannu</i> , <i>siddhāyam</i> , etc., due from the barbers in the Avuku-sima, by <i>Mahāmandālēśvara</i> Rāmārāju Tirumalarājyaadēva Mahārāja.
436	Slab on the platform in front of the same temple.	..	....	..	Do.	Much damaged and broken. Seems to refer to the settlement of some land dispute. In characters of about the 18th century A. D.
437	Tālaprodātūru.—Slab in the margosa grove on the road side, south of the village.	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka 1466, Krōdhin, Pushya, śu. 15.	Do.	Damaged. Registers a cultivation agreement given to the several persons of the <i>paḍasāla biṇḍāravāḍa</i> (village) Talapodātūru by Rāmalinga Nāyudu, son of Penmasani Timmā-Nāyudu, who enjoyed the <i>nāyānkara</i> of the village.
438	A Nandi pillar on the road side leading into the village.	..	....	..	Do.	Much damaged. Mentions Tāḍipariti. In late characters.
439	Enmulachintala.—Slab in front of the temple of Añjanēya.	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka 1473, Saumya, Chaitra, ba. 30, Friday, solar eclipse.	Do.	Registers the gift of the village Yanamalachintala in the Tāḍlapodātūri-sima included in the Gutti-māgani, by Chinnā-Timmā-Nāyudu, son of Penmasani Timmā-Nāyudu, to, god Chintala-Tiruvengalanātha of Tāḍiparati for the merit of the king. Alīya-Ramappayya and the donor's parents Timmā-Nāyudu and Māchamanna.

441	Timmapuram near Enamulachintala.— Slab near a well west of the village.	..	....	Saka 1171... .. Mārgaśīra, śu. 12.	Do. . . .	Damaged. Registers a grant of land to some persons (names lost) by the <i>Reddis</i> and <i>Korayans</i> of the village Ponlijuvvi attached to the Jambulamada-samutu for their having dug a well and raised a grove for the merit of Hajarati Navābu Sāhebu (name not clear).
442	Siddhavattam.—Slab in the mosque	..	....	..	Persian . . .	Indistinct.
CHITTOOR DISTRICT.						
VAYALPADA TALUK						
443	Kalakada.—Tier round the basement of the ruined Śiva temple.	Chōla . . .	Rajakēsarivarman dēva.	49th year.	Tamil . . .	Records a gift of land to the Śiva temple at Karkada in Kilai-Māravapādi situated in Irattapādikonda-Sōla-maṇḍalam by Vaidumbarājan Tidalisan.
444	Front wall of the same temple	Vaidumba . . .	Bhuvanatrīnētra	..	Telugu . . .	Registers the remission of all the taxes barring the <i>Dogarācha-pannu</i> , <i>Padaval-pannu</i> , <i>Padirippannu</i> and the <i>Sandhivirāhi-pannu</i> to certain <i>kāmpus</i> (names specified) of Vē-nāṇḍu by the king on the occasion of his coronation. Also seems to record certain regulations in respect of the punishment for adultery and consequent murder (?).
445	Hero-stone in a field about a furlong to the west of the village.	Do. . . .	Gaṇḍatrīnētra	..	Kannāḍa . . .	Records the death of a hero named Ajala in a cattle raid. Mentions Pallavayya, the younger brother of the king. In characters of about the 9th century A. D. The slab contains a sculpture of the fighting hero.
446	Tarigonda.—Wall of the central shrine of the Narasimhasvāmin temple.	Vijayanagara . . .	Sadāśivadēva-Mahārāja	Saka 1481, Siddhār- thin, Chaitra, śu. 2.	Tēhigu . . .	Damaged and incomplete. Records remission of taxes on the barbers by <i>Mahāmanḍalēvara</i> Jilēla Vengalarājādēva-Mahārāja with the sanction of the king and <i>Mahāmanḍalēvara</i> Rāmarājādēva-Mahārāja.
447	Prākāra wall (inside) of the same temple	..	....	Saka 1768, Parā- bhava, Phālguna, śu. 5, Wednesday.	Do. . . .	Records the construction of a <i>hṛma-sāla</i> and the kitchen- <i>mandapa</i> by Eṭṭappa, son of Jagamu-Setti and grandson of Raṇḍiḷḷetti, a devotee of Guru Bhāskaraśārya and the recipient of boons from the goddess Vāsuvāmbā.
448	Slab at the entrance (inside) into the same temple.	..	....	Saka 1784, Durnati, Phālguna, śu. 1.	Do. . . .	Records that Krishnamā-Setti, son of Subbi-Setti and grandson of Kāṇḍula Guravappa of the Vaiśya-kula built the <i>kalyāṇa-maṇḍapa</i> for god Lakṣmī-Nṛsimha.

Records the gift of the village Mēdikuriti by *Mahāmanḍalēvara* Huliya Mallayadēva-Mahārāja for worship of the deities Nlakanthadēva and Gongadayya of Nittūru, stipulating that the net income from the various taxes of the village be equally shared between the two temples. The donor bears the titles *Gōḍeyarāja*, *Rāya-Nārāyana*, *Rāja-Huli*, *Rāja-Gaṇḍabherunda*, etc. The gift was made for the merit of Narasiṅgarājādēya.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT— <i>contd.</i> CHANDRAGIRI TALUK.					
449	Tirupati.—In the temple	..	....	..	Persian	Modern. Dated 28th of August 1918 A. D. Mentions the name of the structure 'Gate of the Kalwala porch'.
	ANANTAPUR DISTRICT. GOORY TALUK.					
450	Konakondla.—Slab in the well near the mosque in the bazaar.	..	....	Āṅgīrasa, Mārgaśīra	Kannada	In characters of the 12th century A. D. Records the construction of a well and the Mallārādēva- <i>chitra</i> (<i>satra</i>) by Aypadēva-Ayyagālu.
451	Boulder on the hillock called the Rasā-siddhula-guṭṭa, north of the village.	..	....	..	Do.	In characters of about the 10th century A. D. Mentions the tomb (<i>nisidi</i>) of Śrī-Nāgasenadēva.
452	Another boulder on the same hillock	..	....	Dundubbi, Pushya śu. 3.	Do.	In faint characters of about the 14th century A. D. Seems to mention Śrī Vidyānandasvāmin and Chippagiri.
453	Third boulder in the same place	..	....	..	Do.	Faint and damaged. Seems to mention Bēlaya Nāga. In characters of about the 14th century A. D.
454	Fourth boulder in the same place	..	....	..	Do.	Seems to mention 'Singanandi-vandita'. In characters of about the 7th century A. D.
455	A fifth boulder in the same place (from a photograph).	..	....	..	Do.	Reads 'Śrī Uṅga-pasindi'. In characters of about the 7th century A. D.
456	Sixth boulder in the same place (do.).	..	....	..	Do.	Reads 'Śrī-Silākōmaran'. In characters of about the 7th century A. D.
457	Seventh boulder in the same place.	..	....	..	Kannada	Damaged. Mentions Bramadēva, son of Gummi-Setti. In characters of about the 12th century A. D. Incomplete.
458	Rock over the cave of Gavi-Venkaiśvara, on the hillock south of the village.	..	....	..	Telugu (?)	Seems to mention 'Śrīdhara(vijaya) . . . ' and 'Śrī-Tammerakaru'. In characters of the 7-8th century A. D.
459	Tripurāntakam.—Pillar set up outside the eastern <i>gōpura</i> of the Tripurāntakēśvara temple.	Velanāṇḍu	Rājēndra Chōḍaya	Saka 1055, in figures and chronogram, lunar eclipse.	Sanskrit and Telugu in Telugu.	Registers a gift of 25 cows by Bāṇḍaya <i>alias</i> Penḍaya, the younger brother, and 25 cows by Rājēndra-Chōḍa, the son of Velanāṇḍi Gonka to Puṣhpāmaḷiya, the <i>śrīmadhīpati</i> , for maintaining a perpetual lamp in the temple of god Mahādēva of Tripurāntakam.

400	CUMBUM TALUK Satvel.—South wall of the central shrine of the Rāmaṅgēśvara temple.	..	....	..	Telugu	Gives the name of Paratra Bhētaḷa Mahāmuni, the disciple (<i>śiṣya</i>) of Charṅgi Bhētaḷa-Gorava. In characters of the 9th century A. D.
401	West wall of the same shrine	..	....	..	Do.	Reads 'Sri-Sōḷadoḷu'. In characters of the 9th century A. D.
402	South wall of the mahāmaṇḍapa of the same temple.	..	....	..	Do.	Mentions Sri-Kōchikimuniya[va]m]tāra of Sēṇa[pankō]ṭa and seems to record his digging of the site. In characters of the 8th century A. D.
403	Pillar in the mahāmaṇḍapa (proper left) of the same temple.	..	....	..	Do.	In late characters. States that Koniki Bhadraya (the figure depicted in the sculpture) is worshipping god Rameśvara.
404	Another pillar in the same place	..	....	..	Do.	Refers to an assault made by the son (name not given) of Gaṅga-battudu of Kaduru on Annayya for which he (the father) paid (a fine) of 40 <i>varāha</i> . In characters of the 18th century A. D.
405	East wall of the apsidal shrine in the Rāmaṅgēśvara temple.	..	....	..	Do. (archaic)	Reads 'Sri-Buddhi-juddha-Singam Śrī-Bhammi-Bhāskorunru'. In characters of the 7th century A. D.
406	Same wall	..	....	..	Do.	Reads 'Svasti Śrī-Boḷarāchitti' and 'Parbata-ṛishi'. In characters of about the 8th century A. D.
407	Santanūtiapālu.—Fragment of a slab excavated behind the Śiva temple.	..	....	Śaka śu. 11. Saturday.	Telugu	Fragment. Seems to register a gift of land by Rāj māl-nāyanigaru in the presence of god Tiruvengalanātha. The donee's name is lost. In characters of about the 16th century A. D.
408	Velpūru.—Pillar in the temple of the village goddess by the road-side.	..	....	..	Prākṛit in Brāhmī	Damaged and mutilated. Mentions a king (name lost) of the Aira clan who bears the epithets <i>Mahārāja</i> and <i>Hārītipuṭa</i> . In characters of about the 3rd century A. D.
409	Marble pillar in the temple of Rāmaṅga-svamin.	..	....	..	Telugu (archaic)	Reads 'Ubhaya-bhīta'. In characters of about the 6th century A. D.
470	Nāgārjunakonda.—Base of a mutilated image found on the river bank, now kept in local Archaeological Museum.	..	....	..	Prākṛit in Brāhmī	Seems to state that this (image) was caused to be made by Khāṇḍuvulā, the queen of Mahārāja Śrī Ehuṇula Chāṇṭamūla, who was an <i>avidhava</i> and a <i>jīvaṇmūṭa</i> . In characters of about the 3rd century A. D.
471	Nidadavolu.—Pillar found in a pit near a shepherd's house to the north of the Madanagopālasvāmin temple.	Eastern Chālukya	Sarvalōkāśraya Mahārāja.	39th year, lunar eclipse.	Telugu	Registers a gift of 52 sheep (?) for a perpetual lamp in the temple of Kumārasvāmin of Nīravadyavrolu by Kommayya of Vēmūluru.

WEST GODAVARI DISTRICT.

NIDADAVOLU TALUK.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1940-41—*concl'd.*

No.	Place of the Inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	WEST GODAVARI DISTRICT— <i>concl'd.</i> NIDADAVOLU TALUK— <i>concl'd.</i> Nīḍavōlu— <i>concl'd.</i>					
472	Pillar lying in front of the Madanagōpāla-svāmīn temple.	..	....	Śaka 1199	Telugu	Damaged. Registers a grant of land and 50 cows by Pubbaya of Niravadyapōlu to Dēve-bōya for ghee for a perpetual lamp in the temple of Mahādēva stipulating an annual payment of one <i>Vaṇṇavardhana-gadya</i> and two <i>chinnas</i> probably as interest (?) by the donee.
473	Pillar set up near the mosque	..	....	Śaka 1227, Pushya, śu. 1, Thursday.	Do.	Damaged. Seems to record the setting up of the pillar in the Mahādēva temple by a private person (name lost).
474	Pillar lying in the street to the south-west of the market site.	..	....	..	Do.	States that the pillar in the <i>mandapa</i> of Mahādēvāśvarādēva was set up by Bōlōju, son of Nūnkōju. In characters of about the 13th century A. D.
475	Stone pillar found near the old fort-wall now kept near the Ayurvedic dispensary.	..	....	Śaka 1227, Kārttika, ba. 2, Wednesday.	Do.	Damaged. Records gift of land by Kūchena, son of Dēva-rāju-Peddingāru of Ktukūru to god Chenna-Mallādēve.
476	Same pillar	..	....	Śaka 12 .. Chaitra, śu. 1, Thursday.	Do.	Registers gift of land made to the same god by certain <i>Jiyugas</i> .
477	Do.	..	....	Śaka 1228], Vai-sākha, ba. 11, Monday.	Do.	Damaged. Seems to record a gift of land as <i>vitti</i> for offerings to god Chenna-Mallīśvara of Gurālā-guṇṭa by Vishnu-vardhana Mahārāja.
478	Do.	..	....	.... 5, San-krānti.	Do.	Damaged. Registers a gift of land at Maddūru for offerings to god Gaṭindēti Mallīśvara at Gurālāguṇṭa by Vishnu-vardhana Mahārāja <i>alias</i> Mahēndradēva-Kumāra. In characters of the 13th century A. D.
479	Do.	..	....	Śaka 1225, Makara-saṅkrānti.	Do.	Damaged. Seems to record gifts of land to god Oṭṭi-Mallīśvara-Mahādēva at Gurālāguṇṭa. The name of the donor is lost.
480	Kaikalūr. — Pillar in the temple of Vēh-kaṭśśvarasvāmīn. KISTINA DISTRICT. KAIKALUR TALUK.	..	....	Śaka 1550, Vibhava, Jyēsthā, śu. 15, Friday.	Sanskrit and Telugu	Records the foundation of certain temples at Kaikalūr <i>alias</i> Kōṇṭkeryapura and gifts of lands made to them and their establishments by Khandērāya of the Kūḍalage family, who was a Mādhyā of the Kāṇva-sākha.

List of stone inscriptions copied during the year 1941-42

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	VIZAGAPATAM DISTRICT. VIZAGAPATAM TALUK.					
1	Appikonda.—A pillar in the Śiva temple on the sea-shore.	Eastern Chālukya	Sarvalōkāśraya Mahārāja Upēndradēva-Chakravartī.	..	Telugu . . .	Incomplete. Begins with the Eastern Chālukya <i>prasa</i> , <i>Sakala-thuvana</i> , etc. Refers to god Sōmēśvara of Appakōṇḍa to whom some gifts were made by the king for the merit of his father Koppayadēva-Chakravartī. The king is mentioned as a devotee of god Chilkēśvara-Mahādēva.
2	Another pillar in the same temple .	..	....	Saka 1053, Chālukya-Vikrama year 515, Sādhārāṇa, Pñāḷ-guṇa, ba. 11, Wednesday.	Do. . . .	Incomplete. Seems to record the confirmation of the existing gift of the <i>devahōga</i> village Appikōṇḍa to god Sōmēśvara of Dantivāra by the general Māchīmāyaya-Nayaka and the Commander Mārtandayya-Nayaka. The former is stated to be the <i>pradhāna</i> of <i>Mahāpradhāna Dandāyaka</i> Annarāja, who bears several titles, and to be in charge of (<i>samastādhipati</i>) Viśākhapatṭana in the east of Pāṇṇavādī.
	WEST GODAVARI DISTRICT. ELLORE TALUK.					
3	Munḍūru.—Broken pillar set up on the sluice of the tank called Kannasamudram, 1½ miles to the east of the village.	..	....	..	Sanskrit and Telugu prose and verse.	Fragmentary. Refers to the construction of a tank called Kannasagara by the chief Mēdiniṛāya of the Chintalapāḍa family in the name of his mother. A tenth portion of the produce under the tank is assigned to the engineer who built it. In characters of about the 16th century A. D.
	KISTNA DISTRICT. GANNAVARAM TALUK.					
4	Allūru. (Ayyalūru).—Pillar set up in the compound of the Vishṇu temple.	Kutbshāhis of Golkonda.	Hajaratī Ālampanah Sultān Abdullā Khutupa Śāha.	Saka 1563, Vṛisha, Jyēsthā, Śu, 2, Friday.	Telugu . . .	Registers the grant of the village Madhurāpura as an <i>agrarūru</i> to Vēmūri Anantānārāyaṇa-Sarvatōmukhāyājī, for having performed the <i>sarvatōmukha-yajña</i> , by the local chief Mr-Jumla Amir Muhammad Sayyad Nawab at the instance of Maṅgalagiri-Pantulu. A worn-out inscription on the reverse of the pillar seems to define some land boundaries.
5	Back side of the Krishna image in the <i>Kanigalanaka</i> in the Krishna river.	..	....	Fasli 124[9]	Do. . . .	Marks the boundary between Kanigalanaka, the hamlet of Aylūru and Annavaramlanke, the hamlet of Annavaram.
6	Sāyapuram.—Pillar set up in front of the Vishṇu temple.	..	....	Saka 150[0] (in words), Tārana, Kārttika, Śaradritu, ba. 11, Thursday	Sanskrit and Telugu prose and verse.	Damaged. Gives the genealogy of the minister Anantaprabhu and records the foundation of an <i>agrarūra</i> named Lakṣmī-Nṛsiṁhapura, by him and his wife Timmāmbā.

APPENDIX B—cont.

List of stone inscriptions copied during the year 1941-42—contd.

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KISTNA DISTRICT—contd.					
	KAUKALUR TALUK.					
7	Gōkarnapuram (hamlet of Kollēṭikōṭa) —The <i>panaviṭṭam</i> of the <i>lūga</i> in the temple of Gōkarnēśvara.	..	..	Śaka 1175, Uttara-yaṇa Sankarānti.	Telugu	Registers gift of money, land and a house-site made by Viśama-Bōyundu, son of Malle-Bōyudu of Guḍivāda and Erakāsani, for a perpetual lamp in the temple of Gōkarnēśvara-Mahādēva of Guḍipūṇḍi. Refers to the measure called <i>Nandimānuka</i> .
8	Do.	..	..	Śaka 1134, Uttara-yaṇa.	Do.	Very much worn out. Records the gift of 50 <i>inṇa-cṭṭu</i> for a perpetual lamp to the god Gōkarnēśvara-Mahādēva. Seems to refer to a chief (?) called Kēśavabhiṇpati and one Sitāpati.
	GUNTUR DISTRICT.					
	PALNAD TALUK					
9	Reṇṭachintala.—Slab fixed into the wall at the entrance into the temple of Mallēśvarasvāmīn.	..	..	Śubhikrīt, Jyēṣṭha, ba. 5, Thursd: y.	Telugu (modern)	Records the obeisance of Vēṇappa, son of Tūmūla Aṣṭamūrti, and Sāmbhanna, son of Viraṇna of the same family to god Išvara.
10	Mācherla.—Slab set up near a channel close to the temple of Kāṭamayya, 3 miles south of the village.	..	..	Śaka [1....]	Sanskrit and Telugu	Registers a gift of 2 <i>maruttas</i> of land made by Chandiḍubāvi-Amma, the younger sister of Gaṇḍapopāra Gaṇḍayya, Sāhni for the daily offerings of god Alālanātha of Kāñcōchi (Conjeevaram). The Sanskrit portion mentions the Hastigiri (i.e., the hillock on which the god Varadarāja of Conjeevaram is installed).
11	Slab lying in front of a private house, now removed into the Chennakēśava temple.	Vijayanagara	Saśaśivadēva-Mahārāja	Śaka, Vijbhava], Magha, śu. 15.	Telugu	Fragmentary and worn out. Records the remission of taxes due by barbers (<i>maṇḍalipannu</i>) such as <i>reṭṭi-ṇṇṇu</i> , etc.
12	Slab set up near a field close to the Chandravanka stream on the way to the temple of Chinṭala-Rāmalingēśvara.	..	..	[Śaka] 1719, Kṛ. ka,	Do.	Damaged and worn out. Refers to the consecration of the god Chinṭala Rāmēśvarasvāmīn and the goddess Bala-Tripurasundari and registers an endowment of money made for their daily worship and offerings. The name of the donor who belonged to the Harita-gōtra is lost.
13	A broken Nandi-pillar lying in the compound of the same temple.	Kākatya	Rudradēva-Mahārāja	Śaka 1210, Śarva-dhārīn, [Vaiśākha], śu. 15, Thurs- day.	Do.	Registers a gift of land made by Mallikārjuna-Nāyaka the son of Bol-Nāyudu and a subordinate of the king, to god Rāmanāthadēva of Mahādēvīcherla in Palliṇḍu 300, in the presence of god Mallanāthadēva of Śrīparvata.
14	Sculptured stone lying behind the same	..	..	....	Do.	Much damaged. Mentions Bētarāju. The sculpture depicts an armed warrior riding a caparisoned horse. In characters

16	Broken slab kept in the compound of the taluk office.	....	..	Kārtika, śu. 2, [Sunday].	Sanskrit and Telugu	Fragmentary. Registers the gift by Anugum-Gāmbhīpati of the village Koppunūru in Pallinādu-300 to the god Kaḍṣvara, consecrated by Trilochana-Pallava at the city of Mahādevītatāka, at the instance of Mahāmāhēśvara Mallika, son of Kṣāva, for daily offerings.
17	Another broken slab lying in the same place.	..	..	Śaka 1710, Kīlaka, Phālgupa, śu. 15.	Telugu	Records the endowment of an annuity of 25 <i>varāhas</i> , for the daily worship and offerings of the god Rāmalingēśvara and the goddess Bālā-Tripurasundarī on the banks of the river Chandrabhāgā, made by Nāgulapāti Appāji-Pantulu, son of Venkanna-Pantulu and grandson of Mṛityūñjaya-Dikshita. The annuity was met by the tolls collected in the different villages of the 5 <i>parṇās</i> and the endowment made with the consent of the <i>Dēśamukhs</i> and <i>Dēśapāndes</i> of the <i>parṇās</i> (See No. 13 above which is a copy of the present record).
18	Broken slab found near the well about 2 miles from Mācherla on the way to Kam-bhampādu.	Eastern Chālukya	Sakalalokāśraya Jayasinhavallabha (II)	8th year	Do.	Slightly damaged. Registers a grant of land made by Kalyānavasantulu, the son (?) (<i>mūḷa</i>) of Dhanyavasanta-Prithivi-Deśarāṭagudi, who was the son (?) (<i>mūḷa</i>) of Dayāvasanta-Prithivi-Deśarāṭagudi, to Arāhanta-Bhatāra. The gift was to be maintained by the family of Ratnaguṇis of Kōthūru.
19	Guntūru.—Fragment of a sculpture found at Dharanikōta, now in the possession of Dr. M. Rama Rao.	..	..	..	Do. (archaic)	Reads 'Sīdham Bhagavatē'. In characters of about the 4th century A.D.
20	Base of a sculpture found at Kondavīdu, now in the possession of Dr. M. Rama Rao.	..	..	..	Telugu	Reads 'Tṛupa-[Nāyaṇḍavāru]'. In characters of about the 15th century A.D.
21	Yāgātipalle.—Slab set up in the orchard called 'śāśanaṅguṇṭitōta'.	Western Chālukya	Tribhuvanamalladēva	Chālukya-Vikrama year 36, [Khajura.	Kaṇṇaḍa	Damaged and mutilated. Records a gift of land made to the temple of Indrēśvaradēva and entrusted into the hands of Kari-Mādhavajya by Menikara Kētamalla-Nāyaka.
22	Slab set up in the compound of the temple of Yāgātiśvara.	..	..	Śaka 1.... Raudri, Kārtika,	Telugu	Mutilated. Registers the gift of the village Prātapādu sur-named Vijaya-Bukkarāyapuram for the daily offerings of god Mallikārjunadēva of Yēṅgaṇṭi. The gift was entrusted into the hands of (<i>Gurudēva</i>) Sōmajyya, tā : priest of the temple of Mallikārjunadēva.
23	Fragments of a slab lying in the same compound.	..	..	..	Do.	Refers to gifts of land made to certain artisans such as masons, carmen, etc., who served in the construction of the temple. In characters of the 16th century A.D.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CUDDAPAH DISTRICT.						
BADVEL TALUK.						
24	Anantarājapuram.—Pillar in the <i>mūḍamāḍaṇa</i> of the Prasanna-Venkaṭeśvaraśvāmīn temple.	..	....	Klaka, Pushya, ba. 11, [Sunday]	Telugu . .	Damaged. Seems to refer to the consecration of god Śrīnivāśa-chalavāmīn and the obeisance of Chakravartula Koṇḍappagāru to the god.
25	Goḍugundru.—Slab standing in Survey No. 3014, south-east of the village.	[Kākatya]	Pratāparudradeva . .	Śaka [1239, Pramōḍa]	Do. . .	Badly damaged and worn out. Seems to register a gift of lands, tolls on pack-bullocks carrying salt, etc., to the god [Gōḷpinātha.
26	Akkalareddipalle.—Slab set up in front of the temple of Mallikārjuna on the Gōṣṛīṅgaparvata.	Kāyastha . .	Gaṇḍependāra Tripurārīdeva-Mahārāja.	Śaka 1205, Svabhānu, Vaiśākha, śu. 7, Monday.	Do. . .	Records the building of a temple of Śiva by Gaurēśvarabā-yamagāru for the worship of God Gōṣṛīṅgadeva therein, and gift of lands made to Brahmins. Refers to the Malayā-vatī-Gaṅgā river 'flowing westward,' Unāparvata, Śrīparvata and Himaparvata.
27	Hero-stone set up near the above . .	..	....	..	Do. . .	Slightly damaged. Mentions Śrī Gōyīnāthaiṇḍu. In characters of about the 13th century A.D.
28	Santhavaram.—Slab lying in front of the Chemmakēśavaśvāmīn temple.	Vijayanagara . .	Sadaśivadeva-Mahārāja	Śaka 1469, Parābhava, Chaitra, śu. 11, Monday.	Do. . .	Records the remission of the tax on the barbers in the villages in Ghaṇḍikōṭa-sima by Nandyaḷa Timmarājaya consequent on similar remission, made on the barbers of the empire by the order of the king, at the request of Koṇḍōju, son of Timmōju.
29	Another slab lying in the same place . .	Do. . .	Do. . .	Śaka 1471, Klaka, Ashāḍha, śu. 11.	Do. . .	Registers the grant by Muppinēni Paruvata-Nāyaningāru of the village Muddireddipalle situated in the Sokali-sima in the Ghaṇḍikōṭa-sima held as <i>nayānkara</i> by Mahānandālēśvara Nandālē Timmarājaya Nārāparājayadeva-Mahārāja to god Chemmakēśava-perumāl of Santhavaram for daily worship and offerings.
30	Slab set up by the side of the cart track to the west of the village.	Do. . .	Venkaṭapatideva-Mahārāja 'ruling from Penugonda' . .	Śaka 1517, Manmatha, Kārtika, śu. [15].	Do. . .	Damaged. Seems to record gifts of lands made to the artisans, etc. The names of the donor and the donee are lost. Refers to Nandālē Aubhārāja. Contains the Vaiṣṇava Vādā-galai caste-mark with the <i>śankha</i> and the <i>chakra</i> at the top.
31	Varikunta.—Slab set up near the well behind the Rāmasvāmīn temple.	Do. . .	....	Śaka 1523, Śobha-kṛit, Mārgaśīra, śu. 5.	Do. . .	Damaged. Seems to register a gift of land as <i>saravāḍaya</i> for a tank at Varikūṇṭa by Mahānandālēśvara Sambatā Hanumarājayadeva-Mahārāja. Mentions Demappa-Nāyaningāru.

32	Pōrūmāṁḷa.—Pillar in the verandah in front of the Lakṣmīkāntasvamin temple.	Do.	Sacāvarāḍ va-Manārāya	Saka 14[66], dhin, Māgha, śu. 7, Monday.	Krō- dhin, Māgha, śu. 7, Monday.	Do.	Damaged. Seems to record a <i>śarvāmāya</i> gift of the taxes, such as the <i>darṣa-dāṇvanti-varṭana</i> , etc. and the tolls (<i>kāṇike kaṭṭam</i> , etc.) realised in the <i>agrāhāra</i> village Konkupādu by <i>Mahāmandalēśvara</i> Nandēla Timmayadeva-Mahārāja to Narasiṁhapēgaḍa Gōvindaḍa of the Bhāradvāja-gōtra and Apastamba-sūtra.
33	Second pillar in the same place	Do.	Do.	Śaka 1469, Parā- bhava, Chaitra śu. 11.,	Do.	Do.	Records the remission of the taxes on barbers in all the villages of the Ghaṇḍikōṭa and Sakali śimas which were held as <i>nāyankara</i> by Nandēla Timmarāja, under the orders of <i>Mahāmandalēśvara</i> Rāmarāja Rāmappayadeva-Mahārāja to Koṇḍōju, son of Timmōju of Kandanaḍōlu. The gift was made in the presence of the gods Viṇṇākṣha and Viṭṭhalēśvara on the bank of the Tuṅgabhadrā.
34	Third pillar in the same place	Do.	Do.	Śaka 1469, Kīlaka, Mārgaśra, ba. 6.	Do.	Do.	Registers the grant of exemption by Nandēla Timmarāja, son of Narasiṅgarāja and grandson of Avuthalarāja from tolls for all food-stuffs such as rice, spices, etc., taken by the temple bulls from the Udayagiri-sīma and the Pākāṇāṭi-sīma to the Sakali-sīma, for offerings to god Ahobalēśvara of Vēdātri-Garuḍātri.
35	The jamb of the main entrance into the same temple.	Do.	Kṛiṣṇadēva-Manārāya	Śaka 14[4]8, Vyaya, Jyēṣṭha, śu. 1[3].	Do.	Do.	Records a grant of land made to Pōrūmāṁḷa Annādvarā]-Nāyaka by Veṅṇāyaya, son of Rēvūri Kṛiṣṇamarāju, for the construction of a well and raising of a flower-garden and an orchard near it. The gift was made at the instance of Anājaya who held the <i>parupaiyam</i> of the Sakali-sīma included in the Ghaṇḍikōṭa-sīma which was given as <i>nāyānkara</i> to Dēmarusayya by the king.
36	North wall of the same temple	Do.	Sadāśivadēva-Manārāya	Śaka 1477, Rākṣhaśa, Āṣāḍha, śu. 12.	Do.	Do.	Registers the grant of land at Rāviṇṇa made by <i>Mahāmandalēśvara</i> Varadarājayadeva-Mahārāja, son of Rāngarāja and grandson of <i>Mahāmandalēśvara</i> Nandēla Varadarāja for worship and offerings to the Twelve Ālvārs, the goddess Chūḍikuṭṭa-Nācchiyār and Kṛiṣṇamāchāryulu and Nārāyaṇaiyyagāru of Pōrūmāṁḷa <i>āṭias</i> Gōpīnāthapaṭṇam, in Pēḍasaḷi-sīma of the Ghaṇḍikōṭa-durga assigned as <i>nāyankara</i> by the king to Nandēla Timmarāja.
37	Front wall of the 'Kṛiṣṇamma' temple.	..	....	Śaka 14[47], Parthiva, Āśvīja, śu. 10.	Do.	Do.	Registers a landsale-deed executed by Purāṇam Aubhaja-Bhaṭṭu in favour of god Gōpālākṛiṣṇa for twenty <i>naṛāṭas</i> .
38	Slab set up by the road side opposite the Police station.	..	....	..	Do.	Do.	Much damaged. Mentions Tātayya-Bhikṣāvivṛitti, Dēvarāya-Mahārāya and god Narasiṁha. In characters of about the 14th century A.D.
39	Tangēḍupalle.—A hero-stone in survey No. 35/1.	..	....	..	Do.	Do.	Damaged. Mentions Rāṇavīra and (his wife) Dommasāni. The sculpture depicts a warrior standing with his wife on his right side. The woman seems to hold some leaves in her left hand. The characters of the inscription are assignable to about the 13th century A. D.
40	Pāṭa-Prabhalaviḍu.—Sculpture of a seated sage lying on a mound on the western bank of the Saḡlērū.	..	....	..	Do.	Do.	States that the sculpture depicted is that of Yallaiyya the grandfather of Singaiyya.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>concl.</i> BADVEL TALUK— <i>concl.</i>					
41	Slab lying near the <i>Nil-tatti</i> outside the village.	Vijayanagara	Achyutadēva-Mahārāya	Saka 14[50], Hēma-lāmbi, Śrāvāna, śu. 5, Thursday.	Telugu.	Incomplete. Refers to the <i>mahājānas</i> of Prabhuvulavīdu, the <i>kāmpas</i> and the people of the 56 countries assembled in the <i>mukhamāṇḍapa</i> of Yaśkalidēvamma of Kaulakurṇa.
42	Pandivēḍu.—Slab set up in front of the ruined temple of Śiva.	..	....	..	Do.	Fragmentary. In characters of about the 9th century A. D. Gives the epithets 'Svētadhvaj-ādhipati' and 'śiśubhalaṅghana' of a chief (name lost), and mentions Nidugla (for Nidugala).
43	Same slab, reverse	..	....	Saka 19[86],, amāvāsya.	Do.	Mutilated. Registers a grant of twelve <i>viśas</i> made by Brammi Reddi and others, the lords of ... divōdu to the god Nishthanathadēva, for the merit of their parents, during the regime of Bramme-Nāyaka.
44	A Garuḍa-pillar lying on the bank of the Sagilēru.	..	....	Śārvari	Do.	States that Krāṇja Pōtarāja set up the Garudālvār (<i>i.e.</i> , the Garuḍa pillar) in front of the temple of Chennakēśava.
45	Godlavīḍu.—Slab set up in the Chennakēśava temple.	Vijayanagara	Mahāmaṇḍalēśvara 'ruling from the Udayagiri-durganelavīḍu.'	Saka 12[84], Śōbhakrit, Māgha, śu. ...	Do.	Damaged and incomplete. Seems to record the construction of a temple by Ippasani... and the grants made to it. The name of the donor is lost. Mentions [Pod]jājūgaru.
46	Palugurāḷḷapalle.—Broken slab lying in the compound of the Chennakēśava temple.	..	....	..	Do.	Beginning lost. Registers the remission of taxes like <i>kāndi-kānte</i> , <i>rotka-dhānyas</i> (rents in cash and kind), etc., on lands granted to the donees (name lost) for the <i>dōlu</i> and <i>nāgasvara</i> services rendered by them in the temples of Sōmēśvara and Chennakēśava. The lands in question are called <i>kāṇāchi-mānyas</i> . (Same as No. 405 of 1926.)
47	Kōḍūru.—Broken stone lying behind a house to the west of the village.	..	....	[Lunar eclipse.]	Do.	Damaged and fragmentary. Only the imprecatory verses are preserved.
48	Sōmirēḍḍipalle.—Slab set up near the ruined temple of Śiva on the Gaṅgammamitta, a mile east of the village.	..	....	Svabhānu, Śrāvāna, śu. 15, Friday, lunar eclipse.	Do.	Records the grant of the village Godlaviti Voḍde-Mādanapalli, now surnamed Jōtrājāpuram, situated in the Sakalipāya (division) by <i>Mahāmaṇḍalēśvara</i> Jōtrāja Guṇḍayadēva-Mahārāja for the merit of his parents Jōtrāja and Māldevi, as an <i>agrahāra</i> to his religious preceptor Aghōraśi-vāchārya. The chief bears the epithets <i>Trihuvantimalla</i> , <i>Bhuvanatrīpēṇa</i> , <i>Jagaddāla Pāṇḍya-gajakēśari</i> and <i>Niśāṇkaprāṇapa</i> . The gift was made in the presence of god Tripurāntakadēva.

50	Ittigulapāḍu.—Slab lying near a ruined temple in the old village site about 2 furlongs to the east of the village.	Vijayanagara	Sadaśivadeva-Mahārāja	Do.	Records a grant of land as <i>dasavanda</i> made by Pedda-Vōbūl nayingaru, the son of <i>Mahānāyāhāc ārya</i> Vonnam Adināyudu, to three persons who repaired the breach in and rebuilt, the bund of the tank at Tēllepāḍu which was situated in the Kalsapāḍu division of the Sakali-sīma in the Ghandikōṭa-rājya which division was a <i>nāyankara</i> given by Nandela Timmarāja to the donor.
51	Sāvēṣettipalle.—Slab lying in a field near a well by the side of the cart-track leading to Kodigulapāḍu.	Do.	Jannigadēva	Do.	Much worn out. Records the grant of the village Muḍumālā in the Sakali-bhūmi to Rājaguru Śāntaśiva, the pontiff of the Abhinava-Gōlakṛmāṭha at Śrīparvata by the chief for the entertainment of the Brahmanas and guests and for worship in the Vidyā-maṇḍapa attached to the Sivalinga-māṭha (of the place).
52	Kēśavanāraṇi-Koṭṭāla. (hamlet of Katteragandla).—Slab under a tamarind tree in a field to the east of the village.	Do.	Chōla-Mahārāja	Do.	Fragmentary. Seems to record a gift of the <i>śiddhāya</i> tax. The details about the donor and the donee are lost. Mentions Rācā-Pergaḍḍa Dapdiya, Kommaṇa-Raṭṭodi and a few others as witnesses. In characters of about the 9th century A. D.
53	Kodigulapāḍu (hamlet of Katteragandla).—Fragment of a slab lying near the cart-track to the west of the village.	Do.	Do.	Do.	Damaged. Registers a gift of the <i>panāśa</i> income by the king to Uruṣa-Nambāru. In characters of about the 8th century A. D.
54	Pagaḍālapalle.—Slab lying in a field near the Erravanka.	Do.	Do.	Do.	Fragmentary. Records a gift of 80 <i>maruttas</i> of land as <i>brahmadēya</i> . In characters of about the 8th century A. D.
55	Nellore District. Venkatagiri Zamindari. Nindali.—Slab lying near a well in Survey No. 63/12.	Telugu	Kumāra Yāchama-Nāyudu	Do.	Registers a gift of land situated between Peda-Vaḍamānu and Sāvēṣettipalle in Kalachapāṭi-sīma, made by <i>Mahānāyāhāc ārya</i> Pāpa-Nāyudu, son of Vonnam Vōbūl-Nāyudu to Subayyāngāru. The sīma was given as <i>nāyankara</i> to the donor by Nandela Timmarājya.
56	Nandi-slab set up in Survey No. 38/10.	Do.	Do.	Do.	Records the construction of a well and a <i>maṇḍapa</i> at Nindali by Śrīrām Peda-Rāmanna and Chinna-Rāmanna, of the Granthīśāla-gōṭa who were the clerks (<i>gumāstā</i>) of Chennappa-Setti, the son of Danappa-Setti, born of the Sūgūri-vamśa.
57	Slab set up in Survey No. 26	Do.	Vedakatapatrāja	Do.	Records gift of the village Nindāpalli as <i>sarvamānya</i> to god Bhīmēśvara of Dākṣhārāma, the best of the five <i>āramas</i> , by Malveragaṇḍa Avubhalanāthadēva-Mahārāja, the lord of Vengrivishaya consisting of one-and-a-half lakhs of villages, and <i>Mahāmanāḍēśvara</i> Apratimalla Bāchaya-Devachōḍa Mahārāja. On the same slab at the bottom is another much damaged inscription in later characters, which mentions the name of the village Nindali.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NELLORE DISTRICT— <i>concl.</i> VENKATAGIRI ZAMINDARI— <i>concl.</i>					
58	Mātumadugu.—Slab set up near a ruined temple.	Vijayanagara	Vira Sadāśivadeva-Mahārāja .	Śaka 1405, Śobhākriti, Aśvayuja, Śu. 12.	Telugu .	Registers the grant of the village Māmiṇmadugu now sur-named 'Srinivasapuram' in the Velumpati-sima made by the king, as <i>ślabhoga</i> , to Tirumala Tātāchārya of the Sathama-shana-gōtra. The gift was made in the presence of god Viṭṭhalēśvara on the bank of the Tuṅgabhadra.
59	Another slab set up close to the same temple.	Chōla .	Tribhuvanachakravartin Rājārāja-deva.	Year 26.	Tamil .	Records a gift of one <i>māḍai</i> of money made by Puḍolli-Boyiṇḍai, son of Sire-Boyiṇḍai for an evening lamp in the temple of Keśava-Perumāi at Mārepūdi-maduvu.
60	Kayyūru.—Slab lying on the tank bund.	Vijayanagara	Dēvarāja-Mahārāja .	Śaka 1333, Kīlaka, Kārtika, Śu. 10, Tuesday and Śu. 12, Thursday.	Telugu .	Registers a gift by the king, of land called Sūryanārāyaṇa-puram near Koḍḍavāsali in Chandragiri-sima made to Vājapēya-Sōmayāji on his representation that he had no place for residence.
61	Chilamanūru.—Slab set up in the street opposite the village headman's house.	..	....	Śaka 1389, Sarva-dhāri, Mārgaśira,	Do. .	Damaged. Records a gift of some grain income by <i>Mahā-māṇḍalēśvara</i> Gollaprolī Jaggarājadeva-Mahārāja for the maintenance of the tank of the village.
62	Perimidi.—Sculptured stone set up near the tank bund.	..	....	..	Do. (archaic) .	Gives the label as 'Iruga, son of Malu-Nāgu, a servant (?) of Bhimarāja.'
63	A second stone in the same place .	..	....	..	Do. .	Damaged. Seems to record the death of some warrior (name lost) whose sculpture is given below the inscription, at the hands of Vasantōju. Gives the epithets (of the victim) <i>Savanta-gaṇjanu</i> , <i>Ugrampuli</i> , etc.
64	A third stone in the same place .	..	....	..	Do. .	Damaged. Gives a number of epithets, such as <i>Pratīta-gaṇjanu</i> , <i>Aṭṭaṇṇu</i> , <i>Chōlakarādityanṇu</i> , <i>Kali-dhīvanṇu</i> , <i>Bhuv-rācha-nēruḇu</i> , etc., and records his death in a fight. In characters of about the 9th century A. D.
65	A fourth stone in the same place .	..	....	..	Do. .	Badly damaged and covered by the roots of a banyan tree. Mentions Bhimarāja. In characters of the 9th century A. D.
66	A fifth stone in the same place .	..	....	..	Do. .	Damaged. In characters of about the 9th century A. D. Seems to record the death of the warrior, [Rudra]manru who was a servant of Ugrampuli, in a fight.
67	Slab set up in front of the Gaṇēśa temple	..	....	Śaka 1530, Pla-vaṅga, Mārga-śira, Śu. 1.	Telugu .	Records the grant of grain income (called <i>kuṇṭa-tāmalu</i>) made by <i>Mahāmandalēśvara</i> Rāmārāju Mūrti Kṛishṇa-mārājayadeva-Mahārāja for the maintenance of the tanks at Perimidi.

68	ANANTAPUR TALUK. Chivvōḍu.—Slab set up on the path near the mosque.	Vijayanagara	Sadaśivadeva-Mahārāya	Śaka 14[8]0, Kāla-yukti, Āsvija, su. [7], Friday.	Telugu .	Registers a gift of the money income called <i>Vīramuṣhī-panna</i> of the villages in the Cheyēti-sima, made for the merit of the Siddhabikṣāpittī-Aya and the Vīramuṣhīs by some setti. Mentions the Ayyāvali community.
69	Rāchānapalle.—Slab set up near a well by the road side.	Western Chālukya	Tribhuvanamalladeva	Chālukya-Vikrama year 46, Śārvari, Jyēṣṭha, amāvāsyā, Sunday, solar eclipse.	Kannāḍa .	Registers grants of lands, houses and an oil-mill for a perpetual lamp, made by the chiefs <i>Mahāmaṇḍalēśvara</i> Rēvi-yarasa, the son-in-law of Bhuvanāikamalla-Mahārāja, <i>Mahāmaṇḍalēśvara</i> Kētamalarasa and <i>Mahāmaṇḍalēśvara</i> Mummaḍi Chōlarasa, to Mallikārjuna-Paṇḍita, the <i>dēva-karmi</i> of the god Mallikārjuna at Rēdiyapalli, the headquarters of Kudiyaḷpaḷ—40. The two latter chiefs bear a string of epithets such as <i>Sīdhidhaja</i> , <i>Sīṁhālāṁbhāna</i> , <i>Oṇṇayapuravarādhiśvara</i> , etc.
70	Same slab .	Do.	Do..	Chālukya-Vikrama year 47, Nandana Chaitra, amāvāsyā, Sunday, solar eclipse.	Do. . .	Records a grant of 1 <i>paṇa</i> from his <i>vaddārāṇḍa</i> income realised in the Kudiyaḷi-sthala, made by <i>Dandānāyaka</i> Anantadeva and a grant of one <i>paṇa</i> from the <i>herijūka</i> tax made by <i>Dandānāyaka</i> Sovarasa and also a grant of some money income made by <i>Ma'amaṇḍalēśvara</i> Mācharasa for perpetual lamps in the temple of Mallikārjunadeva of Kudiyaḷi-sthala called also Kudiyaṇṇa-sthala.
71	Slab set up by the road side	Do.	Do.	Chālukya-Vikrama year 45, Vaiśākha, puṇṇama, Sunday.	Do.	Damaged and mutilated. Mentions Rēviyarasa and Mummaḍi Chōla[rasa], of whom the latter bears the <i>prasasti</i> beginning with <i>aridūrdharavara</i> , and registers some gifts of land, oil-mill, etc., made by them to Sīdharāsi-Paṇḍita, probably the servant of god Mūlasthāna.
71a	The same slab .	Do.	Do.	Chālukya-Vikrama year 42, Hēvalambi, Bhādrapada, ba.	Do.	Mutilated. Seems to register some gift made to the god of Mūlasthāna. Another record near this mentions Roḍḍanāyaka, the god of Mūlasthāna and Kudiyaḷi.
72	Hero-stone set up by the road-side near the village.	..	....	17th year, Rudhirōḍḍarīn, Vaiśākha, ba. 5, Thursday.	Do.	Registers the <i>manavārti</i> agreement relating to rents, etc. made by <i>Mahāmaṇḍalēśvara</i> Chundarasa with his <i>pāda-mūlas</i> (followers or tenants). Another record on the slab seems to record the death of some hero in an attack on the village. Mentions <i>Mahāyāradhāna</i> <i>Manaveṇḍe</i> <i>Mahā-prachāṇḍa-dandānāyaka</i> Aṇeya Kēsimayya.
73	Slab set up by the road-side near the model village.	..	....	....	Telugu .	In characters of about the 10th century A. D. Records the self-immolation of Kasavāḍa Ganga consequent on the death of (his master) Pallayya Arumu-rāju and registers a gift of 12 <i>maṇḍittus</i> of land to his memory.
74-75	Āḍavani.—A boulder on the hill with a jaina figure and a pair of foot-prints carved upon it.	..	....	....	Do. . .	Much damaged and worn out. In characters of about the 15th century A. D. The former inscription records a Śaka date (lost) while the latter seems to be a label.

BELLARY DISTRICT.

ADONI TALUK.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELLARY DISTRICT— <i>concl.</i> ADONI TALUK— <i>concl.</i> <i>Ādavnī</i> .— <i>concl.</i>					
76	On the back of the Gaṇeśa rock-cut image close to the entrance of the Bāvājī Math.	..	..	..	Kannada	In characters of about the 13th century A. D. Seems to record a gift of land by Sure-seti.
	CHINGLEPUT DISTRICT. SAIDAPET TALUK.					
77	<i>Mādvaram</i> .—West wall of the central shrine in the Kailāsanātha temple.	..	..	(Lost)	Tamil	In characters of the 9th century A. D. Beginning lost. Records the gift of sheep by Tiruvēṇḍaṭṭāṇ of Vangipuram, a member of the <i>āluṇ-gaṇa</i> of Ekadhīra-chaṭurvēdi-maṅgalaṁ in Pular-kōṭṭam, for a perpetual lamp in the temple of Śrī Kailāsadēva of the village.
78	Round the same shrine	..	..	..	Do.	Do. Fragmentary. Seems to record a sale of land by the <i>sabā</i> of the village.
79	<i>Puliyūr</i> .—West wall of the central shrine in the Bharaḍvājēśvara temple.	..	Tribh. Vijaya-Gaṇḍagōpāla	29th year (in words)	Do.	Gift of 2 cows for a twilight lamp in the temple of Tiruvālak-kōyiludaiya-Nayanār at Puliyūr in Puliyūr-nādu, a subdivision of Puliyūr-kōṭṭam <i>adās</i> Kulōttuṅgaśōla-valanādu, by Tillaikkūṭṭai Ponnappillai, the headman of Verkādu.
80	North wall of the same shrine	..	..	..	Do.	In characters of the 13th century A. D. Gives the label 'Pottappichchōlaṇ'.
	PONNERI TALUK.					
81	<i>Peruvāṇal</i> .—Slab used as <i>gōmakūṭi</i> on the north side of the central shrine in the Viṣṇu temple.	Rāṣṭrakūṭa	Kaṇṇaradēva 'who took Kaṇchōi and Taṇṇai'	[7th] year	Do.	Fragmentary.
82	<i>Arugatturai</i> .—Wall of the kitchen in the Varamūrtiśvara temple.	..	..	Saka 1751, Kali 4930, Virōdhi, Kārttigai 17, Chaturāṇi, Monday, Uturāḍam.	Do.	States that the kitchen of the temple of Varamūrtiśvara was built by one Subbarāya Mudaliyār, son of Nācheṇṇappa Mudaliyār, a member of the Tuḷuva Vellāla community of Kaṇṇigaṇṇappēr near Pūvirundavallee (Poonamallee) in the name of his deceased wife Valliyammāl.
	NORTH ARCOT DISTRICT. POLUR TALUK.					
83	<i>Vaśūr</i> .—Two sides of a slab set up in front of the Mutyaḷamma temple in the	Śambuvāya .	SakalaḶkachakravartin . Tirumallināthan . Rājanārāya- Tirunilru-	[16th] year	Do.	Records a <i>sarvaṁāya</i> endowment of land (by the king) to meet the requirements of orship, etc., in the temple of

85	Same place	Do.	14th year	Do.	Records a sale of land made tax-free by the assembly of Vaṣūgūr to Śūlapāni Kuñjiramallaṇ, a headman of Kōyilārrūr in Uṟṟukkāṭṭuk-kōṭṭam to be endowed by the latter for daily worship and offerings to the goddess.
86	Same place . . . . .	.. . . .	Śaka 875	Do.	Damaged. Seems to record the construction of a <i>maṇḍapa</i> by the residents of the village with the income derived from a land endowed by a certain Pūvāḷappaṇ. Above this is an inscription recording an endowment of land (?) by Appai Ellappaṇ for burning a <i>nakṣatra-māla</i> of 27 lamps.
87	Same place	Chōla	12th year	Do.	Records a gift of land as <i>servamānya</i> for expenses of festival in the temple of Tāntūṟṟiśvaran-Uḍaiya-Nāyaṇār at Māmpaṭṭu by Gaṇḍabēruṇḍa Uḷiya Kāmaṇya Nāyakkār.
88	Māmbattu.—Slab built into the ceiling of the <i>maṇḍapa</i> at the entrance into the Srayāṁbhunātha temple.	.. . . .	Śaka 1538, Nala, Ādi 5.	Do.	Records a gift of land as <i>servamānya</i> for expenses of festival in the temple of Tāntūṟṟiśvaran-Uḍaiya-Nāyaṇār at Māmpaṭṭu by Gaṇḍabēruṇḍa Uḷiya Kāmaṇya Nāyakkār.
89	Slab set up in front of the same temple	.. . . .	Śaka 1310, [Vi*]bha- [va*], Āpi 12, Wed- nesday.	Do.	States that 2 [mā] of land to the north of the temple garden is <i>servamānya</i> .
90	Eluvāmbādi.—Rock by the side of a private house in the street.	.. . . .	14th year	Do.	Records the gift of the village Eḷuvānpādi <i>alias</i> Chitramēli- chaturvēdimaṅgalam, in Palkuṇra-kōṭṭam, a subdivision of Jayangouṇḍa-soḷa-maṇḍalam a tax-free <i>agrahara</i> to Varantārur-piḷḷai <i>alias</i> Pāḷḷaivaṇḍi-dasari and others, by the <i>nāṭṭavar</i> of the place.
91	Two pieces of a broken slab lying on a vacant ground near the village Munsif's house.	Pāṇḍya . . . . .	.. . . .	Do.	In characters of about the 16th century A. D. States that the tank called Appaṇ Tirukkōṇēri was dug by a merchant named Śūlavāṅgaṭṭu Vembāṇḍai.
92	Jatādhārikuppam.—Slab lying near the tank.	.. . . .	Parābhava, Ādi	Do.	The writing on two stones seem to form one complete inscription, while that on the third stone is a copy of a portion of the inscription. Records an endowment of (land called) Irungolāṇ Endal in Murugamaṅgala-ṭaṭṭu as <i>madappuram</i> to Bhikṣamaḍam-Iśāṇaśivāchārya, by a certain Tirumala-nayinaṛ.
93	Three stones set up under a pipal tree in a street.	.. . . .	Śaka 1399, Dur- mukhi, Māsī 9.	Do.	

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> POLUR TALUK— <i>contd.</i>					
94	Karappūndi.—Slabs built into the ceiling of the Mariyamman shrine.	Vijayanagara .	 'who witnessed the elephant hunt'.	Śukla . . .	Tamil .	Ends of lines lost. Seems to register grant of land as <i>sarva-mānya</i> by a certain Śūrappa-Nāyaka. Mentions the temple of Sōman[tha] at Paḍaiḍu [where the assembly of the village met].
95	Reṇḍēripattu.—Slab set up in front of the Draupadi Amman shrine at the entrance to the village.	Chōla . . .	Tribh. Rājārājadeva .	24th year . . .	Do. . .	Records an endowment of 1300 <i>kūḷi</i> of land by Śālimāyan <i>alias</i> Tondaimān to the god Tirukkamisūram-uḍaiya-Nāyanār at Śaibukulaiperumāṇ Tirumuppūḍi.
96	Kuṇṇattūr.—Slab set up near a well at the entrance into the village.	..	..	Śaka 891 . . .	Do. . .	Records a tax-free grant of land as <i>ērippatti</i> , by Mōṇḍūr Attālichadāngavi, a member of the <i>āṇṇaṇam</i> of Kuṇṇattūr <i>alias</i> Mārili-Mahākālachaturvēdimangalam in Muhai-nāḍu.
97	North tier of the central shrine of the ruined Viṣṇu temple.	..	..	P r a m ā d ā t a, Puraṭṭāsi 13.	Do. . .	Modern. Records the gift of 100 <i>kūḷi</i> of land in Agaram-Kuṇṇattūr to the <i>adikari</i> of the village for midday worship (in the temple) by Venkaṭāḍri, son of Rāmu Redḍiyār of Peru[ve]-ngadanallūr for the merit of Vēḷur Chinnu Tippu Nāyaka.
98	Tiers of the west and south walls, same shrine.	..	..	Sādhāraṇa, Arpaśi 15.	Do. . .	Do. Seems to record the endowment by Śūrappa-Nāyaka for burning lamps on the days of <i>ēkādaśi</i> and <i>anāvāsya</i> in the temple of Viṅṇunda-Perumāl.
99	Tiers of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara .	Śaḍāśivadeva-Mahārāya .	... ba. 12, Uttirā- ḍam, Wednesday.	Do. . .	Fragmentary. Mentions Kuppāṇa, the <i>maṇiyam</i> of Iḷaitṭurai.
100	Same tiers	..	..	Śaka [8]91 . . .	Do. . .	Gift of 12½ <i>kaḷaṅṇu</i> of gold left in charge of the <i>sabhā</i> of the place for feeding (itinerants) by Kāmakkaṇi Tattabhāṭṭan.
101	Two pieces of a broken slab set up in front of the same temple.	Pāṇḍya . . .	Jatāvarman <i>alias</i> Tribh. [Sun]dara-Pāṇḍyadeva.	14th year . . .	Do. . .	Incomplete. Seems to record the revival of festivals in and repairs to the temple of Paramēśvara Viṅṇagara Viṅṇundarūliya Perumaḷ at Kuṇṇattūr and the assignment of some taxes due to them, by the <i>naṭṭar</i> of the region for the purpose
102	Hero-stone set up in the same place . . .	..	..	..	Tamil in Vatteḷuttu .	The inscription is engraved above the figure of a warrior holding a bow in his left hand and a dagger in his right, with an attendant to his right. Records the death of a warrior named Pēpātakani, evidently the hero sculptured, after defeating (his enemies) in a fight. The village Varūr is mentioned. (Cf. No. 86 above).
				Śaka 1263	Tamil .	Fragmentary. Seems to record the construction of the Arhat

104	North and west walls of the central shrine of the Virajambukēśvara temple.	Viayanagara .	Krishnayadēva-Mahārāya	Saka 143[1], Śukla, Makara-śu, 2, Friday, Tiruvōṇam, Saṅkramaṇa.	Do.	Records the provision made from the <i>śadam</i> due to Idatturai by Tirumalai-Nāyaka. Iṅvara-Nāyaka for conducting a festival as the gift of Tirumalai-Nāyaka on the day of Tiruvādirai and for burning lamps in the temple of Virachampēśvara at Kuṇṇattur on the west bank (<i>mēlkarai</i>) of the Seyyāra in Muruganāgalapparu, situated in Paṅgala-naḍu, a division of Pulkunra-kōṭṭam, in Jayaṅgōṇḍaśōla-maṇḍalam.
105	South wall of the same shrine	Pāndya	Māvarman <i>alias</i> Tribh. Parākrama-Pāndyadēva.	[8th] year, Makara-2, Friday, Sadayam.	Do.	Damaged. Records an order of Saṁburarāya remitting taxes on several bits of <i>dēvadāna</i> lands belonging to god Virachampēśvaramudaiya-Nāyaṅgar.
106	Same wall . . . . .	..	.....	[Rauldri, Tai	Do.	Fragmentary. Records the levy of 6 <i>paṇam</i> and mentions god Virachampa-Nāyaṅar.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> POLUR TALUK— <i>contd.</i>					

108	Pillar in the <i>mandapa</i> in front of the central shrine of the dilapidated Śiva temple.	Chōla	Rājārājakesarivarman	[8]th year (in words)	Do.	Begins with the historical introduction <i>Tirumagalpōla</i> , etc. Records sale of 250 <i>kuḷi</i> of land by the <i>sabhā</i> of Kuṇṇattūr <i>alias</i> Māṇimahākāśvara- <i>chaturvēdimangalam</i> in Mugai-nāḍu, a subdivision of Palkuṇṇak-kōttam, to a merchant of Aḍṛāma-puram <i>alias</i> Mummudi- <i>chōjapuram</i> , named Muḷḷuraḍiyān <i>alias</i> Disaimāṇkacheṭṭi who assigned the same for burning a night lamp till day-break in the <i>abhishēka-mandapa</i> constructed by him in the temple of Tirukkāri-Ālvār.
109	Another pillar in the same <i>mandapa</i>	....	....	....	Do.	Records that Puṭṭuḷaiyān Vasiṛāvaṇan Pambaiyālvān set up the Paḷḷiyarai-Nāchohiyār in the temple of Tiruk-karīsuramudaiya-Nāyaṇār.
110	South, east and north walls of the same <i>mandapa</i> .	Chōla	Rājārāja Rājakesarivarman <i>alias</i> Rājārājadēva.	[19]th year	Do.	Begins with the historical introduction <i>Tirumagalpōla</i> , etc. Damaged and incomplete. Records a sale of land by the <i>sabhā</i> of Kuṇṇattūr <i>alias</i> Māṇimahākāśvara- <i>chaturvēdimangalam</i> in Mugai-nāḍu, a subdivision of Palkuṇṇak-kōttam, to a member of the <i>āṇḍana</i> of the village.
111	Same walls	....	....	....	Do.	Another fragmentary inscription in the same place beginning with the same introduction records a sale of land by the same <i>sabhā</i> , to a Veḷḷāla of the village named Daṇḍēsvaramuttai, who evidently assigned it for lamps during the three <i>sandis</i> in the temple of Daṇḍēsvara constructed by him.
112	Kuruvimalai.—Pillar lying in the Karaikaṇḍīsvara temple.	Chōla	Para[kesarivarman] <i>alias</i> [Rājendra- <i>Chōlādēva</i> .	[10]th year	Do.	A third fragmentary inscription of the king engraved close by and beginning with the same introduction is dated in the 19th year.
113	Āṇaiyādi.—Slab built into the ceiling of the Murtyāḷamma shrine.	Vijayanagara	Vira-Narasīṅgaḍēva- <i>Viṇapratāpa Mahārāya</i> .	Saka 1[431, Vi- [bhava], Makara, su. 10, Thursday, Rēvati.	Do.	Incomplete. Records the setting up of the image of <i>Astra-dēva</i> in the temple of Tirukkāṇṇisuram-udaiya-Nāyaṇār by Soḷavāṇḍai, a <i>dēvaradiyār</i> of the temple.
114	Nammīyēndal.—Two pieces of a broken slab set up by the side of the new Viṇāyaka shrine.	....	....	....	Do.	Fragmentary. Refers to <i>Tirumunāḷigai</i> of the god (<i>dēvar</i>). Another fragmentary inscription found on a broken pillar close by mentions Tiruvāḷandurai and records gift of money for providing offerings (to the god).
					Do.	Beginning and end built in. Records a sale of land by the <i>tūṇḍār</i> of the temple of Tiruvāṇṇālai-udaiya-Nāyaṇār to a certain individual of the <i>agara</i> Kamalaperumāḷnallūr.
					Do.	Damaged. Records an order (<i>ślai</i>) of..... Gaṅgaraiyaṇ Āḷappirandāṇ who bears the titles, lord of Kuvaḷāla, Gaṅga-kulōbbhavaṇ, Kāvērivallabhaṇ and Nandagrīnāthaṇ to the <i>uravar</i> of Ammai-ēndal assigning their village with its taxes as <i>madappuram</i> to the <i>matha</i> of Aghōśāśiva-Mudaliyār at Tiru-annāmalai to be enjoyed permanently by him and his disciples in succession.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> POLUR TALUK— <i>contd.</i>					
115	Tiruśūr.—Rock known as Āṇaikkal on the south-bund of the tank, a furlong from the <i>kalingula</i> .	Vijayanagara .	Dēvarāya Mahārāya, 'who was pleased to witness the elephant hunt and levy tribute from Iḷam (i.e., Ceylon.)	Śaka 1367, Krōdhana, Aḍi 20.	Tāmil .	Damaged. Seems to record a gift in favour of the <i>ūraṇar</i> of Tirisāi in Murgamaṅgalappattu.
116	Venmani.—Two sides of a hero-stone on the roadside, a furlong from the modern Pīlḷaiyār temple.	....	....	....	Do. .	In characters of the 9th century A. D. Engraved above the figure of a warrior represented with a shield in the left hand and a scimitar in the right. Records the death of Gaṇa-vayan, the disciple of the preceptor (Aśān) Tennavan, when Venmaṇi was destroyed in the time of Valluvik-Kaṅgaraiyar.
117	Mandakulattūr.—Pillar in the <i>maṇḍapa</i> in the ruined Kuṇṭisvara temple.	....	....	....	Do. .	In characters of about the 13th century A. D. States that a merchant named Virpēdu Kīḷān Orri Ponnēnda Pīḷḷai residing at Pāḍi <i>aiḷas</i> Śilachintāmaṇipuram, made a gift of one pillar (to the temple).
118	Another pillar in the same <i>maṇḍapa</i> .	....	....	....	Do. .	Gift of another pillar by the same individual.
119	A third pillar in the same <i>maṇḍapa</i> .	....	....	....	Do. .	Gift of a pillar by a merchant named Tevandai Uḍaiyāṇ Kaṇṇaṇ.
120	A fourth pillar in the same <i>maṇḍapa</i> .	....	....	....	Do. .	Another gift of a pillar by Orri Sambanda-Perumāḷ, the head-man of Virpēdu and a merchant residing at Pāḍi <i>aiḷas</i> Śilachintāmaṇipuram.
121	North wall of the central shrine in the same temple.	....	....	Sādhārana, Tai 28 .	Do. .	Incomplete. Records gift of land entrusted to the assembly of Kulattūr <i>aiḷas</i> Narasānāyakapuram and to Maruḍulār Kāḷi, a <i>mudali</i> of Kulaiṇṇalār by Ellappār, son of Nādar for the worship to the goddess Tirumūṟṇāchechiyār.
122	South wall of <i>maṇḍapa</i> in the Sundara-varada-Perumāḷ temple in the same village.	....	....	Rudhirōḍgāri, Karka-taka-ba. 2, Thursday...	Do. .	Fragmentary. In characters of about the 17th century A. D. Mentions Dēśanāyanapperumāḷ.
123	Door jambs at the entrance into the central shrine of the same temple.	Sāmbuvarāya .	Veṅṇumaṅkoṇḍa Sāmbuvarāya .	16th year	Do. .	States that the façade (<i>mugaṇṇai</i>) and the pillars (<i>irunilakāḍi</i>) were the gifts of...Sokkaṇar.
124	Four faces of the base of a <i>Yāpastaṇḍha</i> standing behind the Local Board school.	....	....	....	Sanskrit in Grantha	Highly damaged. Records salutation to Bōdhāyana.
125	Murugāppādi.—Rock on waste land	....	....	Parābhava, Tai 10 .	Tāmil .	In characters of about the 17th century A. D. Grant of land by the <i>Mahāyānas</i> to Karaṇiyāṇ for maintaining a perpetual

127	front of the Polākshi-amman shrine, near the market.	Another pillar in the same <i>mandapa</i>	Rāshtrakūṭa	[Kaṇṇa]raḍēva	the ships at Śūlā.	Do.	Records gift of land after purchase, from the assembly of Pōljiyūr <i>alias</i> [Mahāḍēva]-chaturvēdimaṅgalam, by Korrapirān <i>alias</i> Gaṇḍarabhīma Perumūnai, son of Arugūlāṇ Nambi Chetṭi of Arugur, in Miyyāru-nāḍu, a subdivision of Paḍuvūr-kōttam, to Nārāyaṇa Sarman, son of Vēśālī of the Bhāradvāja-gōtra, for maintaining a lamp during nights in the big <i>mandapa</i> constructed in the middle of the village as an adjunct to the <i>Perumṭṭai</i> of Arugūr-nāḍu and for providing in it water during summer and firewood during winter.
128	Kaliyam.—Threshold at the entrance to the Oṣṭramma shrine.	Pallava	Pallava	Kōpperuṇṇiṅgaḍēva	21st year	Do.	Fragmentary and highly damaged.
129	Paṇappambattu.—Two sides of a slab used as foot-rest in a well in a private field.	Vijayanagara	Vijayanagara	Kampana Udaiyar, son of Vira-Bokkaṇṇa-Udaiyar.	Plavaṅga, Makara, ba. 7, Wednesday. Chittirai.	Do.	Damaged. Seems to record the gift of a village by the king as <i>umbaligai</i> to Mālvach-chakravartii.
130	Tiṇḍivanam.—Slab under a pipal tree	....	....	....	Krōdhi, Chittirai 25.	Do.	Highly damaged. Mentions Tiṇḍivanam and an agent of the local Muhammadan chief.
131	Two slabs near the ruined Śiva temple close to the hill.	Chōla	Chōla	Rājāśarvarman <i>alias</i> Rājādhira-ja-ḍēva.	27th year	Do.	Begins with the historical introduction 'Tingalērtaru', etc. Records gift of land (1100 <i>kuṭi</i>) after purchasing it for 11 <i>kaṇṇu</i> of gold from the <i>sabhā</i> of Vasuvūr <i>alias</i> Rājagān-diva-chaturvēdimaṅgalam in Naduilvagai-mugai-nāḍu, in Paṅgala-nāḍu, a subdivision of Jayaṅgaḍasōla-maṇḍalam, by the <i>Śrībhāṇḍāram</i> of the temple of Tirutiṇḍil-udaiya-Mahāḍēva for burning two perpetual lamps in the temple.
132	Śanikkavāḍi.—Both sides of a pillar in a private field.	Rāshtrakūṭa	Rāshtrakūṭa	kalavarsha Prithivallabha 'who took Kachchi and Tanjai'.	25th year (in words)	Tamil verse	Damaged. Begins with the <i>grāsasti</i> , commencing with the words 'Tirumalga]muyanga Śrīmagaḷa vilanga'. Records the construction of a temple (?) at Salakkipādi <i>alias</i> Kalaimali-kalakkilik-kadigaṁmaṅgalam, evidently by the king, who is given the titles Chalakanallāṭai, Gaḷamallāṭi etc.
133	Karaiyāmbādi.—(hamlet of Āṇaiyāḍi).—Two sides of a slab set up in a private field.	....	....	....	....	Tamil	In characters of about the 16th century A. D. Records an order to the <i>Kaikkōlas</i> of Tiruvirapāḍi, who had migrated and settled at another place consequent on the devastation of their village by flood in the year Durmati, promising to collect only 1/64 <i>panam</i> per loom from the next year.
134	Kurūpāṅkṭam.—Two sides of a slab set up by the side of a wall in a private field.	Chōla	Chōla	Parakēsarvarman <i>alias</i> Rājē[nḍra]-chōlaḍēva.	10th year (in words)	Do.	Damaged. Begins with the historical introduction 'Tirumanivilara', etc. Records sale of land by the <i>āravaṇ</i> of Kurūpāṅkṭam in Maṇḍaikuḷanāḍu, a subdivision of Paṅgala-nāḍu in Jayaṅgaḍasōla-maṇḍalam, to a <i>gerundaram</i> officer, who endowed it for providing worship and offerings during two <i>sandis</i> in the temple of the village.
135	Palāśūr.—Three sides of a slab set up in a private field (Sur. No. 322/1).	Sāluva	Sāluva	[Immaḍi Nara]sinha Mahārāja	Śaka 1418, Nala, Kumbha.	Do.	Damaged. Seems to record a gift for providing offerings (to the deity) in a <i>matha</i> on Krittikā-paurṇami day and on the days of festival. Mentions Ēkappa Nāyaka and his son.
136	Rock in a private land bearing Sur. No. 323/5.	....	....	....	....	Do.	States that from (the income from) Palatāṅgal <i>alias</i> Periyā-nāchchīyārpam, offerings during the midnight service and lamps, should be provided to Tirumalaikoḷundar.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i>					
	^{POULUR TALUK—<i>contd.</i>}					
137	Pariyagaram.—South wall of the central shrine in the ruined Vishnu temple.	....	....	....	Sanskrit (in Grantha) and Tamil.	Fragmentary. Refers to (two) garlands of pearls.
138	Ālampūndi.—Two sides of a slab set up in a private land.	Vijayanagara .	Achytadēva-Mahārāya, son of Narasingadēva Mahārāya 'who was pleased to take all countries'.	Vilambi, Tai 22, śu., [Makara].	Tamil	Highly-damaged. Refers to Śrīraṅga-Nāyaka, son of Tuluva Venkata-Nāyaka, an <i>unibhāgi-grāma</i> , and to the concessions shown to the families settling in it.
139	Two sides of a broken slab lying near a well in a private land.	....	....	....	Do. . . .	Damaged. In characters of about the 14th century A. D. Seems to record gift of 3000 <i>kuḷis</i> of land at Ālampūndi.
140	Padiya in battu.—Pillars in the <i>maṇḍapa</i> of the Draupadi temple.	....	....	....	Do. . . .	Beginning lost. States that the <i>maḥa-maṇḍapa</i> and the <i>ardha-maṇḍapa</i> , evidently of the temple, of the god Tiruvachchirupākkattudēva at Korramangalam was constructed of stone and also that a stone image of Rishabhādēva was set up by Atimalla (Hastimalla) <i>alias</i> Kapparaḍēva Pṛithivigangarayaṇ, son of Vayiri Adigaḷ, and ruler of Kalladupur-maṇḍa and that he gave the village Korramangalam for providing offerings to the deity and for feeding daily eight Brāhmanas. A portion of the historical introduction of Rājārāja I beginning with the words 'Tirumagaḷpōla' etc., is found close by. Another inscription on a pillar in the same place states that Perumāṇadigaḷ wishing to respect the gift of Pṛithivigangarayaṇ issued an order to this effect through his <i>adhikāri</i> Mugaṭyūruḍaiyaṇ and Minavaṇ Muvēndavēlaṇ.
141	Idaipparai.—Two sides of slab set up in the Vēdiappaṇ temple.	Pāṇḍya .	Māyavarman Tribh. Perākrama Pāṇḍya-dēva.	8th year	Do.	Purports to be an <i>abhaya-śāsana</i> (<i>Ājñānugacchidam</i>) given by Kulasēkhara Gaṅgaanārāyanachakravartī, promising to take $\frac{1}{2}$ <i>paṇam</i> per family from the <i>Kaṭṭēḷas</i> , <i>Vāṇiyar</i> , <i>Śēṭṭis</i> etc., settling at Idaipparai.
142	Ōḷavādi.—South base of the central shrine in the Arhat (Jam) temple.	Do.	Tribh. Kulasēkharadēva .	3rd year	Do. . . .	Records gift of tax-free land as <i>paṭṭichechādam</i> by Čḍalan Sōḷan Murtiyālvār of Ōḍalapādi, after purchasing it from the <i>ūraṇar</i> of the village to the (Jain) temple of Nāyanār Aniyā-dalagiyar.
143	North wall of the same shrine .	Vijayanagara .	Vira Kampana-Uḍaiyar .	....	Do. . . .	Stops after mentioning the name of the king.
144	Broken pillar lying in the street opposite to the same temple.	....	....	13th year (in words)	Do. . . .	Fragmentary. Records a gift by the <i>nāṭṭavar</i> of Murugamaṇ-galapparru for worship and cloth (<i>tirupparivaḷam</i>) to the deity.
145	Right door jamb of the ruined Perumāḷ	....	Pottavarai . . . .	....	Do. . . .	Damaged. In characters of about the 9th century A. D.

Slab set up on tank bund in SUR. NO. 309.				bhānu, Vaiṣāsi 25.		Nāyaka to utilise the income from the trees (<i>Vēlamaram</i>) planted on the bund and that from the fish rent in (renovating) the tank at Ōdalapādi.
147	Katturai.—Three sides of slab set up in tank bed (SUR. No. 212/1).	Do.	Vīra Boḷkanna Udayar	Lost	Do.	Highly damaged. Seems to refer to the renovation of the tank in the village.
148	Chittāturai.—Two sides of a slab set up in the street near Mutyalamma temple.	....	....	....	Do.	Damaged. Seems to refer to gift of the village Śir[r]ēmarai.
149	Narasīngapuram.—Both sides of slab set up in a private land.	Vijayanagara .	Sadaśāivadēva Mahārāya	Śaka 1482, Raudri, Tulā, śu. 10, Monday, Anusham.	Do.	Records the formation of a <i>pūṇyam</i> in Narasiṅganallūr situated in Tachchūr-nādū, a division of Muruganagalapparru, in Palkunrak-kōttam, in the name of Trumalai-Nāyaka, son of Muttu-Lingappa-Nāyaka, by Ekappa-Nāyaka. Enmi grants of all castes were permitted to settle on it without payment of any taxes for three years, but thereafter a fee of 3 <i>panam</i> per annum was levied on each family. Sadaśiva is given the titles <i>Tribhuvanarayagūṭi</i> and <i>Sambuvartya-athāpanachārya</i> .
150	Another slab in a private land	Do.	Venkaṭapati-Mahārāya	Playanga, Paṅguṇi 2[4].	Do.	Damaged. Registers gift of land to goddess Ellamma.
151	Three sides of a huge slab set up in another private land.	Do.	Virūpakshadēva-Mahārāya	Śaka 1404, Subha-krit, Simha, śu. [10], Monday, Tiruvōnam.	Do.	Damaged. Records sale of land in Ōdalapādi situated in Muruganagalapparru, as <i>Chandēsur-pervinai</i> to Tirumalai-Ayyar, a Kamadiyar of Marudasaar-Padaiviṇu and the son of Kappa-Nāyakkar, living in Narasiṅgapādi by the <i>lāmattir</i> of the temple at Tiruvannāmalai, an independent village in Pennai-Vadagarai Vānagōppādi, in Seigunra-kōttam, which was a district of Jayaṅgoda-solanaydalam.
152	Slab built into the platform at the entrance to Vināyaka shrine on a hill.	....	....	....	Do.	In characters of about the 11th century A. D. Records grant of 3,000 <i>kālī</i> (of land) as measured by the rod of eighteen spans (<i>muvurūṣān-kēl</i>) by Mudar-śevvai Devādidēvan to a Brāhmaṇa named Mādhavayan.
153	Tuinbūr.—Round the stone mortar lying outside the Śiva temple.	....	....	....	Do.	In characters of about the 11th century A. D. States that the oil-press (<i>śekkai</i>) was the gift of Madēvan, son of Ilaichāndan of Tumbaiyūr.
154	Šeyyanandal.—Three sides of a rock in a reserve forest.	....	....	Vikrama, Mārgaṣi 10.	Do.	Records grant of land in Karunāmpādi included in his <i>sima</i> of Setuppattu, by Naranappa-Nāyaka, the agent of Vijaya-Raghunātha-Nāyaka as the gift of his lord (Periya-Nāyaka), for the early morning service of the god Trumalaikoḷundar at Devikapuram.
155	Taohānbādi.—Walls of the gōpura of the Jain temple and south wall of the ruined Śiva temple on the hillock.	Vijayanagara .	Dēvarāya-Mahārāya	Śaka 136, śu. 10, Thursday, Punarpūṣam .	Do.	The gōpura of the Jain temple was constructed with the stones from the ruined Śiva temple on the hillock. Some of the inscribed stones are missing. Seems to record the decision arrived at by the <i>Valangai</i> and <i>Iḍangai</i> communities granting certain villages to the temple of Annaiaappa-Nayinar at Marudarasar-Padaiviṇu with the right of collecting a small cess (<i>aḍḍu</i>) in them. Also states that these communities bestowed upon Tiruvēngalanāthar, son of Malai-Appanā-yakkar, the title 'Marainukkar-kavalan.'

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> POLUR TALUK— <i>contd.</i> Tachēlāmbādi— <i>concl.</i>					
156	Slab set up in a private land .	Do.	Virapratāpa rāja.	Śaka 1403, Śārvari, Aḍi 2.	Tamil .	Records gift of land in Tachēlūlānpādi according to the order (<i>vayasam</i>) of Narasiṅgarāja-Uḍaiyar, for providing cake offerings to the god Ilaiya-Nayinār.
157	Another stone in a private land .	....	....	5th year (in words) .	Do.	In characters of about the 10th century A. D. Records gift of land by Śripperumapan, son of Ayyārādigaḷ of Pādā-nāḍu for daily offerings to the god, Taichumānpadi-Mādeva.
158	Both sides of a slab set up in the tank bed	....	Pārthivēndrādihvarman the head of the Pārḍya.	4th year (in words) .	Do.	Records the construction of a sluice to the tank at Tachōhā-lānpādi in Pādā-nāḍu, a sub-division of Palkunrak-kōttam, in memory (?) of Maṭṭiakkannār who had died and who was the daughter of Pudanāḍar Nambī Eluvaiṇār and the wife of Chēripperrumāṇar, son of Aiyārādigaḷ, the chief of Pādā-nāḍu. The sluice was called <i>Tirumalaipādi</i> .
159	Kulakkaraivādi.—Stone mortar in a private garden (Sur. No. 71).	....	....	....	Do.	In characters of about the 11th century A. D. Records that Varunaṅgai of Noypādi was the donor of the mortar (<i>śekku</i>).
160	Mansarabād.—Two sides of a stone set up on the tank bund (Sur. No. 64).	....	....	Śubhakarit, 15.	Do.	Modern. Engraved carelessly. Seems to state that the tank was the gift of Raṅgaṭṭappal-cheṭṭi of Eṭappattu.
161	Śēṭṭupattu.—Three sides of a slab set up near the Dharmarāja temple.	....	....	Śobhakrit, 28, Rōhinī, Pañcha- mi, Sunday.	Do.	States that Śēṣādrī Ayyaṇ of Tiruvannāmalai re-settled at Śērupattu the ryots who had migrated from it being un-able to cultivate the lands on lease according to the then prevailing rate of lease (<i>kūḷagai</i>) assuring them that specified levies at concessional rates would be collected from them. The new arrangement (<i>kattalai</i>) was made for the merit of Raghunātha Nāyaka and Dikshitarayyaṇ.
162	Slab used as foot-rest in a well in the ruined Śiva temple.	....	....	Paritāpi, 30.	Do.	Modern. Incomplete. Records a deed (<i>nāmā</i>) given to Muttukrishna-udaiyar.
163	Slab in the north wall of the central shrine of the ruined Śiva temple.	....	....	Aippasī 10	Do.	Fragmentary. Mentions the names, Nārāyaṇapperumāl and [Mā]dhavapperumāl.
164	Three faces of a stone lying in the back- yard of the Police station.	Vijayanagara .	Sadāśivādēva Ma[hārāja]	Śaka 14. .	Do.	Fragmentary. Seems to record a gift of land.
165	Anēdu.—Flagstaff in front of Laksh-	....	....	Āṅgīra[sal, 9.	Do.	Modern. States that the flagstaff was the gift of Pol[na].

No.	Description	Sanctuary	Inscriptions	Date	Language	Remarks
167	Indiravāṇam.—Slab set up on the roadside opposite to school.	Sambuvārāya	Sakalalōkachakravartin Rājānārāyaṇa Sambuvārāya.	5th year (in words), Ādi, 1.	Tamil	Registers gift of the village Indiravāṇam free of all specified taxes and divided into 32 shares with 32 house-sites as <i>sarvamanāya-agrahāra</i> , among the <i>Savaras</i> headed by Maṅgalā-darāya.
168	Slab set up on the tank bund	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya	Śaka 1368, Krōdhana, Dhanu, śu. 5, Thursday, Pūnarpuṣam.	Do.	Records the provision made by one Timmu-Nāyakkar for dredging the tank at Indiravāṇam with the fish-amount realised from it.
169	Allālamangalam.—Lintel over entrance into the ruined Siva temple.	....	....	....	Do.	Beginning built in and highly damaged. Seems to record some provision for worship.
170	Pādakam.—Slab set up on the bank of a tank near the Māriammaṇ temple.	....	....	[Sau]mya, Āvapi	Do.	Records the provision made for reading the <i>purāṇa</i> in the <i>matha</i> constructed by Suryabhāṭṭar.
171	Slab set up near the well in the Abhirā-miśvara temple.	Chōla	Rājakesarivarman	8th year	Do.	States that one Gaṅgachūlāmaṇi Kurunāgan <i>alias</i> Pushpa-mānikkocheṭṭi constructed a sluice, evidently to the lake at Pāḍegam, and called it 'Nakkalipirāṭṭi' after the name of his daughter.
172	Śittampattu.—Slab built into the wall of a well in a private land.	Pāṇḍya	Tribh. Sundara-Pāṇḍyadēva, 'who took all countries'.	17th year, Āni 1	Do.	Registers gift of the village Sigirapatinaṇṭattu <i>alias</i> Chitra-mēlhalūr, by the <i>nāṭṭavar</i> of Murugamaṅgalapparru to God Sempavalak-kunram-Uḍaiyar at Tiruvaniṁmalai.
173	Kilkarikāttūr.—Slab set up into the platform in front of the Ājanēya temple.	....	....	....	Do.	Beginning lost and fragmentary. Seems to record gift of two house-sites.
174	Another slab in the same place	Vijayanagara	Mallikārijunadēva Mahārāya . . . . .	....	Do.	Fragment.
175	Rāyaṅkuppam.—Flagstaff in front of the Pīlāiyār temple.	Sāluva	Malliyadēva M[ahārāya]	Hēvijāmbi, Ādi 5	Do.	Incomplete. Seems to record remission of water cess (<i>nir-kūṭi</i>).
176	Śaduppēri.—Pillar set up on the land belonging to the village munsiff.	Sambuvārāya	Sakalalōkachakravartin Rājānārāyaṇa Sambuvārāya.	4th year, Chitrabhānu, Mēsha śu. 7, Friday, Pūnar-pūṣam.	Do.	Records gift of the village Śaduppēri <i>alias</i> Rājānārāyaṇa-chaturvēdmangalam in Murugamaṅgalapparru, a sub-division of <i>ṅenkuṇra-nādu</i> in Palkunrak-kōttam, a sub-division of Jayangondaśōla-maṇḍalam, as a tax-free <i>sarvamanāya</i> among 54 Brāhmins of the Lāḍa and Vāḍuga (countries).
177	Gūḍalūr.—Slab set up on the tank bund . . . . .	....	....	....	Do.	Records the assignment of water cess on the lands belonging to the temple of Kariya-Perumāl for the maintenance of 4 lamps in the same temple by Rāmappa Dēvachōla Mahārāja.
178	Slab set up in a private land	Chōla	Parakēsarivarman 'who took Madurai and Ilam'	38th year (in words)	Do.	Records gift of land as <i>ērippatti</i> by Dhīran-Mādevan, a resident of Kūḍalūr in Tachchūrnādu.
179	Teṅ. Pallippattu.—South wall of the central shrine in the ruined Viṣṇu temple.	....	....	Plava, Appaśi 13	Do.	Damaged. Seems to record a provision made for offerings to the God by Toṇḍaimānār, the agent of Tirumalaikōlun-dupillai who was himself an agent of Raghunātha-Nāyaka.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> POLUR TALUK— <i>contd.</i> Teṇ-Palipattu — <i>concl.</i>					
180	North wall of the same shrine	Vijayanagara .	 Dēva-Mahārāya	[Śaka 1498] Mēsha.	Tamil .	Damaged. Seems to record a gift of the village Rāṁāchan-drupam to the temple of Varadarāja Perumāḷ at [Pal]-lipattu for worship, service, etc., by Sevappa-Nāyaka.
181	Pullūr .—Slab set up in a private land .	....	....	Plava, Māsī, 27	Do. .	Much damaged. Seems to record a gift of land as <i>Udira-ppaṭṭi</i> .
182	Slab set up in front of the local school .	....	....	....	Do. .	Seems to record a gift of land in Pullūr for service in the temple of the god Uḍaiyār Tiruvannāmalai-Nāyaka.
183	Śēṅgaputtēri .—Stone lying in a private land behind the ruined Śiva temple.	Vijayanagara .	Kṛṣṇamādeva-Mahārāya	Śaka 1440, Bahudhā- nyā, Karkataka, śu. 5, Monday, Uti- ram.	Do. .	Damaged. Records gift of a village (?) after purchase from the <i>tannalār</i> of the temple of Tiruvannāmalai-Nāyaka-nār, for worship etc., to the goddess Uppāmulai-Ammāi, as the gift of Kṛṣṇamādeva-Mahārāya, by Chinappa Nāyaka.
184	Mēl Āraṇi .—Stone lying in <i>Śekkamōṭṭu</i> , on the way to Mēl Viivārāyanallūr.	....	....	Kṛdhi, Āvaṇi [12]	Do. .	Modern. Records an order of Maṇicollūr-Pillai of Pōlyūr-śirṇmai and agent of Rāja Śr. Ayyaṇ Anantōṣi Paṇḍitaraiyaṇ, remitting the taxes <i>maṅgaṭṭuvar</i> and <i>adappuvar</i> , on the village Āraṇi which (the taxes) had been ordered to be remitted by his master for the whole of Pōlyūr-śirṇmai.
185	Mēlviivārāyanallūr .—Rock on the way to the Viṣṇu temple on the hill.	Vijayanagara .	[Kṛṣṇamādeva-Mahārāya]	Śaka 144[1], Vikrama, Viśchika 10, Friday, Svāti.	Do. .	Highly worn out. Records gift of land in Villi[ra]ya[n]-nallūr for worship, etc., in the Perumāḷ temple. Mentions Appāna-Nāyaka, the <i>dalanāy</i> of Apaikundi Rāmāyadēva-Mahārāya.
186	Stone lying in a private land (<i>Paṭṭa</i> No. 312).	....	....	....	Tamil and Telugu	Contains the concluding portion of an inscription.
187	Stone in the same place	Vijayanagara .	Kṛṣṇamādeva-Mahārāya	Śaka 144[8], Vyaya .	Tamil .	Damaged. Seems to record a gift to the Perumāḷ temple at Villi[ra]yanallūr by Appā-Nāyaka as the gift of Rāma-[ppa*]dēva[ra]ja-Mahārāja.
188	Three sides of a slab built into the pial of a house in the village <i>nattam</i> , No. 97/1.	....	....	....	Do. .	Beginning lost and highly damaged. Seems to record a gift to the Perumāḷ temple.
189	Rock known as "Śaṇṇipārai" to the north of the village.	....	....	Virōdhi, Māsī, śu. 10, [Saturday], Uttira- ttādi.	Do. .	Damaged. Records gift of land as tax-free <i>dēvalāna</i> for offerings and lamp in the temple of Tāntōṇṭrāvaram-Uḍaiyār at Tatapādi (Tachchāmpādi) by Tillai-Uḍaiyār, son of Gaṇḍa-gejābhimai.
190	Slab set up in a private land about a mile to the south of the village.	Vijayanagara .	Viruppana Uḍaiyār	Rudhirōdgāri .	Do. .	Damaged. Refers to the construction of a tank at Villava-rāyanallūr and to a grant of 500 <i>kāṭi</i> of land below it, to Tiruttā-pillai, the servant (<i>paṇaiyāl</i>) of [Ga]ṇḍaṇḍal. The inscription bears the signature of Maṭaicheḷolai Villavarāyār.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i> POLUR TALUK— <i>contd.</i>					
203	Pūvampa u (hamlet of Sōlapuram).— Three stones lying in a street.	Vijayanagara .	 vadēva-[Mahārāya]	Saka 147[7], Rāk- shasa.	Tamil .	Fragmentary.
	TRICHINOPOLY DISTRICT. TRICHINOPOLY TALUK.					
204	Śrīraṅgam.—Right side of the entrance into the <i>Nāṭikeṭṭan-gopura</i>.	....	....	20th year (in words)	Kannaḍa	Fragment. Records a gift by the <i>Kannadasandhivigrahi</i> of Tribhuvanamallaḍeva (name lost) for maintaining two lamps in the temple. (See Part II below, paras 36 and 79.)
	LALGUDI TALUK.					
205	Peruvalanallūr.—Rock in the old site near the hamlet Pallapuram.	Chōla .	Kulōttuṅga-Chōlaḍēva	40th year	Tamil .	Gift of 8 cows for lamp to the temple of Kallōḍai Mahāḍēva, by Chandiran Periyān, a merchant residing at Irayāncheri in Pirammilinalūr-Kaṇḍam.
206	Pudūr Uttamanūr.—Rock called 'Pañ- chapāṇḍavan-pārāi.'	....	....	....	Do. .	Records the grant of the right of worship in the temple to certain persons by Uttamaśōlar <i>alias</i> Virātārāyar.
	PUDUKKOTTAI STATE.					
207	Kuḍimiyāmalai.—Hill rock near the cavern.	Bāna . . . .	....	....	Tamil verse	Verses in praise of Āraivāḷ (Āragalūr) Tyaḡavāṇan and his sons Poṇṇin-Perumāl and Anjāda Perumāl. (See No. 385 of 1906.)
208	Same rock . . . . .	....	....	....	Do. .	Same as one of the verses given in No. 507 of 1902 in praise of the chief Magadai-Perumāl.
209	Annāchatram.—Stone lying in front of the cavern with beds in the Kuḍeguma- lai hillock.	Chōla	Rājakēsarivarman	4th year	Tamil .	Highly damaged. Records provision for offerings and lamps to the temple of Tiruppalimalai-Ālvār at [Vadaśiruvāy-nāḍu].
210	Another stone in the same place	Do.	Do.	5th year	Do. .	Records gift of land for conducting a festival of seven days in the temple of the god at Tiruppalimalai in Vadaśiruvāy-

211	ARANTANGI TALUK. Pillaiyaval.—Four sides of a stone set up to the north of the village.	....	....	Saka 142(u), Kālayukti, Āḍi.	Do.	States that Pillaiyaval <i>alias</i> Pāṇḍipperumālallūr, the tax from which was assigned to the temple of Aluḍaiya-Tanbrāṇar at Tirupperundurai in Milalaik-kūram by Sūrya-dēvar Tondaimānār, was mortgaged and purchased by several persons and that it was released and made over to the temple as <i>tirunāmatukkāni</i> , when Ekapperumāl-Tondaimānār had to collect tribute for payment to the 'Rāya who took Madura.'
212	Śilattūr.—South wall of the central shrine of the Ponnambalanāthēsvara temple.	....	....	Saka 1606, Rakṭāk-shi, Āvaṇi.	Do.	Built in the middle by the Dakṣināmūrti shrine. Refers to the <i>ashubandha</i> of the image of Alagiya Ponnambalanātha at Śilattūr and to a gift of land to a Śivabrahmaṇa of Arantāṅgi in Ilaṅgō-nādu, a subdivision of Sundarapāṇḍya-valanādu.
213	South wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Saka 1414, Paridāpi, Rishabha, śu., I, Rōhinī, Friday.	Do.	Records gift, as <i>tirunāmatukkāni</i> to the god Alagiya Ponnambalanātha at Śilattūr, of the villages Karukkāṇḍi, and Dēvaṅḍi in his <i>śima</i> in Milalaik-kūram, by the chief of Arantāṅgi, Ekapperumāl Tondaimānār who is given the <i>brāhmas</i> , one who knows no fear, 'who is not perturbed', 'one who took Ilaṅ in seven days' etc.
214	Same wall	Pāṇḍya	Jatāvarman <i>alias</i> Tribh. Vira-Pāṇḍya-dēva, 'who having taken Ilaṅ, Kongu and Sōṇādu and defeated Vallān, was pleased to perform the anointment of heroes and of victors at Tili.	16th year	Do.	Records gift of land, after purchase, by Sundaratōḷudaiyān Paṭṭālaṅ of Veliyārūr, as <i>tiruvēlakkuppuṇam</i> for burning a twilight lamp in the temple of Milalaikāṭṭi-chohuramudaiya-Nāyaṇār.
215	Stone fixed into the pavement of the <i>antārāla</i> of the same temple.	....	....	Kālayukti, Monday, Kṛittikā.	Do.	Damaged. Records gift of the village Māvētti in Erukki-lai-kkōṭṭam by Ekapperumāl Tondaimānār to the son of Āṇḍaṇ-pillai of Tirunāyāya-chaturvēdimaṅalam.
216	Kurumbūr.—North wall of the central shrine of the Siddhanāthēsvara temple.	....	....	Saka 1390, Virōḍhi, Tai, 23.	Do.	Records gift of the village Paravaikkōṭṭai by the chief of Arantāṅgi, Uḍaiyār Tirunēlvēlpperumāl Tondaimānār to the temple of Sittānkalakki-Nāyaṇār at Kurumbili-ūr.
217	Same wall	Tondaimān.	....	Saka 1387, Pārthiva, Chittirai 5.	Do.	Records gift of the village Śeṇṇilattūr to the temple by the chief mentioned above.
218	Do. . . . .	....	....	Saka 1400, Viḷambi, Tai 30.	Do.	Records an agreement given by the <i>nagaratār</i> of Maranadakkī <i>alias</i> Rājendrasōjapuram in Urumi-nādu to the <i>Uraṇar</i> of Kurumbil in Palaiyūr-nādu, a subdivision of the Rājārāja-valanādu, to pay the <i>vādi kaval</i> tax on their village at 12 <i>paṇam</i> per annum.
219	Do. . . . .	....	....	....	Do.	States that the well (<i>tirumañjana-kīṇaru</i>) in the temple of Sittānkalakki-Nāyaṇār was the gift of Gaṇapati Kaḷarikkōṭi, a tenant (of the temple) of Aṇḍaiya-Nāyaṇār.
220	Do. . . . .	....	....	Saka 1335, Rudhirōḍ-gari, Chittirai 16.	Do.	Records the income of 1 <i>kalam</i> of paddy on each <i>mā</i> of land to the temple from the lands assigned as <i>kāni-āṭchi</i> to the son (<i>tiruvāśōppillai</i>) of Alagiya-aṇḍavālaipperumāl-Tondaimānār, the chief of Arantāṅgi.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT— <i>concl'd.</i> ARANTANGI TALUK— <i>concl'd.</i> Kurumbūr—<i>concl'd.</i>					
221	West wall of the same shrine	....	....	Śaka 1352, Mṃsa, bā. 10, Friday, Uṭṭirā- dam.	Tamīl.	Records grant of land in Āmeṭchūr-vayal situated in Vada- vellāru-nādu by Sūryadevar Kulasekhara Tondaimān, as <i>dēvadāna</i> , to the temple of Sittankalakki-Nayinār at Kurum- bil, which was caused to be engraved by Avuḍai-Nayinār Tondaimānār.
222	Do.	....	....	Śaka 1365, Rudhi- rōdgārī, Chittirai 16.	Do	Records the income of the temple of Sittankalakki-Nayinār, at I <i>kalam</i> of paddy (per <i>mā</i>) by Iakkana-Deṇṇāyaka Tondai- mānār, son of Alagiyanapavāḷapperumāl, the chief of Arantāngi in Iṅgō-nādu, a sub-division of Vadavellāru <i>alias</i> Sundarapāṇḍya-valanādu, from the villages Korra- mangalam and Kurumbil assigned to him as <i>kāṇi-āṭchi</i> .
223	South wall of the same shrine	....	....	Śaka, 1365, Rudhirōd- gārī, Chittirai 16.	Do.	Records gift of land as <i>dēvadāna</i> , in Puduṇṇavayal by Alagiya- mapavāḷapperumāl Tondaimānār for providing offerings to the god Uṇḍaiya-Nayinār Sittankalakki-Nayinār at Kurum- bil.
224	Same wall . . . . .	....	....	Śaka 1377, Bhāva, Paṅguṇi 10.	Do.	Damaged. Seems to record an order of Alagiyanapavāḷa- pperumāl Tondaimānār, the chief of Arantāngi, exempting Arantāngi and Kurumbil from the payment of certain taxes.
225	Do.	....	....	....	Do.	States that (the temple) was renovated by Kamban Mādevaṇ <i>alias</i> Vattarāyar, the chief (<i>arāṣu</i>) of the village.
226	Do.	....	....	Śaka 1399, Durmukh Mārgaḷi 18.	Do.	Records gift of 12 <i>mā</i> of land to the temple by Iṇḇavaiṇap- perumāl Tondaimānār, the chief of Arantāngi.
227	Do.	Pāṇḍya	Māraṇarman <i>alias</i> Tribh. Śrīvalladeva	5th year (in words), Paṅguṇi 24.	Do.	Records an order issued to the residents of Kurumbil by Meṇṇira-perumāl Tondaimānār, the chief of Arantāngi, extending to them the privileges enjoyed at Arantāngi and also promising not to levy any other tax besides 25 <i>paṇam</i> per <i>mā</i> annually.
228	South wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Śaka 1440, Vegudān- ya, Āṭi 30.	Do.	Inscribed stones missing in the middle and at the right end. Seems to record a gift of paddy to the temple by the <i>ūṇavar</i> of the village.
229	Same wall . . . . .	....	....	Śaka 14[**]	Do.	Do. Damaged. Records an order of the <i>ūṇār</i> and the <i>ṭāṇattār</i> of the temple granting 3 <i>mā</i> of land as <i>kāṇiṭṭāchi</i> , probably to the accountant (<i>oṇi</i> temple).

230	Mahārjasaṃdram :—Stone built into the pavement on the east side of the second <i>prakāra</i> of the Ranganāthasvāmin temple.	....	....	Do.	Fragmentary. Mentions Rājja* [†] raja*-valanādu and Veda-vanīsvaram-udaiyār. Another fragmentary inscription found on the platform near the kitchen of the same temple seems to record an agreement made by the <i>nagaradār</i> towards remission of taxes on some piece of land by payment of money.	
230a	In the <i>gōpura</i> of the same temple, proper left.	Chōla	Tribh. Rā.	5th year	Do.	Fragment. The inscribed stones belong to a Śiva temple. Records gift of land for worship to the deity (name lost) set up in the temple. Mentions Sellār <i>alias</i> Pāṇḍiyapaṇai-menkaṇḍasōja-chaturvēdimangalam in Rājaraḥavalanādu.
231	North wall of the Āṇḍāl shrine in the same temple.	....	....	....	Do.	Damaged. Seems to record a remission of taxes by Venkaṭa-rāja, as the gift of [Sevappa] Nāyaka.
232	Tirukkaṇḍiyūr .—Pillar lying in the compound of the ruined Śiva temple.	Chōla	Rājakēsarivarman	7th year	Do.	Records the boundary of 1/8th (<i>vēli</i>) of land belonging to god Niṇṇarūḷṇadēva at Tirukkaṇḍiyūr, a <i>brahmadēya</i> in Arkāttuk-kūṭram.
233	South wall of the <i>maṇḍapa</i> in front of the central shrine in the Perumāl temple.	....	....	Sukla, Tai 3	Tamil and Telugu	A bilingual inscription in Tamil and Telugu recording the gift of the <i>Mahā-maṇḍapa</i> by Nāyayanārāsar, son of Vīra-bāṇam Mallarāsar. In characters of about the 15th century A. D.
234	Tiruvāḷampoli .—Door jambs at the southern entrance of the <i>Mahā-maṇḍapa</i> in the Vāṇḍulēśvara temple.	Chōla	Rājakēsarivarman <i>alias</i> Chakravartī-gaḷ Kulōttunga-Chōlādēva.	21st year	Tamil	Begins with the introduction 'Pugalmaṇḍu' etc. Records an agreement given by the Sivabrahmanas of the temple of Mahādēva at Tiruvāḷampoli, hamlet of Parappaikūḍi in Arkāḍukūṭram, a subdivision of Dinachintāmaṇi-nādu to burn a perpetual lamp before the god for the gold received by them from two private persons.
235	South wall of the same <i>Mahā-maṇḍapa</i>	Do.	Tribh. Kulōttunga-Chōlādēva	[9]th year (in words)	Do.	Damaged. Seems to record gift of land by certain persons of Parambaikkūḍi for burning a lamp in the temple of the god at Parambaikkūḍi-Tiruvāḷampoli in Arkāttuk-kūṭram.
236	Veṇḍayampatti .—North, west and south base of the central shrine of the Tāntōṇṇīśvara temple.	....	....	Saka 1449, Sarva- [dhāri, Purattādi 20.	Do.	Records gift of the village Śembanguḍi by the Śāmanṭa Tyāgavāchāriyan Alagapperumāl belonging to Vanambakūḍi who bears a number of titles such as Rāvuttamindan, Tak-kāku-takkān etc., for worship and offerings to the god Tāntōṇṇīśvaramuṇḍaiya-Tambirānar.
237	West and south walls of the Chandēśvara shrine in the same temple.	....	....	Sādhāraṇa, Āvapi 24	Do.	States that the shrine of Chandēśvara was repaired by an <i>agambadi-mudali</i> named Sombunātha, son of Pāṇḍya-perumāl.
238	Tirupparankunram :—Stray stone fixed into the wall near the <i>dvārapāṭaka</i> (left) at the entrance into the central shrine in the Subrahmanya temple.	....	Tribh. Kōṇṇēṇṇimaikondāḡ. ....	....	Do.	Fragmentary. Seems to record a grant of land for providing offerings to the goddess Avayanāyaki.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADURA DISTRICT— <i>contd.</i> MADURA TALUK— <i>contd.</i> Tirupparankunram— <i>contd.</i>					
239	Same wall	Pāṇḍya .	....	11+1+1st year	Tāṃil	Beginning of the inscription lost. Records a grant of <i>uḷvari</i> by the king at the instance of Aiyān Malavarāyar regarding a tax free endowment of land as <i>Madappuram</i> for feeding <i>tapasvins</i> in the <i>naṭha</i> constructed in the name of Bagavati- <i>Ālvar</i> to the north-east of the temple of Tirupparankunramuḍaiyār.
240	Inner wall of the <i>Mahā-maṇḍapa</i> (proper right of entrance) in the same temple.	Do. .	Jatāvarman Kulasekharaḍēva	13+1+1st year	Do.	Commences with the introduction 'Pūvinkilatti' etc., and is obstructed by images towards the end. Seems to record sale of land, free of taxes, by the authorities of the temple of Tirupparankunramuḍaiyār to the assembly (<i>ūrār</i>) of Kulasekharapuram.
241	Same wall . . . . .	....	....	....	Do. .	Beginning lost and built in at the end. Seems to record gift of house-sites to several servants of the temple.
242	East wall (inside) of the same <i>maṇḍapa</i> .	Pāṇḍya .	Māravarman <i>alias</i> Tribh. Sundara-Pāṇḍyaḍēva 'who was pleased to take <i>Ṣoṇādu</i> and perform the anointment of heroes and of victors at Mudikondaśōlapuram.'	17th year	Do.	Records a royal order issued while halting at Vira-Dhāvāla granting land and a house-site to a daughter of a temple servant (<i>dēvaraiyāl</i>). Records also a grant of land as <i>kuṣākkāni</i> by the trustees of the temple to (the potter) <i>Ālvi Rājagambhāravampavaraiyan</i> .
243	Inner wall of the same <i>maṇḍapa</i> , left of entrance.	Do.	Jatāvarman <i>alias</i> Tribh. Kulasekharaḍēva.	13th year and 365th day.	Do.	Records a royal order, issued at the instance of Kalingarāyar remitting the taxes of Kulasekharapuram, for providing offerings to the image of Kēṭṭrapālā-pillaiyār in the temple. The <i>uḷvari</i> forming Kulasekharapuram as a <i>nagara</i> by clubbing together certain villages in the 9th year of the king, is also appended to the record.
244	Entrance into <i>Mahā-maṇḍapa</i> , left .	....	....	..... Thursday	Tamil and Sanskrit in Grantha.	In characters of the 15th century A. D. Fragmentary and ends of lines chiselled. Contains a genealogical account of the Araviṭṭu chiefs and mentions Ayyana Sōmēndra-nripati, the king Vimalāditya and his son Rājanarēndra in whose presence a certain... ka-Nārāyaṇa rendered the <i>Bhārata</i> into the <i>Andhra-Bhāṣā</i> . The kings, Sarvajña Sōmēśvara-Nripati, Pinnama, Kōṇapēndra-nripati, Viṭṭa- <i>ṭēśvara</i> and <i>Viṭṭa Bhūpa</i> are also mentioned towards the end of the inscription.
245	Same wall, right of entrance	Pāṇḍya .	Sundara-Pāṇḍyaḍēva	3rd year	Do.	Beginning of lines built in. Seems to record a gift of land to the temple by the assembly (<i>ūr</i>) of Kulasekharapuram.
					Tamil verse	Damaged. Seems to be in praise of the god.

Same place	Pāṇḍya	[Lost]	8+1+1st year	Tamil	Begins with the introduction 'Tirumalar tiruvum' of Māravarman Sundara-Pāṇḍya II. Ends of lines built in. Records a royal gift of money for providing offerings to the god during the midnight service instituted in the temple in the name of Pūṭai Bogaṇati-Ālvār.
Do.		Tribhuvanachakravartii		Do.	Engraved in continuation of the previous inscription and connected with it. Ends of lines built in. Seems to register a remission of taxes to meet the expenses of (the midnight service) referred to above.
Do.			8+1+1st year	Do.	Beginning of lines built in. Records the issue of <i>uṣvari</i> for the remission of taxes mentioned in No. 249 above.
Wall of the kambattadi-mandapa (inside), left of entrance.	Pāṇḍya	Tribh. Sundara-Pāṇḍyadeva 'who was pleased to take the Chōla country.'	5th year (in words)	Do.	Begins with the introduction 'Pimaruviya tirumaṇḍandaiyum' etc. Intercepted by a wall in the middle. Records sale of land to two goldsmiths by the <i>Srī Rudra-Mahēśvaras</i> for providing offerings to the god, as the original endowment of the village Tiruvunnālgaivalūr made for this purpose in the [++]+1+1st year of <i>Periyavānār</i> Kuṭṣākharadēva, remained fallow without any yield.
Same wall	Do.	Māravarman Tribh. Vikrama-Pāṇḍyadeva.	5th year and 320th day.	Do.	Commences with the introduction 'Tirumalarnādu' etc. Records a royal order issued at the instance of the brother-in-law, Vikramaśāradēvar, while the king was halting at Alliyūr in Nārttarpōkku, granting the village Puḍukkulaṁ for providing offerings to the god Vikrama-pāṇḍya-īśvaran. Uḍaiyar consecrated by Tiruchchirrambalam-Uḍaiyar, a <i>tapanin</i> of <i>Kīlaimādai</i> at Tirupparangunnam and for the maintenance of this person and his <i>samtāna</i> .
Do.	Do.	Tribh. Kōnērimalakonḍān		Do.	Pertains to the grant noticed above.
Wall of the kambattadi-mandapa, right of entrance.	Do.	Māra[varman] Tribh. Sundara-Pāṇḍyadeva 'who was pleased to take the Chōla country.'	3rd year	Do.	Obstructed by a railing in the middle. Records an agreement given by the Śivabrahmaṇas of the temple of Tirupparankunram-uḍaiya-Nāyiṉār to maintain a twilight lamp in the shrine of the goddess, for 1 <i>pōṇ</i> received by them from a person of Malamaipdalan.
Left of entrance into the kambattadi-mandapa above the steps.				Tamil verse	In praise of the Bāya chief Viraapperumāḷ Magaḍeśan (cf. 507 of 1902).
Same place				Do.	Do.
Do. Right of entrance				Do.	Do.
Same place				Do.	Two verses in praise of the same chief.
Do.				Tamil	Fragmentary. Mentions [Ponrappiṇa] Perumāḷ 'who took Madurai, Karuvūr and Kāñchi.
Stone set up in the gōpura				Do.	Refers to a grant of a <i>pālaiyam</i> as <i>rattakānikkai</i> , to (the descendant of) Andarābarana Mudali, son of Ellappa Mudali, who fell from the <i>gōpura</i> evidently to vindicate some right and to a gift of land for providing offerings to the god daily.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADURA DISTRICT— <i>contd.</i> MADURA TALUK— <i>contd.</i> Tirupparankunram— <i>contd.</i>					
261	Above the platform of the same <i>gōpura</i> (proper right).	....	....	Saka 1714, Paridāpi, Poiguni 24, Wednesday, śu. 2, Rēvaḍi.	Tamil	States that during the administration of Gōpālārāya under Ahamad Khadar Saheb and Hazarat Nabab Saheb when Hazarat Kepilai Nababu Saheb was ruling the country, one Kutti, son of Vayirāvi Muttukaruppan, fell from the <i>gōpura</i> (and died) as a protest against the demolition of the temples of Sokkanātha and Paṇṇiyāṇḍavan for which (his descendant) was granted a <i>pōḍaiyam</i> as <i>raṭakāṇikakai</i> making provision for providing offerings to the god daily.
262	Same place	Nāyakas of Madura	....	Saka 1505, Subhānu, Kārtikai 12.	Do.	States that the <i>gōpura</i> and the compound wall (<i>ārumaḍi</i>) were built by Virappa-Nāyaka, son of Viśvanātha-Nāyaka Kṛṣṇappa-Nāyaka.
263	Same <i>gōpura</i> (proper left)	....	....	Do.	Telugu	Do.
264	Do.	....	....	....	Tamil verse	States that Kishnaya-Virappaṇ who is given the title 'Kach-chipperūcheḻvaṇ' constructed a <i>kal-maṭha</i> to the east of the <i>gōpura</i> at Parankunram and he set up (in it) the image of Gaṇeśa (Ankaraṇ) to spread the renown of Viśvanātha-Nāyaka.
265	North wall of the Paśupatiśvara shrine .	Pāṇḍya .	Tribh. Kōṇṇinmaikondāṇ .	5th year and 325th day.	Tamil	Records a royal gift of land at Kulasekharanattam, hamlet of Sōlakūṭṭāka-ṭhaturvēdmangalam at the instance of his <i>machchāḍa</i> Vikrama-Chōḷadēva as <i>madappuṇam</i> , to Irāvalar Paśupatiḍēva residing at Poṇṇambalarkāṭṭiṇā-maṭha at Tirupparankunram.
266	Madura.—First <i>gōpura</i> of the Sundarēśvara temple (left of entrance).	....	....	..... Dakṣhiṇāyana ... Jyēṣṭha śu...	Do.	Highly damaged. Seems to record gift of land to a <i>bhaṭṭa</i> of the Āśvāyana-sūtra and refers to spending of the fish lease amount on the (local) tank.
267	Same place . . . . .	....	....	Saka 11517, Katakaravi ba. 1, Wednesday, Tiruvōnam.	Do.	Damaged. Records grant of the <i>kāṇiyāṭchi</i> right over the village Kappanūr in Puḍūr-śīrmai to Madhyadēva-Mahārāja, son of ... sōḷa-Mahārāja, 'the agent of the temple of Tiruvāḷaiyūdaiya-Tambrāṇar', with the stipulation to pay annually a specified tax permanently (<i>vāḍak-kāḍamaṭ</i>) to the god Viḍivāṭarka.
268	Do. Right of entrance	Vijayanagara .	Sadāśivārāya .	Saka 1466, Kṛōḍhin, Dakṣhiṇāyana, Viś-chika, śu. 10, Sunday, Uttirāṭṭādi.	Do.	Registers a grant of the hamlet Peṭṭi-ēṇḍal in the village Kanakkankudi in Tenkalavaijāṇḍu, a subdivision of Madurai-śīrmai, by Virakumārādēva-Mahārāja for offerings during one <i>śandi</i> in the temple of Sokkanātha and for providing garlands, (for the merit of) Viṭṭhaladēva-Mahārāja,

269	Do.								Achyutadēva-Mahārāja, by Vasuvappa-Nāyaka, the elder brother of Vaiyappa-Nāyaka and the son of Iṣurappa-Nāyaka and who had the titles 'Uddagiriśāsanāṅgaṇa, Maṇiṇāga-puravarādhiśvaran', etc.
270	Rast wall of the second, rākāra of the same temple.	Pāṇḍya .	.	Tribh. Kōṇērinmaiko śaṇ	.	38th year, Tai, and 184th day.	Do.		Records remission of taxes by the king on two villages granted for the maintenance of a flower garden formed at Madura between <i>Malaiyampadaivadu</i> and the Vaigai river, for providing garlands to the god Tiruvālavayudaiya-Nāyaṇār.
271	North wall of the same <i>prākāra</i>	Pāṇḍya	.	Sundara-Pāṇḍyadēva.	.	11th year (in words), Paṅguni.	Do.		Damaged and built in at the beginning. Purports to be an order of the deity assigning the right of cultivation of temple lands at Sērumāṇēri, which had so far remained fallow to a certain person and fixing a permanent tax of 4 <i>achēru</i> per year as due to the temple.
272	Same place .	....	....	....	....	....	Do.		Highly damaged. Seems to record an order of the authorities of the temple of Tiruvālavayudaiya-Nāyaṇār assigning the cultivation rights of certain temple lands to two persons.
273	Do.	Pāṇḍya .	.	[Ja]ṭavarman <i>alias</i> Tribh. Vīra-Pāṇḍya-dēva.	.	21st year (in words), Makara, ba. 3, Friday, Uttirām.	Do.		Records sale of land for 100 <i>puḍakkulikai-panam</i> to a <i>kaikkōla</i> of the temple of Vāduseyadavāraṇamudaiya-Nāyaṇār, by the <i>Maha-sabāla</i> of Kōḍimangalam <i>alias</i> Mudittalakoṇḍapāṇḍya-chaturvēdimangalam, a <i>brahmadēya</i> in Mādak-kulam in Madurōdaya-valaṇāḍu.
274	Do.	Do.	.	Vīra-Pāṇḍyadēva	.	Year lost, Kārttigai.	Do.		Engraved in continuation of the previous inscription. Damaged. Purports to be an order of the deity granting to a certain Mādēva Aḷagiyasōkkaṇār <i>alias</i> Sundarapāṇḍyasō-jakōṇ, the cultivation right (<i>karāṇmai-kāri</i>) of Mattur, hamlet of Kōḍimangalam <i>alias</i> Mudittalakoṇḍapāṇḍyachaturvēdimangalam (granted) as <i>adukkalaiyapuram</i> , for the maintenance of the kitchen in the temple.
275	Do.	Do.	.	Tribh. Kulasēkhara[dēva]	.	 Kanni, ba. 11, Thursday.	Do.		Highly damaged. Records an agreement given by the <i>ūṇār</i> to maintain two sacred lamps on the stand at the outer entrance of the <i>garbhagrīha</i> of the temple of Tiruvālavayudaiyār, for 20 <i>achēru</i> received by them from an <i>agappari-vāra-mudali</i> of the king (<i>nāyaṇār</i>). Mention is made of Mupaiyadaraiyaṇ.
276	Do.	Do.	.	Kulasēkhara[dēva]	.	Lost	Do.		Built in at the beginning and damaged. Purports to be an order issued by the deity granting land as <i>jīntakāṇi</i> for the maintenance of 11 musicians belonging to the temple.
277	Do.	Do.	.	Do.	.	10th year, Chittirai .	Do.		Damaged. Another similar order of the deity granting land at Mupaiyāṇēri in Andā-nāḍu for the maintenance of Periyāṇṭaiṇivandāṇ <i>alias</i> Vallāṇaiṇṭai-pāṇḍiyavādyamāṇāyār, a musician attached to the temple.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1941-42—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MADURA DISTRICT— <i>concl'd.</i> MADURA TALUK— <i>concl'd.</i> Madura—concl'd.					
278	Same wall	Pāṇḍya	Kōṇēriṇṇaikoṇḍāṇ	7th year (in words)	Tamil	Registers a royal grant of the village Karuṇkuḷam in Vayalūr-nāḍu, at the instance of Kālingarāyaṇ, to Kanakaśiva, for the maintenance of the servants looking after the two flower-gardens of the god and goddess founded by Nayanār Viradamūḍitta-Perumāl and named (after his title) Bhuvanaka-vīra, for feeding pilgrims in the Bhuvanakaivṇan-mātha situated to the north of the hippodrome (<i>tiruchcheṇḍavēḷi</i>), and for feeding 1,000 pilgrims at the rate of 100 daily during the ten days of the festival in the month of Avani.
279	Do.		Vīra-Pāṇḍyaḍēva	15th year	Do.	Purports to be an order issued by the deity remitting the taxes on a plot of land in [Parākrama]-Pāṇḍya-chaṭturvēdi-maṅgalam, given for the maintenance of the temple cook, Tirumattēpperumāṇ a <i>savarṇa</i> of the Bhāradvāja-gotra and Bōdhāyana-sūtra and belonging to Maruttuvakkudi in Aṇḍa-nāḍu.
280	Do.	Do.	Kōṇēriṇṇaikoṇḍāṇ	5th year and 320th day.	Do.	Records a royal order issued, at the instance of the <i>machchāḍai</i> , by Vikrama Chōḷaḍēva, to the managing trustees of the temple of Tiruvālvāy-āḍaiyār, assigning the 4 <i>achchu</i> due from Turumūr in Aṇḍa-nāḍu from the <i>Aykūḍaiyār</i> , <i>Aśimakkal</i> etc., for supplying sandal-paste to the god.
281	Do.	Do.	Tribh. Kōṇēriṇṇaikoṇḍāṇ]	4th year and 190th day.	Do.	Ends of lines left unengraved. Records the assignment of 25 <i>kalam</i> of paddy from the village of Turumūr for (offerings) to god Adiravisi-Āḍuvār and for the celebration of the Pūram festival in the month of Arppasāi.
282	In the Kīlāi-gōpura (proper right) of the same temple.	Nāyakas of Madura	Vireppa Nāyaka	Pramādi, Purattāsī 16.	Do.	Damaged and built in at the end. Refers to a quarrel among his servants (<i>śēḍar</i>), evidently about the levy on betel-leaves and areca-nuts in Madura and Rādhāpuram- <i>śīrmai</i> and to the remission of the same by the Nāyaka ruler.
283	Inner wall of the same gōpura	Do.	Do.	Bhāva, Arppasāi 8	Do.	Records the remission of the caste levy (<i>jāṭivar</i>) on Reddis in the 4 <i>śīmas</i> of the Madura kingdom.
284	Same place	Do.	Viśvanātha-Nāyaka Vireppa-Nāyaka	Śaka 153[1], Saumya, Āṇi, [1]5, Pūṣam.	Do.	Records remission of brokerage fee from shandy-market (<i>Sandai</i>) at Mayilam by the chief to the Kaikkēla-mudali of Annikkūdi including the vehicle bearers (<i>śīpādam-tāṇ-guar</i>) of the temple of Śōkkanātha at Madura.
285	Kīlāi-gōpura (proper right) of the same	Pāṇḍya	Tribh. Kōṇēriṇṇaikoṇḍāṇ	....	Do.	States that the gōpura [was built by] Avanivēndarāmaṇ.

286	Same gōpura (proper left)	Do.	Do.	Do.	Do.	....	Saka 1547, Krōdhana, Arppasī 17, ba. 12, Monday, Chitra.	Do.	Records remission of taxes due from the five artisan classes of Madura for conducting the Mārgali festival of Chokkanāthasvāmī for the merit of Viśvanātha-Nāyaka Tirumalai-Nāyaka.
287	Do.	Nāyakas of Madura .	....	Do.	Do.	....	Saka 1545, Dundubhi, Avani 1, Hastam, Saptami.	Do.	Records remission of taxes on the villages granted to the vehicle bearers of (the temple of) Chokkanāthasvāmī.
288	Do.	Do.	Do.	Do.	Do.	....	Saka 1764, Śubhakṛit	Do.	Records the provision made for daily worship in the Śrī Minākshi Amman shrine at Madura from the interest on one lakh of pagōdas endowed by Kāñchipuram Pachchayappa Mudaliyar. Also provides for the appointment of a tutor on 10 varāhan for a month for teaching law (<i>vivakāra-sāstra</i>) and another on 5 varāhan for teaching English to Hindu boys of the locality. (See also No. 145 of 1938-39.)
289	Stone planted in the Minākshi-Nāyaka mandapa.	Do.	Do.	Do.	Do.	....	....	Do.	....

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1942-43.

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURN OL DISTRICT. NANDIKOTKUR TALUK.					
1	Bannūru.—Broken stone pillar lying near the Vighnēśvara temple.	....	....	....	Telugu	Fragmentary and damaged. Mentions Śrīparbhata. In characters of about the 10th century A. D.
2	Broken slab lying near the village <i>chāvādi</i>	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka, Plavaṅga, Kārtika, śu. 12.	Do.	Damaged. Seems to register the endowment of the village Guḍipāḍu, attached to Bannūru, situated in the Gani- <i>śma</i> included in the province of Kandanavolu, inclusive of all the privileges, to the learned <i>Mahājānas</i> of the place by Mahāmaṇḍalēśvara (name lost) for the merit of his father Śrī-Raṅgarāju in the presence of the god Viṭṭhalēśvara.
3	Fragment lying in the same place	Do.	[Sadāśivadēva Mahārāya]	Śaka 1469,	Do.	Registers the gift of the village Koṇḍasamudram, inclusive of all privileges, as an <i>agrahāra</i> by [Rāma]rāju-Venkatāḍri-Ayadēva Mahārāja.
4	Bharāpuram.—Slab set up on the tank known as Fakṛivamakūṇṭa about two miles away from the village.	Do.	Vīra-Venkatapatidēva-Mahārāya, ruling from Penugōḍṭa.	Śaka 1527, Śōbhakṛit, Jyēsthā, śu. 15.	Do.	Registers a gift of land by Vōṇāla Basuvannōḍeya, son of Lingannōḍeya, to Gaḍam Abureḍi for his having constructed a tank at Bayrāpura which was granted to the former as an <i>amaram</i> fief by Mahāmaṇḍalēśvara Rāmārāja-Gōḷarājāyya.
	Chautikūru.—Broken slab set up near the Chennakēśavasvāmī temple.	....	....	....	Do.	Fragmentary. Only the imprecatory portion of the inscription is preserved. In characters of about the 16th century A. D.
6	Cherukuchēra.—Slab set up in the Chennakēśavasvāmī temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1469, Plavaṅga, Kārtika, śu. 12.	Do.	Registers a <i>sarvanāya</i> gift of the village Telikichēra situated in the Gani- <i>śma</i> , inclusive of all privileges such as <i>kāṇka</i> , <i>veṭṭemūla</i> , etc., both in cash and kind and the <i>śunka</i> - <i>sthānam</i> as in the days of Daṇḍāyāni Basavappa, to the learned Brāhmanas of the village by Mahāmaṇḍalēśvara Rāmārāju-Venkatāḍri-Ayadēva Mahārāja for the merit of his father Śrīraṅgarāju in the presence of god Viṭṭhalēśvara.
7	Slab set up in a field known as <i>Gundraddi-vēni-barakā</i> about 1½ mile from the village.	....	....	Śaka 1536, Ānanda, Śrāvaṇa, śu. 12.	Do.	States that the well (near by) was constructed by Vōbireḍi, son of Guṇḍreḍḍi Chinnarēḍi of Telakichēra.
8	Chintalapalli.—Slab set up in the Anjanēśavasvāmī temple.	Vijayanagara	Sadāśivadēva Mahārāya	Śaka 1469, Plavaṅga, Kārtika, śu. 12.	Do.	Registers a <i>sarvanāya</i> gift of the village Chintalapalle situated in the Gani- <i>śma</i> inclusive of all privileges such as <i>kāṇka</i> , <i>veṭṭemūla</i> , etc., both in cash and kind and the <i>śunka</i> - <i>sthānam</i> as in the days of Daṇḍāyāni Basavappa, to Narasiṃha Sōmayājū by Mahāmaṇḍalēśvara Rāmārāju Venkatāḍri-Ayadēva-Mahārāja for the merit of his father Śrīraṅgarāju in the presence of the god Viṭṭhalēśvara.
9	Slab lying near the Vīrabhadrasvāmī temple.	....	....	Śaka 1670, Vibhava, Chaitra, śu. 5.	Do.	Records the expanded reconstruction of the Nāgēśvara and Vīrabhadrasvāmī temples at Chintalūru by the two consins, Venkata Redḍi and Annā-Redḍi, the great-grandsons of Barrā Redḍi.

11	Slab set up near the <i>Śivalaya</i> in the village.	Vijayanagara	Vira-Sadāśivadēva-Mahārāya	Saka, 1461, Śukla, Āśvāda, śu. 12.	Do.	Damaged. Seems to register the <i>sarvamānya</i> gift of the <i>agrahāra</i> -village Rāṅgamāmbāpura to a Brāhmaṇa (name not clear) who was the son of Anantayya and who belonged to the <i>Kāśyapa-gotra</i> , <i>Apastamba-sūtra</i> and <i>Yajus-śākhā</i> by Rāṅgapārājayadēva. Mahārāja, son of Venkaṭādri-rājayya and grandson of Rāmārāju-Śrīraṅgarājayya of the Āravīḍu family.
12	Kaḍumūru.—Stone pillar set up in front of the Āñjanēyasvāmī temple.	....	....	Saka 1467, Jaya, Vaiśākha, śu. 10, Thursday.	Do.	States that the lamp-pillar was set up near (the god) Hanumān by Avubelaya and Tirumalayaṅgaru, sons of Aṇṇaṅgaru of Bhōjanapalli-Kaḍumūru.
13	Kōṇṭiāmmānappalli.—A slab set up near the Āñjanēyasvāmī temple.	....	....	Saka 1788, Kṣhaya, Āśvija, śu. 1.	Do.	Registers a gift of land made out of his private holding by Venkaṭaramuḍu, son of Nandayya and grandson of Muñ-gaveḍi Vishvapa of Apastamba-sūtra and Haritasa-gotra to god Mahānandīśvara of Kōṇṭiāmmāpalle, the suburb of Vadamānu, as the former <i>ināms</i> to the same god by his grandfather Pāpārāju who founded the temple, had been confiscated, in consequence of which daily worship and other rites to the god had ceased.
14	Maṇḍlam.—Slab set up on a well near the mosque.	....	....	Saka 1649, Viśvā-vasu, Māgha, śu. 7 Friday.	Do.	States that the well was constructed by a Brāhmaṇa lady named Pārvati, the wife of Nandarāmu, whose parents were [Jajyarāmu and Drōpati (Draupati)].
15	Slab set up by the side of the road leading to Taḍatūru.	....	....	1(6)77, Yuva, Phālguna śu. 12.	Do.	Registers the foundation of a well to the south of the village by Kichchaya, son of Nārāyaṇa Lachchaya.
16	Nāgalūti.—Two fragments lying in the compound of the Āñjanēyasvāmī temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Saka 1468, Pīlavāṅga Kārtika, śu.	Do.	Damaged and worn out. Seems to register a <i>sarvamānya</i> endowment the details of which are lost.
17	Nandikōtkūr.—Pillar of the <i>Nandī-maṇḍapam</i> in the Mallēśvarasvāmī temple.	....	....	....	Do.	Registers a gift of garden land in the village (of Nandikōtkūr) to Rāvichēṭi Kavi Pāpārājayya, a devotee of Mallikārjuna and Bhramarāmba.
18	Slabs built into the pavement near the Āñjanēya image in the Āñjanēyasvāmī temple.	....	....	....	Do.	States that the <i>mānya</i> of one <i>puṭṭi</i> of land given to (Rāvichēṭi Kavi-Pāpārāju is the endowment of Praudharāya.
19	Pillar set up in the <i>satram</i> in front of the above temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Saka 1469, Pīlavāṅga, Chaitra, ba. 1.	Do.	Damaged and worn out. Refers to the <i>vitti</i> lands endowed by Mahāmaṇḍalēśvara Appalarāja, son of Tipparāja and grandson of Kalva Appalarāja of the Ātrēya-gotra in favour of the gods and Brāhmaṇas at Nandikōtkūru situated in the Veligōdu-sīma which was given away as <i>amara</i> to the donor by the king.
20	Slab set up on a dilapidated well known as <i>Polanēra-bhāvi</i> about two miles to the west of the village.	....	....	Saka 1804, Dundubbi, Mārgaśira, ba. 1.	Do.	States that it is the pillar demarcating the boundary of Nandikōtkūru and Arluru set up by the residents of the former place who won the dispute connected with it.
21	Slab set up on a dilapidated well known as <i>Pūjaravāḷla-bhāvi</i> to the west of the village.	....	....	Saka 1690, Parābhava, Vaiśākha, śu. 3, Thursday.	Do.	States that Musali-seti Akaliṣeṭi, son of Kōmāṭi Pōḷiseṭi Mallaya of the Jānakula-gotra, constructed a well called Rāmātrithe in the vicinity of Nandikōtkūru and had platforms constructed for <i>Āśvāda</i> and other trees.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT— <i>contd.</i> NANDIKOTKUR TALUK— <i>contd.</i> Nandikōtkūr—<i>concl.</i>					
22	Nandi-pillar set up in a field (Sur. No. 116) outside the village.	Kākatya	Mahāmarḍaleśvara Rudradeva-Mahārāja Oragal.	Śaka 1213, Khara, [Vaiśākha, śu. 15.] Thursday.	Telugu	Registers a grant of land at Nandikōtkūr made by Rudradeva, son of Mahāśānta Cheraku Manuma Bollaya Reddi, to Sarveśvaraṅgaṅgārū for the merit of his parents. The latter in turn gave away the gift lands to the temples of Sarveśvaradeva and Bollēśvaradeva founded by him at Malyāla.
23	Paḡḡyāla.—Slab set up near the Virabhadrasvāmi temple.	Vijayanagara	Sadāśivadeva-Mahārāja	Śaka 1477, Rākshasa, Kārtika, śu. 12.	Do.	Registers a gift of one <i>varāha</i> per year to the god Viranna of Payḡḡāla situated in the Mosalmadugu- <i>sīma</i> by Sālvva Timmaya and another (whose name is missing) for the merit of the twenty-four families of their <i>dommari</i> (acrobat) community.
24	Slab set up near the primary school.	Do.	Sadāśivadeva-Mahārāja	Śaka 1477, Rākshasa, Śrāvana, ba. 5.	Do.	Registers the grant made by the three <i>Vipranādins</i> , Anaṁt-ayya, Govindayya and Mādhavayya, of a portion of their annual incomes (<i>varṭana</i>) bestowed upon their community by the Mahājānas of the place to the god Kēśava Perumāl of Payḡḡālu <i>dīus</i> Bhāvanārāyanapuram which was included in the Mosalmadugu- <i>sīma</i> and belonged to Kanthāla Sri-raḡgāchārya.
25	Slab set up near the Āṇjanēyasvāmi temple.	....	....	Śaka 1439, Iśvara, Jyēsthā, ba. 30, Friday, solar eclipse.	Do.	Records that Vinumula Timmānāyāṅgārū restored the lands as <i>sarvaṁṇya</i> gift to the gods at Painḍāla by exempting the assessment before god Malikārjuna at Bejavāda, on the banks of the Krishna, for the merit of Krishnarāja-Mahārāja and his own preceptor and parents.
26	Paipālem.—Slab set up near the Āṇjanēyasvāmi temple.	Vijayanagara	Sadāśivadeva-Mahārāja	Śaka 1469, Pavaṅga, Kārtika, śu. 12.	Do.	Registers the grant of the village Viḍu-Guḍipāḍu, situated in the Kandānavrōli- <i>sīma</i> as <i>sarvaṁṇya</i> inclusive of all the privileges such as <i>kārtika</i> , <i>vetivēṇḍa</i> , <i>katapaṅḡḷu</i> , etc, and the <i>sumka-śāḍavaram</i> as in vogue in the days of Daṇḍayāni Basuvappa to Rāvuḷadēvuni Akirāju by Mahāmarḍaleśvara. Kāmarāju-Venkatādri Ayyadeva-Mahārāju for the merit of his father Śrīrangarāja, on the auspicious occasion of <i>Uthānu-dādāsī</i> in the presence of god Viṭhala.
27	Pālamarri.—Stone built into the ceiling of the Kēśavasvāmi temple.	....	....	Krōdhi, Jyēsthā, śu. 15.	Do.	Registers a gift of land for the maintenance of a perpetual lamp to the god Chennarāja at Pālamarri. In late characters.
				Śaka 14316, Bhāva,	Do.	Records the construction of the temple (<i>naḡara</i>) of Chennarāja, by the son of Savaram

29	Broken stone lying in a field known as Turakapalle Pāṇḍichennu, about 4 miles from the village.	....	....	....	Do.	States that the land situated to the north of the boundary of Turakapalle field is assigned to the god Alāṇātha. In very late characters.
30	Stones built into the wall of a well, known as Peddabāvi.	....	....	Śaka 1746, Tārana, Māgha ba. 12.	Do.	States that the well was constructed by Chaimāreḍi, son of Kēṣavareḍi-Vīnareḍi.
31	Saṅgamēśvaram.—Slab set up on the ghāt near the western gate of the Saṅgamēśvara temple.	....	....	Rudhirōḍgāri, San 1153.	Do.	States that Fakir Mahammad Sāhebulagāru exempted the toll on the pilgrims arriving for (an auspicious bath) in the river Kṛishṇā on the occasion of Kanyā-Bhāgrathī.
32	Slab built into the platform of the <i>mandapa</i> outside the western gate of the same temple.	Kalachurya . . .	....	Nandana, Māgha, sn. 3 (in words), Thursday.	Kannada	Registers a gift of land for the worship of god [Saṅga-] mēśvara and for the feeding and clothing of the <i>Śhānapati</i> Tatpurushapādita by the representatives of the Four-nādu and Eight-nādu, the Settis of Kannada-Four-thousand and Eḍadore-Two-thousand and others headed by the Five-hundred Svāmis of Ayyāvole, after constructing a portal (<i>ūṛava</i>) and setting up the image of the goddess Bhagavātī at Kāḍalūr situated in Anyiṇa-vāḍi.
33	Pillar set up near the northern entrance of the central shrine of the same temple.	Western Chālukya . . .	Tribhuvanamalladēva . . .	Chālukya Vikrama-varsha [7], Dundubhi, Jyēṣṭha, punnime, Monday, lunar eclipse.	Do.	Damaged. Mentions Mahāmaṇḍalēśvara Satyarasa who bears the epithets Tagarapuravarēśvara, Jīmūtavāhanakulasa-mbhava and Suvapagadudadvaja among others. Seems to record a gift of land at Nivṛitti-Saṅgama.
34	Pillar in the <i>mandapa</i> to the right of the entrance of the central shrine in the same temple.	....	....	....	Telugu	The names, Sāḷva, Adivi Basavaraju and Parthasarathi Nāyudu are engraved in characters of about the 18th century A. D.
35	Another pillar in the same <i>mandapa</i> . . .	....	....	....	Do.	States that it is the work of the mason Guruvappa, son of Dānaḍugu Sātra-batfudu. In characters of about the 18th century A. D.
36	Pillar of the <i>mandapa</i> to the left of the northern entrance of the same temple.	....	....	....	Do.	States that the worshipping figure represents Gōraya. The figure of a man in a worshipping attitude is engraved to the proper right of the inscription.
36a	In the same place below the above . . .	....	....	....	Tamil	Reads 'Śrī-Vibhūti Gōrayaṇ'.
36b	In the same place below . . .	....	....	....	Sanskrit verse in Telugu characters.	States that Vibhūti Gaura, born at Māchirājapalli near Oruṅgal residing on the top of Srīgiri, a servant of the house of Śrī Paṇḍitarādhya solicits the god's protection. (Cf. A. R. Nos. 168, 169, of 1913; 418 and 419 of 1926.)
36c	In the same place below . . .	....	....	....	Sanskrit in Nāgarī characters.	Records the supplication of Vibhūti Gauraya. (Cf. A. R. Nos. 168-69 of 1913 and 418-19 of 1926.)
37	Sāṭānikōṭa.—Boulder in a field about 2 miles away from the village.	....	....	....	Telugu	Reads 'Śrī-Isaṅgaru'. In characters of about the 10th century A. D.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT— <i>contd.</i> NANDIKOTKUR TALUK— <i>contd.</i>					
38	Siddhēśvaram.—Two sides of a pillar built into the platform of the <i>Aśhar-khina</i> .	[Western Chālukya]	....	Śaka, [983] Plava, Jyēṣṭha, Amāvāsyā, Wednesday, solar eclipse.	Kannada	Damaged. Mentions the Telugu Chōḷa chief Irugana-chōḷa Mahārāja who was governing Kanne-300, Pedakel-800, Naravādi-500 and Ayije-300 from Mosaleyamadu and records a gift of the toll-incomes of the river at Siddhēśvara to the disciple (name not clear) of the ascetic Kalyāṇa-sakti who was the <i>sthānādhipati</i> of Siddhēśvara.
39	The other two sides of the same pillar	....	....	Śaka 1482, Randri, Aśādha, śu. 11, Wednesday.	Telugu	Damaged. Seems to register some gift to god Nivṛitti-Saṅgamēśvara by Chanmaya....Nāyanūgaru, son of Rāṇēṭu and grandson of Mudulagurti Akkinēdu.
40	Another pillar in the same place	Kakatiya	Mahāmandalēśvara Mahārāja, ruling from Oragal.	....	Do.	Registers a gift of some <i>erittis</i> of land in two villages made by Māmala Mallaya, a feudatory of the king to god Viśvā-nātha at Siddhēśvara whose temple was constructed in the name of Viśvēśvara Śivadēva, the <i>Rājaguru</i> of Gapa-patidēva Mahārāja. The management of the endowed land was handed over to Pōchirāju Veṅgana Pegada, the agent of Viśvāśivadēva, who was the <i>sthānāpati</i> of Saṅgamēśvara and Bhāskarakṣētra.
41	A broken pillar lying in the compound of the Siddhēśvara temple.	....	....	....	Do.	Fragmentary. Seems to record an endowment of some <i>erittis</i> of land after purchase by Kannaya and Mallaya. In characters of about the 12th century A. D.
42	Śrīśailam.—Stone set up near the southern <i>gōpura</i> outside the Mallikārjuna temple.	....	....	....	Do.	Damaged and worn out. Seems to register some gift by a certain Nāyanūgaru (name not clear) of Velūru for the merit of his father. In characters of about the 18th century A. D.
43	Slab set up on the paved way leading from the southern <i>gōpura</i> of the Mallikārjuna temple to the <i>Chēnchu</i> colony.	Reddi	....	Śaka 1327, Pārthiva, Chaitra, ba. 10, Wednesday.	Do.	States that Kātamarēḍḍi Vēmireḍḍi constructed the stone steps leading to Sīkharēśvara for the spiritual merit of Koma-ragīrreḍḍi and his queen (<i>Ammangūru</i>). Komaragīrreḍḍi bears the epithets, Jagannobhagaṇḍa and Gajapati-vibhāda, among others.
44	Slab set up in the compound of the temple of Ārāma Viśvēśvara.	....	....	Śaka 1237, Rākhaṣa, Śrāvana, ba. 10, Vaddavāra.	Do.	Same as No. 41 of 1915.
45	Pillar set up near the southern <i>gōpura</i> inside the Mallikārjuna temple.	Vijayanagara	Vīra-Devārāja Odeya, son of Vīra-Ariara Mahārāja, ruling from Uda- [Yalgiri].	Śaka 1322, Vikrama, Aśhika-chaitra, ba. 15, solar eclipse.	Do.	Fragmentary. The portion of the inscription containing the details of the grant etc., is broken and lost.

47	purṇa-sarām inside the same temple.	....	....	....	Do. . . .	Guntāpalli Muttarāju who is described as one interested in performing the sixteen <i>Mahādēvas</i> , to god Śrīgiriṇātha, Mallikārjuna presenting golden bells, etc.
48	Nandi-pillar set up in the courtyard to the south of the <i>Nandi-mandapa</i> inside the same temple.	....	....	....	Sanskrit verse and Telugu in Telugu characters.	States that Gaṅgeśvara and Vīramma dedicated a lamp to the god Mallikārjuna. In characters of about the 17th century A. D.
49	Nandi-pillar set up westward near the southern porch of the main shrine of the same temple.	....	....	....	Do. . . .	Same as No. 33 of 1915.
50	Four sides of a broken stone pillar set up in the same place.	....	....	....	Telugu	Badly damaged and worn out. Mentions Śrīparvata and Śrī-Mallikārjuna. In characters of the 14th century A. D.
51	Pillar built into the wall of the southern entrance to the inner <i>prākāra</i> of the same temple.	....	....	....	Do. . . .	Records the construction of some shrines and halls probably in the Mallikārjuna temple by Hanḍē Dēnappa-Nāyanāgaru.
52	A Nandi-pillar set up near the <i>Mallikārjuna-guṇḍam</i> , inside the same temple.	....	....	....	Do. . . .	Damaged.
53	Another Nandi-pillar set up in the same place.	....	....	....	Do. . . .	Badly damaged. Mentions Basvaya. In late characters.
54	Third Nandi-pillar set up in the same place.	....	....	....	Do. . . .	Reads 'Goruvunāthu'. In late characters.
55	A mutilated slab lying in the same place.	....	....	....	Do. . . .	Damaged and fragmentary. Records the founding of a village called Gaṇapavuram in the name of his mother and making a gift of it to god Śrīgiriṇātha (i.e., Mallikārjuna at Śrī-saīlām) by the general Kāchaya Reddi who bore the epithet, <i>Mahārāyasthāpanāchārya</i> (the establisher of the great king) and who is said to have vanquished the Muhammadan ruler that had penetrated into the Telugu country after conquering the Gauda, Gūjjara, Mālava, Mahārāṣṭra and other provinces. He is stated to be the son of Mailaya Reddi who placed on a firm footing the Kākita throne (<i>pīṭha</i>). In characters of the 13th century A. D.
56	Broken pillar set up in the compound of of a Śiva temple to the west of and within the <i>prākāra</i> of the Mallikārjuna temple.	....	....	....	Sanskrit verse in Telugu characters.	Records the installation of a <i>lingam</i> named Triyambaka for the prosperity of his family, by Anantaraṣa, son of Gōparasa Dāmdanātha and grandson of Baichaya Dāmdanātha who was the hereditary minister of king Bukka. Gōparasa is stated to be the minister of Harihara.
57	Nandi-pillar set up near the northern <i>gōpura</i> outside the temple.	....	....	....	Telugu	States that the lamp-post was erected by a person named Kalyāṇam-Arya. In late characters.
58	Another Nandi-pillar set up in the same place.	....	....	....	Do. . . .	Mentions the name of Parvataya-Nāgaya, son of the mason, Māchi Batru of Dēvarakōṇḍa. In late characters.
59	Third Nandi-pillar set up in the same place.	....	....	....	Do. . . .	Damaged. Seems to register a gift of land to the god Mallikārjuna for offerings etc. Mentions Komḍamarasayya, Parvatayya and Siddhaya.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT— <i>contd.</i> NANDIKOTKUR TALUK— <i>contd.</i> Śrīgaṇam — <i>concl.</i>					
59	Broken slab lying outside the northern <i>prākāra</i> wall of the same temple.	....	....	Śaka 1089 (in chronogram), Aśvadhā, [śu. 5 ?].	Sanskrit and Telugu in Telugu characters.	Damaged and fragmentary. Records the gift of a perpetual lamp to the god Mallikārjuna of Śrīgaṇa by Vira-Rājendra-Chōla. Gives a string of denotings of the chief, among which may be noted the title denoting his lordship over the town Indulūri in Pākanaḍu (<i>Pakanamṭi-Yindulūri-purāṇa-vallabha</i>).
60	Bell hung in a niche in the <i>Ghaṇṭā-maṭha</i> .	Chamgāḷva	....	Śaka 1512, Vikrīti, Nāgha, śu. 3.	Kannaḍa	Records the gift of the bell to the god Mallikārjuna for the salvation of his deceased ancestors by Priya Rājayyadeva-Mahā-araṇi, son of Śrikamṭharājaya of Sōmavamsa, Rik-sakha and Harita-gōtra, who describes himself as the ruler of Nāmjarāyapaṭṭana.
61	Pedestal of an image of an ascetic kept in the same <i>maṭha</i>.	....	....	....	Sanskrit in Nāgarī	Damaged. Mentions Mallikārjuna and Ghautā-siddha [Kali] in characters of about the 12th century A. D.
62	Pillar of the <i>maṇḍapa</i> in the same <i>maṭha</i>.	....	....	Śaka.....Śrāvaṇa	....	Badly damaged. In late characters.
63	Tartūru—Slab set up in the compound of the Késavasvāmi temple.	....	....	Śaka 1650, Kilaka, Jyēsthā, śu. 5.	Telugu	States that the <i>Dharma-maṇḍapam</i> was constructed by the <i>Hudēdāra</i> .
64	Sides of a stone mortar kept in the same temple.	Western Chāḷukya	Tribhuvanamallaḍeva	....	Kannaḍa	At the top of the slab is a record of the same cyclic year Kilaka, Jyēsthā, śu. 10, mentioning the service of Gōmaji.
65	Slab set up near <i>Pirala chāvadi</i> .	Vijayanagara	Sadāsivadeva-Mahārāya.	Śaka 1466, [Krōdhi, Bhādra]pada, śu. 11.	Telugu	Portions damaged and lost. Mentions a feudatory (<i>mandalika</i>) whose name probably is Rājāditya of the Jimitavāhana lineage bearing the epithet, <i>Suvarnagaradhivaja</i> and a teacher named <i>Visvēśvara-paṇḍita</i> .
66	Vaddamānu.—Slab set up near the well called <i>Kāḍi-bāvi</i> .	Do.	....	Śaka 1476, Rudhirōd-gāri, ba. 10.	Do.	Damaged. Seems to register a gift of land to the temples of Mallikārjuna, Kāmīśvara, Vrabhadra and others by Koṇḍōjī-ayadeva-Mahārāju, Mahārāju-ayadeva-Mahārāju and Mahāmandalēśvara Gobbūri. Narasārājaya from their <i>amaram</i> fiefs in the <i>Kandavōli-sīma</i> . Badly damaged and worn out.

	POLUR TALUK.					Tamil	
68	Kattagarampālayam.—Rock in a private field.	....	....	Pramādotcha, Paṅguṇi	Do.	Records remission of taxes on the lands given as <i>Kudai-mānyam</i> by Vasavarasayyan to Kaṇḍiyadēva, by <i>pradhāni</i> Tippi-rasa-Uḍaiyar when he went to Chengama.	
69	Slab used as a picota-base near a well in a private field.	....	....	Saka 1579, Hēvi-lāmbi, Tai 4.	Do.	Damaged. Refers to the construction of a <i>mandapa</i> in front of the temple at Kattai-agaram in Paṅgalanādu, by Nalla Tāyār, daughter of the commander Kāṅgarāya of Maṭṭā]-dēvimaṅgalam.	
70	North wall (inside) of the <i>gōpura</i> of the Vyāghrapurīśvara temple.	Modern	....	Vishu, Āvani, 5	Do.	Modern. States that the <i>gōpura</i> of the temple of Śiṅḡsuram-Uḍaiyar was erected by Śivakkoḷundu Chetti, son of Ponnukhach-Chetti of Kaṇṇanda.	
71	Beam in the ceiling of the <i>mukhamandapa</i> of the same temple.	....	....	Saka 1503, Vishu	Do.	States that Pāppu Nāyaka of Śiyanēndal constructed the <i>mahāmāndapa</i> for the merit of Chinna Bommu Nāyaka and the <i>mahājanas</i> .	
72	North wall of the central shrine of the Kāśi Viśvavātha temple.	....	....	Saka 1564, Vishu, Viśchika, śu. 3, Friday, Jyēṣṭha.	Do.	Refers to the inclusion of certain land below the big lake to the <i>agara</i> -village Gaṅgakulamādēvi <i>alias</i> Dharma Virū-pākshapuram.	
73	South wall of the same shrine	Pāṇḍya	Tribh. Vikrama-Pāṇḍyadēva, 'who was pleased to conquer every country'	4th year	Do.	Records an order (<i>śāli</i>) of Prithivi-Gaṅgan <i>alias</i> Arasanāyan Tiruvāṇamalai Perumāl granting one <i>veḷi</i> of land, free of taxes, in Gaṅgakulamādēvinallūr for providing offerings, worship, etc., to the god Gaṅgakulamādēviśuram-uḍaiya-Nāyanār, set up by his mother Nāḍālvār.	
74	Two sides of the base of a flagstaff set up in front of the Viṣṇu temple.	....	....	Saka 1505, Chitrabhānu, Karkataka, daśamī, Saturday, Viśākha.	Do.	Refers to the setting up of the flag-staff with a raised platform for the temple of Lakṣmīnārāyaṇa Perumāl by Pāppu Nāyaka of Śiyanēndal, son of Dēvaru Nāyaka for the merit of Chinna Bommu Nāyaka of Vēlūr, the <i>mahājanas</i> of the <i>agrahāra</i> Kattai-agaram <i>alias</i> Kṛṣṇarāyapuram and others. (See 71 above.)	
75	Slab set up in front of the Māryammaṇi temple.	....	....	Vi[shu], Māśi	Do.	Refers to the construction with the permission of Pāppu-Nāyaka mentioned in No. 74 above, of the temple of Kūṭṭān-dār, the consecration of the image and a gift of land for providing worship to the deity for the merit of the <i>mahājanas</i> .	
76	Kiḍāmpālayam.—Stone set up in a field (survey No. 51/15).	....	....	Saka 1395, Vijaya, Paṅguṇi 5.	Do.	States that Kilak-Kaṅgapuram was the <i>dēvādāna</i> (village) of god Tirumalai-Nāyanār at Dēvikāpuram.	
77	Gaṅgavaram.—Stone lying in a private field.	....	....	....	Do.	Records gift of 500 <i>kālū</i> of land to the tank called Kumāṇḍūr Nāṅgaiyār-kulam for forming a grove by [Saurap]pan, son of <i>mahāpradhāni</i>.....nātha-Nāyaka.	
78	Nawābpālayam (hamlet of Gaṅgavaram).—Four sides of a stone set up in a private land.	....	....	Saka 1587, Viśvāvasu, Paṅguṇi 27.	Do.	Records the foundation of a village within the limits of Gaṅgapuram, named Navābupālayam after the name of the local ruler Kāṇē Ajamī Navābū Sāyabū with a <i>kaṇḍal</i> issued to the local authorities, Amuvarkhān, Erappa-gaṇḍa and others granting certain concessions for the settlers in it.	
79	Gaṅgalamahādēvi (hamlet of Ādamāṅgalam).—Slab set up in a private land.	....	....	Saka 1587, Viśvāvasu, Mīna, śu.10, Purnapūṣam.	Do.	Damaged. Refers to an order of Timmōji-paṇḍita, Tṛyāmbaka-paṇḍita and Pāpayājī-paṇḍita regarding Perumālpālayam. Refers also to a gift made to the local deity for the merit of Ekōji Rājā Ayyaṇ.	

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT— <i>contd.</i>					
	POUR TALUK— <i>contd.</i>					
80	Perumālpālayam.—Two sides of a slab set up in a private land.	Vijayanagara	• Dēvarāya Mahārāya 'who was pleased to witness the elephant hunt'.	Śaka 1367, Krōdhana, [Kanni] ba. 11, Monday, Makhā.	Tamil	Damaged. Mentions Gaigakulamādēvi and Alai[gi]yaśola-nallūr in Paṅgāla-naḍu.
81	Śinandal.—Slab built into the floor inside the central shrine of the ruined Siva temple.	....	....	Vijaya, Tai [29], ba. 5, Friday, Hastam.	Do.	Records an order of [Ni]mbōji-Panditar granting remission of taxes for the first year to the families settling at [Chan]-dirādirājar-palayam.
82	North wall of the <i>maṇḍapa</i> in front of the shrine of the goddess in the same temple.	....	....	....	Do.	Beginning lost. Seems to record the provision made for offerings to the god Sōminā[tha]dēvaṇḍaiya-Nāyṇār at Siyanēndal. Mentions Paḍaiṇṇi included in the <i>śīrmai</i> of Tirumalai-Nāyaka.
83	Lintel over the entrance into the central shrine of the Veṅṇāntāngiśvara temple (in ruins).	....	....	Śaka 1557, Yuva, Vīśchika, ba. 7, Makhā, Friday.	Do.	Records the remission of water-cess (<i>nūṭāḷi</i>) of 5 <i>peṇ</i> on 1330 <i>kuḷi</i> of land granted for providing offerings, worship, etc. to the god Veṅṇāntāngi-Isvaraṇāmīyār at Kūttādūndēvanallūr, for the worship on Fridays to the goddess Arundāmuḷai-nāchōiyār, for the merit of the <i>bhāṇḍarattār</i> of the temple of Tiruvaṇṇāmalai-ṇḍaiya-Nāyanār.
84	Stone lying in front of the Vināyaka shrine in ruins.	....	....	Chitrabhānu, Tai 2[2]	Do.	Damaged at the end. Seems to record a gift of land by Tippa-rasayyar, agent of Dalavay Venkataḍiri Nāyaka.
85	North wall of a <i>maṇḍapa</i> to the west of the village.	....	....	Sarvadhāri, Ādi 3, Dvādāśi, Saturday, Rōhini.	Do.	Modern. States that this <i>maṇḍapa</i> is the gift of Chinnattambi-Uḍaiyār, son of Muttiappa-Uḍaiyār-Nāgappa-Uḍaiyār.
86	Stone set up in a land adjoining the <i>Āchārya-māṭha</i>.	....	....	Śaka 1633, Khara, Karkataka, ba. 1, Thursdays, Srava-nam.	Do.	Incomplete. Stops with the date.
87	Four sides of a stone set up in a private land.	Vijayanagara	• Venkatapati-Mahārāya	Śaka 1521, Vikāri, Puraṭṭāśi [13].	Do.	Highly damaged. Seems to record favourable terms offered to families settling at Unpāmūlaiyammal-pēṭṭai and also to provide for unguent (puṅgukāppu) to the goddess Unpāmūlaiyammal.
88	Veṅṇāndal. (hamlet of Dēvarāyaṇ-pālayam).—Two sides of a slab set up by the roadside in the village.	Do.	• Vira-Sadāśivādēva-Mahārāya	Śaka 1474, Paritāpi, Mithuna, śu. 3, Friday, Makhā.	Do.	States that the hamlet Veṅṇāndal was purchased from the <i>mahājanas</i> by Obalarāja, son of Koṇḍarāja of Pōḷiyūr in Sīru[vā]ḷūr-nādu on the north bank of the river Seyāru and granted to the temple of Varadarāja-Perumāḷ at Kāñchi-nānagara; and since it remained untenanted, its possession was resumed from the temple and settlement in it encouraged by promising not to levy taxes for five years.
89	Another slab lying near Mutiyālamman	....	....	Śaka 1550, Vibhava, Māśi [11], Saturday.	Do.	Records an endowment of land to Muttiālī Annaṇ of Vēlār-ēndal by an agent of Venkatāṇḍāyaka of Nelliappattu.

91	Śiruvallūr.—Two slabs, one inside the south wall of the sanctum and the other on the west side of <i>Nandi-piṭha</i> , in the deserted Śiva temple.	Chōla	Rājakesarivarman <i>alias</i> jādēva.	[Rājara]	22nd year	Do.	Begin with the historical introduction <i>Tirumagalpāla</i>. Records gift of gold for maintaining a lamp before the god Sentaḷi Aṇḍar at Selu[vaṛ], by Anukkeṇ, a <i>veḷḷāla</i> of Adamangalam in Pudaṇa [appaḍi].
92	South wall (inside) of the <i>mukha-mandapa</i> of the same temple.	Do.	Rājakesari.		....	Do.	Highly damaged. Begins with the historical introduction <i>Tirumagalpāla</i> etc. Records a gift of land for a perpetual lamp and for offerings during the night, in the temple of Nandi-pradhisavarattāḍār at Selirūr in Kāndaḷūr-kūrṇam, a sub-division of Paṅgaḷā-nāḍu, by a resident of the village.
93	Two sides of a stone lying near the Kaḷāsanātha temple.	....	....	Krōdhin, Aṇṇi 21		Do.	Damaged. Records a <i>kaval</i> given to the <i>mahājanas</i> of Śiruvallūr by Nallapillai, agent of Anantōji Paṇḍita.
94	Two sides of a slab set up in the street	Chōla	Parkēsarivarman 'who took Madura'	14th year (in words)		Do.	Records grant of land for a lake and to one Todupatti Aḷariyan, by Koḍḍukkar Tonbatārayāyavar of Selirūr in Kāndaḷūr-kūrṇam, a sub-division of Kilvēḷḷāḍu in Paḷṇurak-kōṭṭam. The lake is stated to have been dug by Mādalan-kilāṇ Nampidāraṇ and called <i>Aṇṇūruvat-tonbatārayāyap-pēṇēri</i>.
95	Mēl-Pālūr.—Two sides of a slab set up in Survey no. 71/1.	Sāluva	....	....		Do.	Damaged. Beginning lost. Records grant of land by Ariappa as <i>maḷappuram</i> to the <i>Periyamatha</i> at Tiruvannāmalai and to Namasāyayādēva of <i>Teṇkil-matha</i>.
96	Kēḷūr.—Two sides of a slab set up near the Vināyaka shrine.	Vijayanagara	Kampana-Udayār, [son of] Vira Bokkaṇṇa Udayār.	Wednesday		Do.	Damaged. An image of Aṇṇāyā is carved over the front face of the inscription. Seems to record the grant of the village Kēḷūr remitting a number of specified taxes on it, as a <i>jivita</i> to Maḷkkaṇṇāyāṇ Māḷuvachchakravarti.
97	Śittēri.—Stone lying in the dry lake-bed (survey no. 80/1).	....	....	Pramōḍita		Do.	Fragment. Seems to state that the income from the fish-lease should be utilised for the upkeep of the lake.
98	Three sides of a stone lying near the flag-staff in the village site.	Vijayanagara	Sadāśivādēva-Mahārāya	Śaka 1470, Kīlaka, Mīna, Śu. 10, [Sunday]. Mūla.		Do.	Damaged. Seems to record a remission of taxes by the king. Mentions Śirappa Nāyaka.
99-100	Turiṇjikkuppam.—Two stones set up by the side of the Śiva temple in ruins.	Do.	Kiṣṇarāya	Śaka 1432 (in chronogram), Śukla, Bōdhini-ekādaśi.		Sanskrit in Telugu	Much damaged. Records that Śiva-Dikṣita, son of Malla-mamba, who was learned and had performed many <i>makkas</i>, obtained the village Kinjakikuppam from the king and after constructing two tanks, gave it to four of his relatives who were subjected to the conditions that they should not bear any ill-will amongst themselves, nor mingle matrimonially with other castes, should be ardent in the study of the Vēdas and Śāstras and should worship only gods like Viṣṇu or Iṣvara and not evil deities.
101	Two sides of a slab set up in a field (survey no. 106/1).	Do.	Vira Vijaya Bhūpati	Vyaya, Kārttigai 7		Tamil	Records the gift of some gold to the temple of Śrī Gōpīnātha-dēva situated at the Daṇṇāyaka entrance at Marudarāsar Paḍaivīḍu.
102	Kalvāṣal.—Two sides of a slab set up in a field (survey no. 178).	....	....	Vihava (month not given), tīyadī 25.		Do.	Records the sale of land for 400 <i>paṇams</i> by Adaikkalal-paraiyar and Chēḍiṇṇar-paiyāyān of Nīnaittadumūḍittāṇvāṣal in Paṅgalanāḍu, a sub-division of Paḷkūṇṇa-kōṭṭam to Bōmaya-Setṭi of Marudarāsar Paḍaivīḍu, who assigned it for a festival to god Virabhadra Nāyṇār.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH DISTRICT— <i>contd.</i> POLUR TALUK— <i>contd.</i> KALYÁŚAL— <i>contd.</i>					
103	Piece of a broken rock lying in a field (survey No. 176).	....	....	....	Tamil	Fragmentary and damaged. Seems to record a grant of money to the temple of Viratāṇam.
104	Santavāsāl.—Two sides of a huge slab lying in the local tank-bed.	Vijayanagara	Krishnadēva-Mahārāya	Śaka 1448, Vyaya-Makara, su. 10, Friday, Uttarādam.	Do.	Records a sale of land by the Ūvavar of Śēnakkumṇḍip-vāsāl near Rājagāmbhāraṇ-malai in Murugamangalam, a sub-division of Tachchūr-nādu in Palkunrakōṭṭam, to Sellappaṇ of Marudaraśar Paḍaivēḷu, for which the latter agreed to give 10 <i>panams</i> every year towards the cost of a lamp for god Tiruvēṅgaḍanātha at Tiruppati, for the merit of Tirumalai Nāyaka, Namaśivaya Nāyaka and Mallappa Nāyaka.
105	Kalkuppam.—Slab set up in a private land.	Do.	Vira-Venkatapatirāyaḍēva Mahārāya	Śaka 1517, Manmatha, Simha, su. 12, Wednesday, Uttarādam.	Do.	Records the gift of the village Kilnāgasamudram-Mēhāgasamudram <i>athas</i> Tuvarakāśānēḍalsamudram in Murugamangalam in Tachchūr-nādu, a sub-division of Palkunrakōṭṭam in the Paḍaivēḷu division of Jayangōḍāśāmadālam, by Bommu Nāyaka, son of Nāgama Nāyaka and grand son of Tippu Nāyaka for providing worship daily and for special worship on the day of <i>dvādaśī</i> for the merit of Nāgama Nāyaka in the temple of Arani Kailāsanātha. The village granted is stated to have been formerly given by Venkatapatirāya to Kumbakōṇam Tāṭachārya and that it was now obtained from Kumāra Tāṭachārya.
106	Kuppam.—Rock known as <i>Kalkukkadai-pṇarai</i> in temple poramboke land.	....	....	Śaka 1586 [Viśvāvasu, Mārgaṣi 5].	Do.	Highly damaged. Seems to refer to a grant of land under the lake at Kuppam to a temple.
107	Anantapuram.—East face of rock near a pond called <i>Pudakkattai</i> , 3 miles west of the village.	Vijayanagara	Dēvarāya Mahārāya	Rākhaśa, Panguni [2].	Do.	Records the appointment of Vayichchappaṇ, Pollipperumāl Maṇikkam and others as watchmen of Perumāl Kuḷam and specifying their remuneration in land and money.
108	Kalambūr.—South wall of the central shrine in the Vēṇugōpālasvāmī temple.	....	....	....	Do.	Fragment. Stops with the date portion.
109	Kadalāḍi.—Slab set up at the entrance into the central shrine of the Vanniśvara temple.	....	....	Śaka 1705	Do.	Damaged. Seems to record remission of a number of specified <i>Maśāstham</i> in Paṇḍi. A sub-division of

111	West wall of the central shrine in the Lakshminarayana Perumal temple.	....	....	Śaka. 1455, Vijaya Avani 15.	....	....	Records the division of the Mahājanas of Kadalādi alias Kunāra-Venkaṭādi-samudram, a hamlet of Mānbātkam-Kunratūr, assigning three families of the shepherd class as the tenants of the temple of Lakshminarayana Perumal, with the stipulation to supply ghee daily for a lamp in the temple and an extra quantity on the day of Kārtika for lighting the string of lamps.
CHITTOOR DISTRICT.							
TIRUTTANI DIVISION.							
112	Dharanivarāhapuram.—Slab lying in the jungle to the south of the <i>Kaṇṇimār</i> (Saptamātrīs) shrine.	Vijayanagara .	....	....	....	Telugu .	Records the tax (in kind) levied on grain harvested from the lands watered by the tank at Chirutani, for its maintenance, by Baṅgāru Nāyaka, who was administering Chirutani- <i>sīma</i> which was situated in the Nārāyaṇavaram- <i>sīma</i> , which was given over for administration by the king to Tupakula-Kṛṣṇappa-Nāyaka.
113	Murukambattu.—West wall of the ruined Subrahmanya temple.	Yādavaṛāya .	....	37th year, Āṇi	....	Tamil .	Records gift of land in Murukampattu for a garden to the temple of Tiruvēkaṇṇampaduṇḍi-Nāyaṇār.
114	Slab set up in a private land	....	....	....	....	Grantha and Tamil .	States that this is an edict of God Śrīnivāsa, the Lord of Tiru-venkaṭa.
115	Vēlanjēri.—Base of south wall of the Ammaṇ shrine in the ruined Śiva temple.	....	....	Bahudhānya, Tai	....	Tamil .	Records a resolution of the Idāṅgaimāśēnaiyār, living in and around Chandragiri, to set apart the proceeds of the <i>Idāṅgai-<i>caris</i></i> and other taxes from the village (i.e.,) Vēlanjēri and its hamlets for the renovation of the temples of Dakṣiṇā-murti and Alagiya-Perumal at Vēlūruṇḍēri.
116	Slab set up on the lake bund adjoining the village.	....	....	....	....	Telugu .	States that the tank was constructed by Rājā Kāvērāja Bahadūr at the instance of Mahāmaṇḍalēśvara Kāṭhāri Sālva Bommarāju Bahadūr.
117	Kōraṁāṅgalam.—Slab lying on the lake bund near the head sluice.	Vijayanagara .	....	Krōdhin	....	Tamil .	States that the lake Puttēri at Kōraṁāṅgalam was dug by Veṅkaṭa-Nāyaka, a Malayālī of Tavakkāvūr Kunram and that the sluice to it was the gift of his wife Saṅtaḷlā-sāni.
118	Tekkulūr.—Door jamb of the entrance into the ruined <i>Sapta mātrī</i> shrine.	....	....	....	....	Do. .	In characters of about the tenth century A.D. States that the stone-joint (<i>karpuṇar</i>) was the gift of Kaṇḍanāyayār, the queen of the Paṇḍya (<i>Mūṇavaṇṇ Vajūtaraiyār</i>).
119	Hero-stone set up in the lake-bed near the same shrine.	....	....	....	....	Do. .	Damaged. Engraved in characters of about the 9th century A.D. on either side of a hero represented in relief with the hands joined in a worshipping posture. Records the immolation, evidently of this hero, by entering into fire.
120	Another hero-stone set up in the same place.	....	....	....	....	Do. .	States that this stone was set up in memory of Mānēraṇ, <i>vēḷakkāraṇ</i> of Neḷuṇṭattaraiyay.
121	Vaḍakkalūr (hamlet of Tekkulūr).—North wall (inside) of the <i>maṇḍapa</i> in the ruined Viṣṇu temple.	....	....	Pramōḍita, Vaikāśi 22.	....	Do. .	States that the <i>garbhagriha</i> , <i>ardha-maṇḍapa</i> and the <i>antarāla</i> of the temple were the gift of Kālatināthar, son of Śrīraṅ-ganāthar.
122	Śaṭruṇjayaṇapuram or Śrīgirikuppam.—Slab set up on the lake-bund close to the village.	....	....	....	....	Telugu .	Records the construction of the tank by the chief mentioned in No. 116 above.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT— <i>contd.</i> TIRUTTANI DIVISION— <i>contd.</i>					
123	Arungulam.—East wall of the Amman shrine in the Agastysvara temple.	Chōla	Rajakesarivaraman	....	Tamil	Damaged. Begins with the historical introduction 'Tugal-mādu vilanga' of Kulōttunga-Chōla I. Records the appointment of servants, <i>Devārāṭṭiār</i> in the temple of god Agastysvaramūḍaiya-Mahādēva at Arungulam in Illattunadu, a sub-division of Jayangondaśōlamandalam.
124	Slab built into the floor of the <i>mandapa</i> in front of the central shrine of the same temple.	....	....	....	Do.	Mentions the land belonging to god Agastisvara.
125	Slab set up in the street leading to the tank.	Vijayana	Sadasivādēva Mahārāya	Śaka 1477, Ānanda, Kaṇṇi, ba. 8, Tuesday.	Do.	Damaged. Seems to record a gift of the village Tiruvargulam in Illattunadu to Rāmāyiyangār of Jā(Sa)Java-maṭha (Pāppavinaśa maṭha).
126	Ponpāḍi.—Slab built into the floor of the <i>mandapa</i> in front of the central shrine of the Vishnu temple.	Chōla	Kulōttungachōlādēva	177th year	Do.	Fragmentary. Seems to refer to the construction of a sluice.
127	Perumāḷṭāṅgal.—Slab set up near the Mariyamman shrine.	....	....	....	Do.	Records the order of Raghuvīra, a resident of Tanikarapura regarding grant of land.
128	Tiruttani.—Right of entrance into the <i>mahā-mandapa</i> of the Arumugavāmin temple.	Vijayanagara	Achhutadēva Mahārāya	Śaka 1453, Khara	Do.	Damaged. Records the provision made, as the gift of Tip-payān, for the supply of rice for offerings during the mid-night service of god Ilaiya-Naynār at Tiruttani.
129	South wall of the same <i>mandapa</i> (left of entrance).	Sāluva	dēva Mahārāya	Śaka 1377, Yuva, Paṅguṇi 10.	Do.	Do. Records gift of money for providing offerings to the same god.
130	Inner south wall of first <i>prākāra</i> of the same temple.	Vijayanagara	Dēvarāya Mahārāya 'who was pleased to witness the elephant hunt.'	Śaka 1359, Pingala	Do.	States that Tirukkārappillai Malayāna Uḍaiyān Vājān of Tanyahadu constructed the <i>śopāna-mandapa</i> , south compound wall, shrines for Anaiyār (Gaṇēśa ?) and Kshētrapaḷa, etc., in the temple of Pillaiyār Sengalunir Pillaiyār at Tiruttani. An image of a seated person with a <i>līnga</i> in front is cut in relief below this inscription.
131	East wall of the <i>māhāmandapa</i> of the same temple.	Do.	Dēvarāya Mahārāya	Śaka 1349, Pavaṅga, Kaṇṇi, ba. [12], Wednesday, Aiyilam.	Do.	States that no taxes other than <i>śūlavari</i> payable to the treasury at Chandragiri should be collected from temples including one at Tiruttani, according to the order of the king and his officers.
132	Same wall	Do.	Tirumalaidēva Mahārāya	Śaka 1447, Tārana, Viśēhika, śu. 15, Thursday, Kārttigai.	Do.	Records gift of the village Mayilakkuppam in his <i>nāyakatanasīrmai</i> by Nāgappa Nāyaka, son of Viṭṭappa Nāyaka for a procession in the palanquins (<i>collakku-śērai</i>) of the god

233	North wall of the central shrine in the same temple.	Do.	Saka 1452, Kanuri, Vṛścika, śu. 5, Friday, Sravanam.	Do.	Records gift of money for a piece of land below the lake at Aguvūr, by the accountant of the temple and others, for providing offerings to god Senkalunir-Pillaiyār on the hill at Tirutani on the day of the asterism Kārttigai.
134	West wall of the central shrine of the Subrahmanya temple on the hill.	Do.	Saka 1436, Bhāva, (Chittirai 10).	Do.	Registers a similar grant of money for another piece of land below the same lake by Sevayan Uyyakkondār, an accountant residing at Tirutani, for burning a lamp during the night in the <i>śrāvaṇa-maṇḍapa</i> , in the temple of Senkalunir-pillaiyār.
135	South wall of the same shrine	Do.	Saka 1433, Prajōt-patti, Tai, 7, Pūṣam.	Do.	Incomplete. Registers another similar grant by the person mentioned above for offerings to the god on the day of his natal star Pūṣam.
136	South base of the Mahā-maṇḍapa, in the same temple.	Do.	Lost	Do.	Records gift of a jewel (<i>śaṅkha-padaṅkama</i>) to the god by a certain Kunārasvāmi.
137	West wall of the same maṇḍapa	....	Paritāpi, Vairāśi 10	Do.	Damaged and incomplete. Gift of money for worship and offerings in the temple.
138	East wall of the maṇḍapa in front of the central shrine (proper left of entrance) of the same temple.	Gaṇḍagōpāla	26th year	Do.	Gift of a twilight lamp, by Śiyappa-Nāyaka, a <i>mudali</i> of Vimarasar, for the welfare of his master.
139	Same wall	Do.	Do.	Do.	Gift of a land for a lamp in the temple, by Mādi-Nāyaka, a <i>mudali</i> of Valliaraśar.
140	Do.	Do.	4th year	Do.	Gift of land as <i>tirunāmatukkāni</i> to the temple by weavers (<i>kōṭigal</i>).
141	East wall of the mahā-maṇḍapa (right of entrance) in the same temple.	Do.	17th year	Do.	States that the <i>bali-piṭha</i> was set up by Tērpoliyaniprār, son of Kāliayār.
142	Same place	Pāṇḍya	30th year, Siniha, śu. 5, Wednesday, Sōdi.	Do.	Damaged. Records the gift of the village Vallayanpakkam as <i>śarvamaṅga</i> to god Sengalunir-Pillaiyār at Tirutani for conducting a service in the name of Nāyanār Narasingadēva and for worship and offerings, by Yādavarāya.
143	Stone set up on the tank-bund (near Railway line on Arkonam side).	....	....	Telugu	Contents same as Nos. 116 and 122.
144	Tālavēḷu —Stone set on the tank-bund	....	....	Do.	Do.
145	Pattābhīrāmapuram.—Stone set up on the tank-bund.	....	....	Do.	Do.
146	Nomali.—North wall of central shrine in the Vaikunṭhavisaperumāl temple.	Chōla	38th year (in words)	Tamil	Records a tax-free gift of 1000 kuli of land below the tank Putteri to god Tirumēralip-Perumāṇḍigal at Neṁmali by the assembly (<i>ar</i>) of Nallārūr, in Illattūr-nāḍu, a sub-division of Kunravattāṇa-kōṭṭam.
147	Same wall	Gaṇḍagōpāla	....	Do.	Gives the length of the measuring rod <i>Koruvāḷavendāṇ-kōi</i> of Illattūr-nāḍu by two plus (+) marks on the wall, the space between which measures about 18 spans.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT— <i>contd.</i> TIRUTTANI DIVISION— <i>contd.</i> Nemali—<i>contd.</i>					
148	North, west and south walls of the same shrine.	Chōla . . .	Udayār Śrī Rājendrachōlādēva . . .	20th year . . .	Tamil . . .	Begins with the introduction 'Tirumangaiyōdara,' etc. Records gift of 95 sheep for a lamp to god Vajjanātha at Nemali <i>alias</i> Chalukakulakāla-chaturvēdināngalam situated in Illatūr-Nādu, a sub-division of Kunravattana-kōttam in Jayāngondasōla-mandalam, by Nātku-muttaraya Arattar-dēvan <i>alias</i> Uttamasōlaperiyarayan. Records also the gift of a copper lampstand to the temple by a shepherd.
149	West wall of the same shrine . . .	Do. . .	Rājakēsarivarman . . .	17th year (in words) . . .	Do. . .	Records gift of sheep by Ātirayan Nārāyanan Vāsudēvan for maintaining a lamp called <i>Tisai āyivatu-anaṭṭuvāṇ</i> to the god in the temple of Tirumērralidēva at Nemali. Mentions the liquid measure <i>Rājakēsari</i> .
150	Same wall . . .	Rāshtrakūṭa . . .	Kaṇṇaradēva . . .	28th year (in words) . . .	Do. . .	Records a remission of taxes by the <i>śabā</i> of Nemali on 1000 <i>kūṭi</i> of land granted for sounding music during the <i>Śrībādi</i> service in the temple of Tirumērrālī Perumāḷ by the donor mentioned above, who is stated to have belonged to Pullamaṅgalam.
151	Do. . .	Chōla . . .	Rājakēsarivarman . . .	8th year (in words) . . .	Do. . .	Damaged. Records gift of sheep for a lamp in the same temple. Mentions the liquid measure <i>Rājakēsari</i> .
152	South wall of same shrine . . .	Do. . .	Parakēsarivarman 'who took Madura.	13th year (in words) . . .	Do. . .	Records the gift of land, free of taxes for worship and offerings during midday service and for a lamp in the temple by the <i>śabā</i> of Nemali.
153	Same wall . . .	Rāshtrakūṭa . . .	Kaṇṇaradēva . . .	22nd year (in words) . . .	Do. . .	Seems to state that this temple (or shrine) was renovated by (the chief) Kijakkayirru-Tiruvadi and that it is (known as) Kijakkayirru-Tirumērrālī.
154	Do. . .	Pallava . . .	Aparājitaivarman . . .	10th year (in words) . . .	Do. . .	Ends of lines built in. Records gift of 1000 <i>kūṭi</i> of land in the village of Siṅgapura to the temples of god Tirumērrājīdēvar and another (name lost) at Nemali for sounding music during the <i>Śrībādi</i> service by Śāttandai Sūthamallan <i>alias</i> Pallavarayan.
155	Do. . .	Chōla . . .	Parakēsarivarman . . .	2nd year (in words) . . .	Do. . .	Ends of lines built in and incomplete. Begins with the historical introduction <i>Irattipādi ēlarayī-ilaṅkamum</i> etc. Records sale of 500 <i>kūṭi</i> of land by the <i>mahā-śabā</i> of Chaluk-kijkulakāla-chaturvēdināngalam for maintaining a per-

	156	157	158	159	160	161	162	163	164	165	166	167	168
	South wall of the <i>mandapa</i> in front of the same shrine.	West wall of the central shrine in the Anbalésvara temple.	West wall of <i>mandapa</i> in front of the same shrine.	South wall of the same shrine	Pillar in the same temple.	Stone set up near the tank bund.	Nallattūru.—East wall of the dilapidated Siva temple.	Slab set up near the east wall of the same temple.	Chivvāda.—Stone set up under a tamarind tree in the village.	Illattūru.—North and west walls of the dilapidated Siva temple.	West wall of the same shrine	Pūnimānādu.—Stone set up in a field opposite the Vināyaka shrine.	Arkādu.—West and south walls of central shrine in the Chōlésvara temple.
	Rājārājakesārivarman <i>alias</i> Rājārājādēva.	Tribhuvanaohakravartin Rājārājādēva	....	....	....	....	....	....	....	....	....	....	....
	Do.	Do.	Do.	Gandagōpāla	....	Sāluva	Yādava	....	Vijayanagara	Chōla	Do.	....	Gandagōpāla
	25th year	20th year	....	2nd year	....	....	Vīra-Nāra-singadēva Yādavarāja.	....	Pramādhin, Karkataka.	25th year	28th year	Saunya, Māgha, ba. di. 5.	[2]5th year
	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Telugu	Tamil.
	Beginning of line lost. Commences with the historical introduction <i>Kāndarśāla</i> , etc. Gives the details of taxes leviable on crops raised on different kinds of lands evidently by the <i>sohā</i> of Salukkulakāla-chaturvēdimangalam. A death duty of $\frac{1}{4}$ <i>pon</i> is also stated to be leviable on the Brāhmaṇa community, which was to be utilised for the benefit of the (local) tank. The document is stated to have been written by Sattisēdan Muppatiruvān <i>alias</i> Mangalapriyān, the <i>madhyastha</i> of the village.	Left incomplete. Seems to mention a gift by Madhurāntakap-Pottap[ichōlān].	States that the <i>mandapa</i> was the gift of Perumān Gaṇḍagōpālappichchan of Neruppal.	Records gift of 1010 <i>kūli</i> of land to the deity at Neimāli by Kāḷattiyān <i>alias</i> Irungōladēvan for four lamps and for offerings during the <i>iruppalji-āchēchi</i> service. Mentions the liquid measure <i>Arunolādēvan</i> .	States that the pillar was set up by Kōvāḷan <i>alias</i> Neimāli-udaiyān Ammaiyaivān.	Records the provision made for the yearly dredging of the tank at Neimāli by the chief for the merit of Vīra-Aubalarāja, and his father Kavattarāja (Gautarāja).	Records grant of land as <i>sarvamānya</i> by the <i>talaikkudi</i> of Mayaiḱāl in Illattūr-nādu to a member of their community named Periyāṇyan for redeeming their land (<i>kāni</i>) from <i>irāṇḍal</i> by entering fire.	Mentions a piece of land as measured by the rod of the length of fifty-four feet.	Records that Mahāmandalésvara Mēchā-Reddi-Ganapati-Reddiyār, who bears the titles, <i>Adēnki-sūlāsanaḍḍiśvara</i> , <i>Jagadbhagadēva</i> , <i>Basavaśānkara</i> , etc., constructed a sluice for the tank at Siyapādi <i>alias</i> Uttamaśolanallūr and that he provided for its dredging by authorising the fish-lease money derived from it to be utilized for the purpose.	The inscription is a palimpsest. The ends of lines are damaged. Records gift of 1 <i>mārai</i> by Ilaiyān-Sātan, a Vēḷān of Illattūr-nādu for a twilight lamp in the temple of Kulōttunga-Sōlī-svaramudaiya-Nāyaṇar at Illattūr.	Fragment. Records a gift for another lamp in the (same) temple.	Records the death of a hero in a fight at Vaidē[sir]ikōṇḍa. The stone bears the sculpture of a hero holding a lance in both his hands in the act of throwing it. A lady is also re-presented beside this figure.	Highly damaged. Seems to record a donation.

APPENDIX B—*contd.*List of stone inscriptions copied during the year 1942-43—*contd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT— <i>contd.</i> TIRUTTANI DIVISION— <i>contd.</i> Ārkādu — <i>contd.</i>					
169	West wall of the same shrine	Chōla	Tribhuvanachakravartin Rājārājadeva	24th year (in words) Śaka 1162 (in words), Mēsha.	Tāmil	States that Kaechimulāṇ Tiruvākambam-udaiyāṇ Tiruattapperumāl, a merchant of Takkolam <i>alias</i> Vada Mudikkoṣaṣapuram in Panma-nādu, a sub-division of Maṇavirkōṭṭam, caused the stone temple to be built.
170	West wall of the shrine of the goddess in the same temple.	Do.	[Rājārājadeva]	6th year (in words)	Do.	Built in at the beginning and end. Seems to record a gift of land for a lamp.
171	East, north and west walls of the same shrine.	....	....	Śaka 1646, Viśvāvasu, Arpaśi, 9, śu. Paur- nima, Sunday, Aśvi- ni, Lunar eclipse.	Do.	Records gift of money and grain made in the regime of Ton- damaṇḍalam Tūlī Rāghavanaiyāni-Muttu Vellakkondama Nāyakkār by the residents (<i>ūvarar</i>) of Arkkāṇu-kuppam for the maintenance of a watershed on the road leading to Tiruppati, instituted as the gift of Muttu-Lakshmi-Ammāl.
172	South wall of the <i>Mahā-maṇḍapa</i> (left of entrance) in the same temple.	....	....	Śaka 1640, Viṇaiṇhi, Kārtikai 14, Pan- chami Monday.	Do.	States that Muttu Maṇṇārappa Nāyakkār, son of Vellakon- dama Nāyaka and grandson of Muttula Nāyaka, completed the construction of the central shrine and the <i>mahāmaṇḍapa</i> for the deities Choleśvarasvami and his consort, besides <i>gopuras</i> , shrines for Vighnēśvara and other <i>parivāradēvās</i> , a <i>sabhamāṇḍapa</i> and a tank. On the same stone is engraved further on, under date Śaka 1670, Vibhava, Kārtikai 28, Pañchami, Monday, an inscription which states that Muttu Vellakkondama Nāyakkār, son of Muttu Maṇṇārappa Nāyakkār mentioned above, repaired the idol of the goddess and that he constructed a ten-pillared <i>maṇḍapa</i> for the temple.
173	Pedestal of the bronze image of Vigh- nēśvara in the same temple.	....	....	....	Telugu	States that the image was the gift of Kanakāmbā, (wife) of Muddu Vellakkondama Nāyaka, son of Tondamaṇḍala- Dhūlī Rāghava Nāyaka of Kannappa-gōṭra and that Kumāra Muddu Rāmabhadra Nāyaka was devoted to it.
174	Iṇṇupṭṭu.—Stone set up in front of the Kākkāttamma temple.	....	Pārthivēndravarman	7th year (in words)	Tāmil	Records gift of 47 sheep by Paduvuḷḷāṇ Kalāṅgamaḷaiyaṇ of Iṇṇupṭṭu in Mēlūr-nādu comprised in Mēlūr-kōṭṭam for burning half a lamp before the goddess Ermaṅgai of the village.
175	Panapākkam.—Stone set up in survey No. 109 in the village.	....	....	....	Do.	Records gift of land as <i>mānya</i> to Rāghava Nāyakkār by the villagers of Parambā[kkam] in recognition of his meritorious service to them, the nature of which is not clear.
176	Rock below a tamarind tree in survey No. 110 in the same village.	....	....	....	Do.	Same as above.

177	Neḷambaram. —Two stones fixed into the pavement of the Paṭṭābhiraṁasvāmi temple.	....	....	7th year (in words), Mēsha, śu. 13, Wednesday.	Do.	Fragment; beginning of lines lost. Seems to record a gift of land free of taxes to the god by Malai arayan Rājārāja-devan for the maintenance of <i>Malaiyārāyaṇ-sandi</i> instituted in his name.
178	Stone set up in front of the temple of the village goddess in the same village.	....	....	Manmatha, Ādi 5	Do.	Damaged. Seems to record a gift for a lamp to the goddess [Vijrudumukhill-Ammaṇ at Neḷumbirai.
179	Kāñipādi. —Loose stones found in the debris of a dilapidated Śiva temple.	Gaṇḍagōpāla .	Tribh. Vijaya-Gaṇḍagōpāla .	10th year (in words).	Do.	Fragment; stone containing ends of lines lost. Seems to record a gift of money for maintaining a lamp in the temple of god Agatti[śvara]m-Uḍaiyār of the village.
180	East wall of the Dharmarāja temple in the same village.	....	....	Śaka 1735, Kali 4914, 7th cyclic year expired, Bhāva, Āvaṇi 20.	Do.	Modern. Records grant of land made in the regime of Mahā-maṇḍalēśvara Veṅkatarperumāl, by several persons of Kañipādi for worship etc., in the temple of Dharmarāja constructed by Rudrapillai Poṇṇappillai, son of Ayyāpillai Nārāyaṇapillai.
181	Sitāpuram. —Stone set up in a field to the south of the village.	Vijayanagara .	Śalva Narasingayadēva-Mahārāja .	Saunya, Tai 15	Do.	Seems to state that a measuring rod was specified by Ubhaya-pradhāni Tipparasar <i>vāsala-anarāyaṇaka</i> [Paṭṭaya] Nāyaka, Munnaḍi Nāyaka and Chaṇḍaya Nāgama Nāyaka.
182	Another stone near the same place	Chōla .	Tribh. Rājārājadēva .	12th year .	Do.	Damaged. Records the gift of 3000 <i>kuḷi</i> of land to the temple of Chittirameḷivinnagar-Emberuman as <i>Tiruvēḍaiyaḷḷam</i> by Uyyirūḍaiyān Tōmāṇḍaiyār Malaiyārāyaṇ and others.
183	Raḡhunāthapuram. —Stone set up in a field to the west of the village.	Vijayanagara .	Krishṇadēva Mahārāja .	Śaka 1436 (in words), Yuva, Makara, śu. 10, Monday, Tiruvōnam.	Do.	Records a royal gift, made on the occasion of <i>Saṅkrama-paṇḍakāla</i> from the banks of the river Tuṅgabhadra, of the village Tyāgachēri in Malaipattu situated in Perumūr-nādu, a sub-division of Kuṇṇavattanaḱōṭam to god Raḡhunātha at Neḷumbirai. The figure of a <i>chakra</i> is cut below the inscription and on the back of the stone.
184	Attippattu. —Stone set up in front of the Gaṇēśa temple.	....	....	Plavaṅga, Māsi 24	Do.	Mentions a measuring rod introduced by Vaṅgana Nāyaka, son of Nūkkama Nāyaka for the merit of <i>Karaṇika Bhūḷā-gaiyār</i> .
185	Another stone in the same place	....	....	Paritāpi, Paṅguṇi 7	Do.	Records gift of land by the Gobburi chief, Eirājayadēva-Mahārāja for worship, offerings, etc., to the temple Alageperumāl at Attippattu.
186	Stone set up in front of the deserted temple in the same village.	....	....	Chitrabhānu, Arppaśi 21.	Do.	Damaged. Refers to a grant of land as <i>daṇḍigai-māṅgam</i> .
187	Stone set up in a field to the west of the same village.	....	....	Sarvajit, Arppaśi .	Do.	Incomplete. Mentions Kaḷimallanāyakar, the agent of Tirumalai-Nāyakkār and the residents of Attippattu.
188	Tiruvāḷangādu. —Above the entrance into the kitchen of the Vaṭārāyēśvara temple.	....	....	....	Do.	States that the kitchen was the gift of Paḷiyāñi Ammaiappan Vallarāyaṇ of Paḷayanūr and that it was constructed by Kulāṇḍar <i>aiṭas</i> Mārkaṇḍāya-devaṇ.
189	Pillar near the same entrance	....	....	....	Do.	Gives the name of the figure in a worshipping posture, over which this is engraved as 'Kulāppidāraṇ.
190	Pillar in the hundred-pillared <i>maṇḍapa</i> of the same temple.	....	....	....	Do.	The name 'Kulāṇḍar' is engraved over a standing figure in a worshipping posture. The person represented is probably the same as the builder of the kitchen mentioned in No. 188 above.

APPENDIX B—*concl'd.*List of stone inscriptions copied during the year 1942-43—*concl'd.*

No.	Place of the inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT— <i>concl'd.</i> TIRUTTANI DIVISION— <i>concl'd.</i> Tiruvālaṅgādu — <i>concl'd.</i>					
191	Pillar near the entrance into the kitchen of the same temple.	....	....	....	Tamil . . .	The names 'Kūlapāḍāraṇ' and 'Paṇḍarikūlāṇa]eḥaṇaṇ' are engraved over two standing images in a worshipping posture. The figure to the proper left has a beard and its hair is tied in a knot slanting to the left. A string (?) is found in the left hand.
192	West wall of the temple of Bhairava in the same village.	Chōla . . .	Rājārājadēva . . .	9th year, (in words), Kārttigai.	Do. . .	Incomplete. Records a written order (<i>śūla</i>) given by the trustees of the temple of Tiruvālaṅgādu-Uḍaiyār to the authorities of the temple of Vadugap-Pillaiyār (in the village) granting lands and house-sites with the taxes due thereon to them, to the latter temple.
193	Same wall	Vijayanagara . .	Mahāmaṇḍalēśvara Mahārāya.	Śaka 1442, Vikrama, Purattasī 17.	Do. . .	Incomplete. Seems to record a transaction made by the <i>āchāryas</i> of the four <i>mandapas</i> assembled at Nāgalādēvi-anmapuram with the blessings of Kālikadēvi.
194	Stone set up in a field near Amarantāṅgal tank.	Do. . . .	Malikārjunarāya . . .	Prajāpati, Māsī 20 .	Do. . .	Incomplete. Seems to record that Timmā Redḍi renewed a gift previously granted by Mallā Redḍi to god Tiruvālaṅgādu-Uḍaiyār.
195	Stone set up in a street	Do. . . .	Pratāpa Dēvarāya . . .	Viśvāvasu, Āpi 3 .	Do. . .	Damaged. States that a street belonging to god Tiruvālaṅgādu-Uḍaiyār was made over to the weavers (<i>kaikkōlar</i>) free of all taxes.
196	Maṅgalam —Stone set up in the village . . . .	....	....	....	Do. . .	Bestows imprecations on those who appropriate the village of Maṅgalam belonging to the temple of Kaṇpappa Nayiṇār. Figures of sun and crescent and <i>śūla</i> are engraved below the inscription.
197	Harīśchandrapuram <i>alias</i> Kāṭramōṭṭu .—Stone set up in the village.	....	Pārthivēndrādhipatīvarman . . .	10th year . . .	Do. . .	Records the gift of land after purchase as <i>ērippattī</i> by Pāradayaṇ Nārāyaṇ Amudan of Kuladipamaṅgalam, a <i>brahma-dēya</i> , situated on the south bank in Sōṇādu. The donor is described as a <i>kaṇmi</i> of Pallavamārāyār and is stated to have obtained for his livelihood (<i>jīvam</i>) the village of Kāṭṭukkumundūr in Mēmmalai-Paḷaiyapūr-nādu, a sub-division of Maṇaiyir-kōṭṭam.

APPENDIX C.

Principal dates from Appendices A and B of the year 1939-40, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>CHĀLUKYAS, WESTERN.</i>		
<i>Vinayāditya Satyāśraya Vallabha.</i>		
A	8	Śaka 516 Ānanda, Vaiśākha, paurṇamāsī, Thursday. Irregular.
<i>CHŌLA.</i>		
<i>Tribhuvanachakravartin Rājārājadēva III.</i>		
"	181	Śaka 1165 (in words), 28th year, Karkātaka 16, Monday, Rōhinī = A. D. 1243, July 13, Monday; '83. The solar date was 17 not 16.
"	184	Śaka 1147, 10th year (in words), Karkātaka 8, Friday trayōdaśī, Mrigaśīrsha = A. D. 1225, July 4, Friday; f. d. t. '13; '54.
"	389	26 + 1st year, Rishabha, ba. 11, Wednesday, Rēvati = A. D. 1244, May 4, Wednesday; '48; f.d.n. '12.
<i>CHŌLAS OF THE TELUGU COUNTRY.</i>		
<i>Venkaya-Chōla Mahārāja.</i>		
"	13	[4]1st year, Chīṭṭa (Chaitra), sū. daśamī, Sunday. The characters of the inscription are of the 9-10th century A. D. The details are not enough for calculation.
<i>Bijjīdēva.</i>		
"	62	Śaka 999, [Naḷa], ba. 15, Thursday. The Śaka year was current. There were three dates in the year in which ba. 15 coincided with Thursday: (i) A. D. 1076, May 5, (ii) A. D. 1076, September 1, solar eclipse. (iii) A. D. 1077, January 26. Of these the most likely date seems to be (ii) when there was a solar eclipse on which occasion a gift was most likely to have been made.
<i>Nallasiddharasadēva-chōḍa-Mahārāja.</i>		
B	9—12	Śaka 1081, Pramādi, Māgha, śu. 15, Ardhōdaya. Irregular. <i>Ardhōdaya</i> is defined by L. D. Swanikannu Pillai as a combination of Sunday with Śravaṇa nak. and vyatipāta yōga on Pausha ba. 15, or Sunday, nak. Rōhinī, etc. on Māgha ba. 30, amāvāsyā. The present inscription does not afford the required details. The Tamil version of the inscription (No. 12 of App. B.) gives the date as Pramādi, Māsi, amāvāsyā, ardhōdaya, Sunday, which would correspond to A. D. 1160, February 9, Tuesday (not Sunday) with nak.- Śadayam. If the date is wrong for Makara amāvāsyā and Pausha ba. 15, the details would regularly correspond to A. D. 1160, January 10, Sunday on which date there was <i>ardhōdaya</i> .
<i>Tirukālattidēva-chōḍa-Mahārāja.</i>		
"	49	Vibhava, Chaitra, śu. 8, Thursday. Śu. 8 may be a mistake for ba. 8 in which case the details regularly correspond to A. D. 1208, April 10, Thursday; '08.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1939-40, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
CHŌLAS OF THE TELUGU COUNTRY— <i>concl'd.</i>		
<i>Tirukāḷattidēva-chōḍa-Mahārāja.</i>		
B	71	Śaka 1159, Hēmaḷambin, Māgha, śu. 11, Monday. If the <i>tithi</i> is a mistake for śu. 1, the other details regularly correspond to A. D. 1238, January 18, Monday ; '78.
GAṄGAS, WESTERN.		
<i>Mādhava Mahārāja (Mādhavarman III).</i>		
A	1	Śaka 24 (?), Śobhakṛit, Kārttika, śu. [7], Wednesday, Śravaṇa. Irregular.
KALUKAḌA (?)		
<i>Trailōkyamalla Sōmidēva-Mahārāja (Sōmēśvara).</i>		
B	33	Śaka [11]78, Rākshasa, Kaṛṇāṭaka, śu. paurṇamāsī, Tuesday, Tira-vōṇam, lunar eclipse. = A. D. 1255, July 20, Tuesday ; '95 ; f.d.n. '05. The Śaka year was current and there was a lunar eclipse on this day.
HOYSALA.		
<i>Vīra-Rāmanāthadēva.</i>		
"	394	10th year, Kaṇṇi, ba. 13, Sunday, Punarpūśam. Irregular. The 10th year of his reign corresponds to A. D. 1264. In this year or in the years previous or next to this no single date is found to correspond to the details noted. The most approximate date would be, however, A. D. 1263, September 2, Sunday, but the <i>tithi</i> was 13'05 and the nak. was Makhā ('34) not Punarpūśam.
KADAMBA.		
<i>Vīra Kāvādēvarasa (Kāmadēvarasa) 'ruling from his capital at Chandā-ura'.</i>		
A	10	Śaka 1177, Rākshasa, Māgha, śu. 15, Thursday, lunar eclipse = A. D. 1256, January 13, Thursday, '57 ; lunar eclipse.
KĀKATĪYA.		
<i>Rudradēva Mahārāja, 'Lord of Anumakoṇḍapura'.</i>		
B	1	Śaka 1190, Prabhava, Phālguna, śu. 15, Thursday. Irregular. If śu. 15 is taken as a mistake for ba. 15, the details regularly correspond to A. D. 1268, March 15, Thursday ; '31.
<i>Pratāparudra.</i>		
"	5	Śaka 1241, [Si]ddhārtihn, Śrāvaṇa, śu. 15, Wednesday = A. D. 1319, August 1, Wednesday, '90. The nak. was Śravaṇam '09. There was a lunar eclipse on this day, not noted in the inscription.

APPENDIX C—contd.

Principal dates from Appendices A and B of the year 1939-40, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
KĀYASTHA.		
<i>Ambadēva Mahārāja.</i>		
B	3	Śaka 1212, Vikṛita, Bhādrapada, śu. 5, Thursday = A. D. 1290, August 10, Thursday. Śu. 5 began at '91 on Thursday and lasted the whole of the next day and ended at '00 on the third day (Saturday).
<i>Tripurārīdēva, son of Ambadēva Mahārāja.</i>		
"	65	Śaka 1226, Krōdhin, Chaitra, śu. 7, Thursday. Irregular. The <i>tithi</i> and the week-day do not coincide. If śu. 7 is a mistake for ba. 7, the details correspond to A. D. 1305, March 18, Thursday; '42.
PALLAVA.		
<i>Sakalabhuvanachakravartin Kōpperuñjīṅgadēva.</i>		
"	243	19th year, śu. 13, Wednesday, Mṛigaśīrsha = A. D. 1262, January 4, Wednesday; śu. 13 commenced at '93 on Tuesday and was current the whole of Wednesday ending at '00 the next day.
PĀṆḍYA.		
<i>Jaṭāvarman Tribhuvanachakravartin Sundara Pāṇḍyadēva I.</i>		
"	171(a)	7th year, Vṛiśchika, ba. 2, Monday, Mṛigaśīrsha = A. D. 1259, November 3, Monday, '96; f.d.n. '45.
<i>Jaṭāvarman Tribhuvanachakravartin Sundara Pāṇḍyadēva II.</i>		
"	391	10 + 1st year, Kaṭṭaka, śu. 5, Friday, Uttirāṃ = A. D. 1286, June 28, Friday, '26; '95.
<i>Māṇavarman alias Tribhuvanachakravartin Kulāśēkharaḍēva.</i>		
"	379	29th year, Mēsha, ba. 7, Monday, Tiruvōṇam = A. D. 1297, April 15, Monday, '45; f.d.n. '08.
<i>Tribhuvanachakravartin Vīra-Pāṇḍyadēva.</i>		
"	81	13th year, Kaṇṇi, śu. 9, Monday, Tiruvōṇam = A. D. 1309, September 14, Sunday (not Monday); '30; f.d.n. '88. The king is called Jaṭāvarman.
"	87	37 + 1st year, Mēsha, śu. 2, Sunday, Bharani = A. D. 1335, March 26, Sunday, f.d.t. '19; f.d.n. '31.
"	89	14th year, Simha, śu. 8, Monday, Anīlam = A. D. 1310, August 3, Monday, '59; f.d.n. '05.
"	94	20th year, Mina, śu. 10, Monday, Anuḷam. Irregular. The inscription has been assigned to Māṇavarman Jaṭāvarman (?) Vīra-Pāṇḍya of acc. 1296 A. D. (?) (see Part II).
"	115	4th year, Miṇa, śu. 9, Sunday, Pūṣam = A. D. 1301, March 19, Sunday, '57, '88.

APPENDIX C—contd.

Principal dates from Appendices A and B of the year 1939-40, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		PĀṆḍYA—concl'd.
		<i>Tribhuvanachakravartin Vira-Pāṇḍyadēva</i> —contd.
B	177	Śaka 1239, 21st year (in words), Māśi, śu. 13, Sunday, Rēvati = A. D. 1318, February 5, Sunday; ·00; ·90. Śu. 13 is evidently a mistake for śu. 3. The king is called Māṇavarman.
"	92	1[2]th year, Kārttigai 6, Sunday, Hasta = A. D. 1314, November 3, Sunday. The nak. was however Uttara-Phalgunī which was current throughout the day. (See section under Pāṇḍyas, Part II.)
"	96	10th year, Mēsha, śu. 1, Sunday, Hasta. The inscription is assignable to the 14th century. Details are irregular.
		<i>Māṇavarman Sundara-Pāṇḍyadēva.</i>
"	98	11th year, Miṇa, ba. 1, Sunday, Hasta = A. D. 1314, March 3, Sunday; ·88; f.d.n. ·11; (see Part II, section under Pāṇḍyas).
		<i>Jaṭavarman Sundara-Pāṇḍyadēva (III).</i>
"	189	Śaka 1227, 2nd year, Miṇa 2, Friday = A. D. 1306, February 25, Friday.
		<i>Jaṭavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.</i>
"	376	4 + 1st year, Karkāṭaka 13, ba. 11, Saturday, Rōhiṇi = A. D. 1322, July 10, Saturday; ·81; ·75.
		ŚAMBUVARĀYA.
		<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.</i>
"	101	7th year, Karkāṭaka, śu. 5, Friday, Pūṣam = A. D. 1343, June 27, Friday; ·84; The nak. quoted was evidently a mistake for Pūram which was current on the day till ·62.
"	114	6th year, Siṃha, ba. 14, Saturday, Pūṣam = A. D. 1342, July 31, Wednesday (not Saturday) ·99; ·71. There is another date A. D. 1327, August 15, Saturday; f.d.t. ·70 ·40, regularly corresponding to the details given above; but this date would place the accession of this chief at about A. D. 1321-2 necessitating the postulation of an earlier Rājanārāyaṇa. Śambuvarāya different from the one of accession date A. D. 1336-7.
"	162	26th year, Śaka 1284, Śubhakṛit, Mēsha, śu. 4, Wednesday, Rōhiṇi = A. D. 1362, March 30, Wednesday ·31; This date gives the unusually high regnal year of 26 to this chief, a fact not noticed hitherto.
"	196	3rd year, Miṇa, ba. [10], Wednesday, Uttirattādi = A. D. 1339, March 10, Wednesday. The <i>tithi</i> was probably ba. 15; f.d.n. ·23.
		SĒTUPATIS.
		<i>Muttu Rāmalinga Vijaya-Raghunātha Sētupati Kāṭṭadēva.</i>
A	4	Śaka 1703, Kali 4882, Śubhakṛit, Vaiyāśi ba. amāvāsyā, Monday, Rōhiṇi. The Śaka date seems to be a mistake for 1704 or 1705 (current), in which case the other details regularly correspond to A. D. 1782, June 10, Monday; f.d.t. ·00; ·47.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1939-40, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA.</i>		
<i>Kampana Uдайyar.</i>		
B	90	Śaka 1290, Kilaka, Kaṇṇi, śu. 2, Monday, Pūṣam. Irregular. The details are totally irregular for any date in the Kaṇṇi month. If Pūṣam is taken as a mistake for Pūram, Pūram and Monday combined in this month on September 11, but the <i>tithi</i> on that day was ba. 14 (·77).
„	220	Śaka 1287, Viśvāvasu, trītiyā, Wednesday, Avittam. Probably = A. D. 1366, January 14, Wednesday; ·92 The nak. Avittam had ended at ·43 the previous day. The month in this case would be Makara and the <i>paksha</i> śukla.
<i>Vīra Pratāpa Harihara Mahārāya II.</i>		
A	11	Śaka 1326, Svabhānu, Phālguna, śu. 1, Sunday. Irregular: If śu. 1 is a mistake for śu. 7, the date would be A. D. 1404, February 17, Sunday. The Śaka year was current.
B	80	Śaka 1300, Kālayukti, Rishabha, ba. 5, Monday, Tiruvōṇam = A. D. 1378, May 17, Monday; ·91: f.d.n. ·11.
<i>Bukkana Uдайyar II.</i>		
„	200	Śaka 1324, Chitrabhānu, Kumbha, śu. 5, Sunday, Aśvati = A. D. 1403, January 28, Sunday. The <i>tithi</i> had ended at ·87 the previous day.
<i>Dēvarāya Mahārāya II.</i>		
„	210	Śaka 1352, Sādhāraṇa, Vaiśākha, śu. 5, Wednesday = A. D. 1430, April 26; f.d.t. ·90.
„	380	Śaka 1366, Raktākshi, Makara, ba. 9, Friday, Chittirai = A. D. 1445, January 1, Friday; f.d.t. ·52; ·26.
„	390	Śaka 1... , Kilaka, Mithuna, ba. 10, Monday, Aśvati = A. D. 1428, June 7, Monday; ·73. The nak. Aśvati was current throughout the day having begun on the previous day at ·89.
<i>Triyambaka.</i>		
A	6	Śaka 1377, Yuva, Kārttika, full moon, Monday. If the month is taken as solar, the details regularly correspond to A. D. 1455, November 24, Monday; ·27.
<i>Vijayarāya Mahārāya.</i>		
„	348	Śaka [137]9, Dhātu, Miṇa, śu. 10, Sunday, Pūṣam = A. D. 1457, March 6, Sunday; ·00; ·62.
<i>Praudha Immaḍi Mallikārjunadēva Mahārāya, son of Dēvarāya Bhūpatirāya.</i>		
„	202	Sarvajit, Mēsha, śu. 10, Friday, Rōhiṇī. Śu. 10 in Mēsha corresponded to A. D. 1467, April 14, Tuesday (not Friday). The nak. was Pūrva-Phalgunī, not Rōhiṇī.
„	203	Śaka 1370, Prabhava, Mēsha, śu. 1, Uttirāḍam. Irregular. Probably A. D. 1447, April 16, Sunday; ·24. But the nak. was Krittikā (·95) not Uttirāḍam. The Śaka year is to be taken as current.
„	349	Śaka 1378, Dhātu, Tulā, śu. 5, Friday, Hasta. Irregular. Probably A. D. 1456, October 4, Monday (not Friday) ·52; the nak. was Jyēsthā ·19, not Hasta.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1939-40, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—concl'd.</i>		
<i>Krishṇadēva Mahārāya.</i>		
B	144	Śaka 1431, Śukla, Makara, śu. 10, Thursday, Punarpūsam. Irregular. Probably A. D. 1510, January 19, Saturday (not Thursday), .75. The nak. was Rōhiṇī (not Punarpūsam), which was current till .76. The week day and nak. quoted are evidently wrong.
"	172	Śaka 1451, Virōdhi, Mithuṇa, ba. 10, Monday, Attam (Hasta). Irregular. Probably A. D. 1529, May, 31, Monday; f.d.t. .64. But the nak. was Uttirattādi, not Attam.
"	356	Śaka 1439, Īśvara, Makara, śu. 5, Monday, Śravaṇa = A. D. 1518, January 11, Monday. Nak. Śravaṇa was current on this day but the <i>tithi</i> was amāvāsyā .62, not śu. 5.
<i>Achyutadēva Mahārāya.</i>		
"	36	Śaka 1454, Khara, Chaitra, śu. 15, lunar eclipse = A. D. 1531, April 1, Saturday; .72; lunar eclipse. The Śaka year was current.
"	266	Śaka 145[7], Manmatha, Dhanus, śu. [8], Thursday, Uttirattādi = A. D. 1535, December 2, Thursday; .42; .99.
"	355	Śaka 1467, Jaya, Makara, ba. [3], Uttirām, Friday. The Śaka year is evidently a mistake for Śaka 1457 (current). The details correspond to A. D. 1535, January 22, Friday; .36; f.d.n. .00.
<i>Sadāśivadēva Mahārāya.</i>		
"	19	Śaka 1481, Siddhārthin, Āshāḍha, śu. 12, Friday = A. D. 1559, June 16, Friday; .79.
"	110	Śaka 1469, Plavaṅga, Pushya, ba. 10, Thursday = A. D. 1548, January 5, Thursday; .68. The nak. was Viśākhā .32.
"	364	Śaka 1480, Kālayukti, Mēsha, ba. 7, Uttirāḍam, Sunday = A. D. 1558, April 10, Sunday; .21; .51.
"	365	Śaka 1473, Virōdhikṛit, [Mithuṇa], ba. 5, Śadayam, Monday = A. D. 1551, June 22, Monday; f.d.t. .25; .98.
<i>Veṅkaṭapatidēva Mahārāya.</i>		
"	212	Śaka 1527, Viśvāvasu, Rishabha, śu. 10, Śivāra, . . . asta = A. D. 1605, May 17, Friday; .95; f.d.n. .26.
"	284	Śaka 15[11], Virōdhi, Panguṇi 5, śu. 7, Monday = A. D. 1590, March 2, Monday; .64. The nak. was Rōhiṇī.
<i>Mahāmaṇḍalēśvara Śrīraṅgadēva Mahārāya.</i>		
"	173	Śaka 1497, Yuva, Makara, ba. 13, Wednesday = A. D. 1575, December 28, Wednesday; f.d.t. .99. The nak. was Anurādhā.
<i>MOGHUL.</i>		
"	354	Śaka 1647, Jaya, Māsi 13, Thursday, Hasta = A. D. 1715, February 10, Thursday; .91. The Śaka date quoted is a mistake for Śaka 1637 (current).

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1939-40, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
BĪLIGI CHIEFS.		
<i>Sōmaśekhara Nāyaka.</i>		
A	12	Śaka 1692, Virōdhi, Śrāvaṇa, śu. 6, Monday = A. D. 1769, August 7, Monday; '85 the Śaka year was current.
MISCELLANEOUS.		
"	15	Śaka 1444, Vishu, Śrāvaṇa śu. 5, Thursday. Irregular. If śu. 5 is a mistake for śu. 15, the details regularly correspond to A. D. 1521, July 18, Thursday; f.d.t. '58. The Śaka year was current.
B	8	Śaka 1172, Sādhāraṇa, Pushya, Ardhōdaya = A. D. 1251, January 22, Sunday; The <i>tithi</i> was ba. '30, f.d.t. '42; and nak. Śraṇam '99. (These details fully satisfy the requirements for <i>ardhōdaya</i> .)
"	53	Śaka 1710, Saumya, Māgha, ba. 5, Friday, Hasta. Irregular. Probably = A. D. 1790, February 4, Thursday, not Friday; '32; '20. The Śaka year appears to be a mistake for 1711.
"	68	Śaka 1446, Sarvajit, Vaiśākha, ba. 15, Monday = A. D. 1527, April 29, Monday; f.d.t. '46. The Śaka year appears to be a mistake for Śaka 1449.
"	74	Śaka 1520, Viḷambi, Chaitra, śu /Thursday, Rōhiṇī = A. D. 1598, April 4, Thursday. The <i>tithi</i> is probably a mistake for śu. 4 which was current on the day till '81; nak. Rōhiṇī; f.d.n. '01.
"	75	Śaka 1520, Hēviḷambi, Pushya, śu. 2, Friday = A. D. 1597, December 30, Friday, '32. The Śaka year was current.
"	78	Śaka 1464, Plava, Mithuna, śu. 10, Monday, Punarpūsam. Irregular. Probably = A. D. 1541, June 3, Friday (not Monday); '61. The nak. was Chitta, '72.
"	108	27th year of Tribhuvanachakravartin Vijaya Gaṇḍagōpālādēva (in words), Kaṇṇi, Shashthī, Monday, Kārttika = A. D. 1276, August 31, Monday; f.d.t. '25; '83. The <i>paksha</i> was <i>bahula</i> .
"	136	Śaka 1669, Kali 4848, Prabhava (expired), Vibhava, Vaiyāśi, Jyēsthā, śu. 5, Friday, Punarvasu = A. D. 1748, May 20, Friday; f.d.t. '53; '03. Śaka 1669 corresponds to Prabhava (current).
"	303	Śaka 1283, Śubhakṛit, Dhanus, śu. 13, Wednesday, Kārttigai = A. D. 1362, November 30, Wednesday; '46; '54. The Śaka year was 1284 and not 1283 as quoted.
"	329	3rd year of Tribhuvanachakravartin Vijaya Gaṇḍagōpāla. Makara, śu. 5, Monday, Uttaram = A. D. 1253, January 6, Monday; '09. The nak. is probably a mistake for Uttirattādi.
"	346	Śaka 1403, Śubhakṛit, Makara 22, śu. 10, Rēhiṇī, Saturday = A. D. 1483, January 18, Saturday; '61; '72. The Śaka year quoted is probably a mistake for 1404.
"	357	Śaka 1485, Rudhirōdgāri, Kārttika 6, pañchamī, Friday, Pushya = A. D. 1563, November 5, Friday; '27; f.d.n. '21. The <i>paksha</i> was <i>bahula</i> .

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1939-40, calculated with the help of the *Indian Ephemeris*—*concl.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS— <i>concl.</i>		
B	360	Śaka 1480, Kaḷayukti, Purattādi 27, purnamī, Rēvatī, lunar eclipse = A. D. 1588, September 26-27, Monday-Tuesday, '57 ; '84, lunar eclipse. The date of the month was however 28, not 27, although the <i>tithi</i> and nak. both began on the 27th Purattādi. Probably the eclipse occurred on the night of Purattādi 27, Monday, when purnamī and nak. Rēvatī began.
"	373	Śaka [167]9, Īśvara, Vaigāśi 27, ēkādaśī, Thursday, Uttiram. Irregular. No date in Vaigāśi regularly corresponds to all the details. The most approximate date seems to be A. D. 1757, May 28, Saturday (not Thursday), on which day the <i>tithi</i> ēkādaśī began after '59 of the day and the nak. Uttiram lasted '03 of the day.
"	374	Śaka 1590, Kilaka, Kārttigai, śu. purnamāsi, Sunday, Kārttigai (Kṛittikā), lunar eclipse = A. D. 1668, November 8, Sunday, '55 ; '69 ; lunar eclipse.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
BĀṆA.		
<i>Dēvaśikhāmaṇi Mahābali Bāṇādhirāya.</i>		
A	33	Śaka 1499, Īśvara, Uttarāyana, Hēmantaritu, Makara, ba. amāvāsyā, Monday, Śravaṇa. Irregular. In A. D. 1578 corresponding to the Śaka year quoted, Makara amāvāsyā fell on January 8th, Wednesday (not Monday) and the nakshatra was Uttar-Āshāḍha till 02 on that day and thereafter Śravaṇa, f.d.t. 05.
CHŌLA.		
<i>Tribhuvanachakravartin Rājārjadēva III.</i>		
B	24	15th year, Makara, śu. 13, Saturday; Punarpūsam = A. D. 1231, January 18, Saturday; 13; 36.
"	29	14th (?) year; Vṛśchika, śu. 6, Sunday, Uttirādam. Irregular. The details do not work out correctly for any of the regnal years 11, 14, 16 or 19. The most probable date appears to be in the 14th year, i.e., A. D. 1231, November 2, Sunday; 03; but the nak. on that day was Śravaṇam, not Uttirādam.
"	117	28th year, Miṇa 2, Thursday, Uttiram, purnamī = A. D. 1244, February 25, Thursday, 36. The nakshatra was Uttiram the whole day. The date of the month is to be corrected to 3.
"	121	24th year, Karkāṭaka 4, Sunday = A. D. 1241, June 30, Sunday.
"	174	6th year, Kaṛkāṭaka, śu. 10, Monday, Avittam. Irregular; probably A. D. 1222, July 4, Monday, when the nak. was Bharanī, not Avittam; f.d.t. 81.
<i>Tribhuvanachakravartin Vīrarājēndradēva.</i>		
"	111	4th year, Simha, śu. 11, Punarpūsam, Sunday. Irregular. If the regnal year is corrected to 3, and the <i>paksha</i> to ba. the other details regularly correspond to A. D. 1248, August 16, Sunday, 73; 93.
KADAMBA.		
<i>Permāḍidēva.</i>		
A	31	22nd year of reign, Vibhava, Māgha, pūrṇimā, Monday. If the regnal year is 2, the details correspond to A. D. 1149, January 24, Monday, f.d.t. 60.
KELADI CHIEFS.		
<i>Vīrabhadra-Nāyaka 'ruling the Maṅgaḷūru and Bārakūru kingdom.</i>		
A	8	Śaka 1562, Vikrama, Mārgaśīra, ba. 2, Friday = A. D. 1640, November 20, Friday, 60.
MADURA NĀYAKA.		
<i>Vīrapa Nāyaka.</i>		
A	34	Śaka 1493, Kollam 747, Prajōtpatti, Paṅguni 14, ba. 11, Monday, Śravaṇa = A. D. 1572, March 10, Monday, 51; 37.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1940-41, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MUHAMMADAN KINGS.		
<i>Chanda Sāhib.</i>		
B	137	Śaka 1659, Kālayukti, Tai, Friday. Details insufficient for calculating correct date.
PĀṆḍYA.		
<i>Emmaṇḍalamuṅḡṇḍa Māṇavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II).</i>		
„	264	13th year, Āvaṇi 29, ba. 12, Wednesday, Āyilyam = A. D. 1250, August 26, Friday (not Wednesday) 30; 93; (<i>Vide</i> Part II).
<i>Tribhuvanachakravartin Jaṭavarman Vīra-Pāṇḍya 'who conquered Ḥam and Koṅḡu and performed the anointment of the heroes at Perumbarappuliṅḡr'.</i>		
„	298	16th year, Mithuṇa 7, Sunday = A. D. 1269, June 2, Sunday.
<i>Māṇavarman Tribhuvanachakravartin Śrīvallabhadēva.</i>		
„	247	2 + 14th year, Kārttigai 28, ba. 2, Thursday, Mṛigaśirsha = A. D. 1322, November 25, Thursday; f.d.t. 72; 35.
<i>Māṇavarman alias Tribhuvanachakravartin Śrīvallabhadēva.</i>		
„	243	31st year, Kuṇibha 26, śu. 1, Friday, Pūrattādi (the natal star of the king). There are corresponding dates in the reigns of both the kings of this name, Māṇavarman Śrīvallabha, who ascended the throne in A. D. 1132 and 1307 respectively. (1) A. D. 1162, February 16, Friday; f.d.t. 01; 76. The date of the solar month is probably a mistake for 25. (2) A. D. 1338, February 20, Friday; f.d.t. 43; 94. The solar date is 27 not 26. (<i>Vide</i> Part II).
<i>Māṇavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.</i>		
„	315	34th year, Kaṇṇi, śu. 7, Monday, Anusham = A. D. 1361, September 6, Monday; f.d.t. 58; 27. (<i>Vide</i> Part II).
<i>Jaṭavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
„	246	32 + 1st year, Mithuṇa, śu. 9, Tuesday, Chittirai. There are corresponding dates in the reigns of both the Kings, Jaṭavarman Parākrama Pāṇḍya who ascended the throne in A. D. 1315-16 and 1357-58 respectively. (1) A. D. 1350, June 15, Tuesday; 07; 16. (2) A. D. 1390, June 21, Tuesday; 87; 51.
<i>Śenbaga Parākrama-Pāṇḍyadēva alias Vīra-Pāṇḍyadēva.</i>		
„	250	Śaka 1409, 2nd year, Mithuṇa 16, ba. 7, Wednesday, Uttirattādi = A. D. 1487, June 13, Wednesday; 65; f.d.n. 28

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1940-41, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
PĀṆḌYA—concl'd.		
Dharmapperumāl Kulaśēkharadēva.		
B	245	Śaka 1476, 13th year, Ānanda, Dakṣiṇāyana, Vṛiścika 22, ba. 12, Wednesday, Svāti = A. D. 1554, November 21, Wednesday, '99.
„	230	Śaka 1483, 13th year, Durmati, Dakṣiṇāyana, Mēshaṛitu, Kaṇṇi 19, śu. 10, Thursday, Uttirāḍam = A. D. 1561, September 18, Thursday, '56; '03. Mēshaṛitu may be a mistake for Varshaṛitu.
Tribhuvanachakravartin Kōṇērinmaikondāṇ Perumāl Aḷagan-Perumāl Ativīrarāman alias Śrīvallabhadēva.		
„	239	Śaka 1494, 10th year, Āṅgīrasa, Uttarāyana, Makara, śu. 7, Monday. Irregular. Āṅgīrasa, Makara, śu. 7 was Saturday and not Monday, in which case the date would be A. D. 1573, January 10, Saturday; '29.
Jatīlavarman alias Tribhuvanachakravartin Kōṇērinmaikondāṇ Abhirāmavaratuṅgarāman alias Vīra-Pāṇḍyadēva.		
„	252	Śaka 1520, 10th year, Hēvilāmbi, Māśi 23, śu. 7, Saturday, Anusham = A. D. 1598, February 18, Saturday; '12; '16. The Śaka year is to be taken as current.
REDDI CHIEFS.		
Ana Vēma Redḍi.		
A	18	Śaka 1300, Kālayukti, Mārgaśira, Saturday, lunar eclipse = A. D. 1378, December 4, Saturday, lunar eclipse.
VIJAYANAGARA.		
Harihara II.		
„	22 }	Śaka 1301, Siddhārthin, Jyēsthā, Tuesday, lunar eclipse
„	23 }	= A. D. 1379, May 31, Tuesday; lunar eclipse.
Vīra-Dēvarāya-Vodeya.		
B	341	Śaka 1304, Dundubhi, Māgha, ba. 30, Monday, solar eclipse. Irregular. Śaka 1304 is too early a date for Dēvarāya. It may be a mistake for Śaka 1364 in which case the inscription is to be assigned to Dēvarāya II. The other details do not work out correctly for any date in Dundubhi in which year there was no solar eclipse at all. See, however, Part II.
Vīra-Bukkaṇa-Uḍaiyar II.		
„	81	Śaka 1325, Subhānu, Makara, śu. 5, Thursday, Rēvati = A. D. 1404, January 17, Thursday, '31; '95.
„	82	Śaka 1325, Subhānu, Kumbha, ba. 7, Sunday, Viśākhā = A. D. 1404, February 3, Sunday, '78; '83.
„	83	Śaka 1325, Subhānu, Vaikāsi, śu. 10, Wednesday, Uttiram = A. D. 1403, May 2, Wednesday, '14; '54.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1940-41, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Vīra-Bhūpati-Uḍaiyar.</i>		
B	67	Śaka 1335 (mistake for Śaka 1332), Vikṛiti, Mēsha, śu. 10, Friday, Tiruvōṇam. Irregular. The details may be taken to correspond approximately to A. D. 1410, March 29, Saturday; f.d.t. '28; '52 and Mēsha, śu. 10 is to be corrected as Mēsha, ba. 10 and the week day may be a mistake for Saturday.
<i>Vīra-Vijayarāya-Uḍaiyar.</i>		
"	54	Śaka 1334, Nandana, Ādi 2, Wednesday, Avittam. Irregular. The details correspond to A. D. 1412, June 29, Wednesday, but the nakshatra on that day was Pūrattādi and not Avittam.
<i>Dēvarāya Mahārāya II.</i>		
"	66	Śaka 1369, Prabhava, Chittirai 10 = A. D. 1447, April 5, Wednesday.
<i>Vīra-Dēvarāya Mahārāya II.</i>		
"	77	Śaka 1353, Virōdhikṛit, Ādi 10 = A. D. 1431, July 8, Sunday.
<i>Vīra-Pratāpa Dēvarāya Mahārāya.</i>		
"	58	Śaka 1348, Parābhava, Aippaṣi, Amāvāsyā, Monday, Hastam, Dipāvali = A. D. 1426, September 30, Monday, f.d.t. '26; '71.
"	59	Śaka 1351, Kīlaka, Tai, Saṅkramaṇa = A. D. 1428, December 27, Monday. The Śaka year is to be taken as current.
"	60	Śaka 1366, Rudhirōdgārin, Makara, śu. 1, Friday. Irregular. The Śaka year is to be taken as current and the <i>tithi</i> may be wrong for 13, in which case the date corresponds to A. D. 1444, January 3, Friday.
"	62	Śaka 1366, Rudhirōdgārin, Makara, śu. 1, Monday, Avittam = A. D. 1444, January 20, Monday; f.d.t. '28; f.d.n. '29. The Śaka year is to be taken as current.
"	71	Śaka 1348, Parābhava, Makara, Chaturdaśi, Friday, Mūlam = A. D. 1426, December 27, Friday, '92; '54.
"	72	Śaka 1351, Saumya, Vriśchika, śu. 1, Friday = A. D. 1429, October 28, Friday; '98.
"	74	Śaka 1347, Viśvāvasu, Kārttikai 13 = A. D. 1425, November 10, Saturday.
"	78	Śaka 1352, Sādhāraṇa, Vaikāṣi 5 = A. D. 1430, May 1, Monday.
<i>Vīra-Praudha Mallikārjunadēvarāya.</i>		
"	46	Śaka 1367, Īśvara, Tai 5, Monday, Tiruvōṇam. Irregular. The Śaka year seems to be wrong for 1379 which corresponds to Īśvara. The other details do not agree.
"	85	Śaka 1386, Chitrabhānu, Tai, śu. 7, Tuesday, Rēvati = A. D. 1462, December 28, Tuesday; '27; '75. The Śaka year quoted is a mistake for Śaka 1384.

APPENDIX C—contd.

Principal dates from Appendices A and B of the year 1940-41, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Vīra-Praṇḍha Mallikārjunadēvarāya—contd.</i>		
B	94	Śaka 1374, Āṅgīrasa, Tulā, śu. 10, Monday, Pūṣam. Irregular. The details correspond to A. D. 1452, October 23, Monday, but the nakshatra on that day was Śadayam; '06.
<i>Narasīṅgarāya Mahārāya.</i>		
"	93	Śaka 1409, Plavaṅga, Makara, śu. 13, Friday, Mrigaśīrsha = A. D. 1487, December 28, Friday, '48; '52.
<i>Immaḍi Narasiṅgadēva Mahārāya.</i>		
"	61	Śaka 1416, Ānanda, Mīṇa, śu. 10, Friday, Pūṣam = A. D. 1495, March 6, Friday, '29; '84.
"	166	Śaka 1418, Naḷa, Makara, śu. purnamī, Wednesday, Ayilyam, lunar eclipse = A. D. 1497, January 18, Wednesday, f.d.n. '24, lunar eclipse.
<i>Vīra-Pratāpa Bhujabaladēva Mahārāya.</i>		
"	190	Śaka 1422 (wrong for 1420) Kālayukti, Makara, śu. 7, Friday, Rathasaptamī = A. D. 1499, January 18, Friday, '92.
<i>Kṛishṇadēva Mahārāya.</i>		
A	32	Śaka 1435, Āṅgīrasa, Makara, śu. 5, Thursday, Uttirāḍam. Irregular. The Śaka year is to be taken as current. Makara śu. 5 was a Wednesday and not Thursday and the nakshatra on that day was Uttirattādi and not Uttirāḍam, in which case the date is to be taken to correspond to A. D. 1513, January 12, Wednesday, '20; '26.
B	75	Śaka 1435, Śrīmukha, Mēsha, śu. 10, Monday, Hastam. The details are altogether irregular and difficult of verification. The Śaka and the cyclic years tally and correspond to A. D. 1513.
"	87	Śaka 1450, Sarvadhārin, Monday, Śadaiyam. Details are insufficient for calculation. There are several dates in the year in which Monday and Śadaiyam coincide.
"	92	Śaka 1434, Āṅgīrasa, Makara, śu. 7, Wednesday, Hastam. Irregular. If śu. be taken as a mistake for ba. 7, the details exactly correspond to A. D. 1512, December 29, Wednesday, '63; '42.
"	199	Śaka 1434, Āṅgīrasa, Āḍi 10 = A. D. 1512, July 8, Thursday.
"	352	Śaka 1439, Īśvara, Pushya, śu. 2, Monday = A. D. 1517, December 14, Monday; '99.
"	428	Śaka 1439, Īśvara, Jyēsthā, ba. 30, Thursday, solar eclipse = A. D. 1517, June 18, Thursday, solar eclipse, f.d.t. '17.
<i>Achyutarāya Mahārāya.</i>		
"	110	Śaka 1452, Vikṛiti, Dakṣiṇāyanam, Vṛiśchika, śu. purnamī, Friday, Kṛittikā = A. D. 1530, November 4, Friday, f.d.t. '35; f.d.n. '65.
"	375	Śaka 1457, Manmatha, Pushya, śu. 5, Wednesday = A. D. 1535, December 29, Wednesday, '11.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1940-41, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
VIJAYANAGARA—<i>concl'd.</i>		
<i>Sadāśivarāya.</i>		
A	20	Śaka 1481, Siddhārthin, Āśvayuja, śu. 8, Sunday, Uttarāśhāḍha = A. D. 1559, October 8, Sunday; '87; '58.
B	90	Śaka 1470, Parābhava, Mithuna, śu. 12, Rōhiṇi. Irregular. If the Śaka year is taken as current and the cyclic year as expired, the details correspond to A. D. 1547, June 14, Tuesday; '74; f.d.n. '74.
"	108	Śaka 1479, Piṅgala, Mārgaṇi, 25, śu. 12, Monday, Rēvati. Irregular. If the date of the month be corrected to 29, and the <i>tithi</i> to śu. 7, the corresponding date would be A. D. 1557, December 27, Monday, f.d.t. 16 and f.d.n. '63.
"	109	Śaka 1474, Paritāpi, Vriśchika, śu. 3, Friday Mūlam = A. D. 1552, November 18, Friday, f.d.t. '07; '20.
"	351	Śaka 1480, Kālayukti, Pushya, śu. 2. The details are insufficient for verification, but they correspond to A. D. 1558, December 11, Sunday, '94.
"	393	Śaka 1476, Ānanda, Śrāvaṇa, śu. 2, Tuesday =A.D. 1554, July 31, Tuesday, '53.
"	408	Śaka 1466, Krōdhin, Māgha, śu. 7, Monday =A.D. 1545, January 19, Monday, '50.
"	439	Śaka 1473, Saumya, Chaitra, ba. 30, Friday, solar eclipse. The Śaka year quoted is wrong. The corresponding Śaka year was 1471. If this was the year intended, the details regularly correspond to A. D. 1549, March 29, Friday, on which day there was a solar eclipse.
<i>Venkaṭapatirāya I.</i>		
"	353	Śaka 1533, Virōdhikṛit, Māgha, ba. 10, Saturday =A. D. 1612, February 15, Saturday, f.d.t. '22.
<i>Rāmadēvarāya.</i>		
"	369	Śaka 1545, Dundubhi, Mārgaśira, śu. 12, Wednesday =A. D. 1622, December 4, Wednesday, '68.
<i>Venkaṭadēva (II).</i>		
A	24	Śaka 1558, Īśvara, Pushya, śu. 15, lunar eclipse. The details correspond to A. D. 1637, December 21, Thursday, '44; lunar eclipse. The Śaka year seems to be wrong for Śaka 1559.
<i>Vīra-Ānegondi Venkaṭapatirāya II.</i>		
B	86	Śaka 1554, Āṅgīrasa, Kāṇṇi, śu. 2, Sunday, Uttiram. Irregular. Kāṇṇi śu. di. 2 corresponds to A. D. 1632, September 6, Thursday, but the nakshatra on that day was Chittā and the week-day not Sunday, but Thursday.
<i>Rāmarāja Rāmappayya.</i>		
"	380	Śaka 1612, Pramōdūta, Māgha, śu. 15, Monday =A. D. 1691, February 2, Monday, '87.
YĀDAVAS.		
<i>Kandharadēva Mahārāya.</i>		
A	30	Śaka 1171 (expired), Saumya, Śrāvaṇa, śu. 12, Thursday =A. D. 1249, July 22, Thursday; '96.

APPENDIX C—contd.

Principal dates from Appendices A and B of the year 1940-41, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS.		
A	1	Śaka 1485, Rudhirōdgāri, Mēsha 13, Friday =A. D. 1563, April 9, Friday.
"	3	Śaka 1493, Prajōtpatti, Pushya, śu. 8, Sunday =A. D. 1571, December 23, Sunday, on which day the <i>tithi</i> quoted commenced at '20 of the day and continued till '14 the next day.
"	13	Śaka 1589, Plavaṅga, Kārttika, śu. 5, Friday =A. D. 1667, October 11, Friday, '97.
"	15	Śaka 1544, Durmati, Kārttika, śu. 1, Saturday =A. D. 1621, October 6, Saturday, '02 : Durmati corresponds to Śaka 1544 (current).
B	25	Śaka 1683, Kali 4862, Vishu, Aippaśi, 6 =A. D. 1761, October 6, Sunday.
"	52	Śaka 1327, Kali 4506, Pārthiva, Āsvayuja, ba. 5, Monday, Rōhiṇī =A. D. 1405, October 12, Monday, '89; the <i>nakshatra</i> Rōhiṇī however ended at '46, the previous day.
"	57	Śaka 1436, Bhāva, Rishabha, śu. ., Friday, Hastam =A. D. 1514, May 5, Friday, '23.
"	158	Śaka 1415, Ānanda, Kumbha ba. ., Monday, Punarpūṣam. Irregular. The cyclic and the Śaka years do not coincide.
"	181	Śaka 1227, Viśvāvasu, Dhanus, ba. 1, Sunday, Tiruvādirai Irregular. The date probably corresponds to A. D. 1305, December 2, Thursday (not Sunday); f.d.t. '08 and f.d.n. '22.
"	240	Śaka 1407, Rishabha 26, ba. 8, Sunday, Uttiram =A. D. 1485, May 21, Saturday (not Sunday), '99; f.d.n. '85 ; or May 22, Sunday on which day the <i>nak.</i> was Uttiram while the <i>tithi</i> was 9 not 8.
"	267	Kollam 772, Āṇi 3, ba. 11, Tuesday, Āsvati =A. D. 1597, May 31, Tuesday, '50 ; '47. The Kollam year is to be taken as expired.
"	268	Śaka 1643, Kollam 897, Śubhakṛit, Chittirai 14, śu. 5, Monday, Anusham. Irregular.
"	272	Kollam, 959, Śubhakṛit, Tai 1, śu. 15, Wednesday or Saturday, Punarpūṣam. Irregular. If the week day is corrected to Saturday (<i>Mandavāra</i>) the details correspond to A. D. 1783, January 18, Saturday, '55 ; '17 ; but the <i>tithi</i> on this day was 8 (not 1).
"	312	Śaka 1566, Subhānu, Tai 1, Pushya, Monday. Irregular. In the Śaka and cyclic year quoted which corresponded to A. D. 1643, Tai 1 fell on a Saturday and not Monday, and it was the day of Amāvāsyā in the month of Pausha. If the week day quoted was a mistake for Saturday, the details would correspond to A. D. 1643, December 30, Saturday, '78.
"	318	(Śaka 1680) Kollam 934, Pramādi, Āṇi 21, Sunday, Saptamī, Uttiram =A. D. 1759, July 1, Sunday, '80 ; '52.
"	327	Śaka 1220, Viḷambi, Kārttika, ba. 7, Monday =A. D. 1298, October 27, Monday, '97.
"	328	Same as for No. 327 above.
"	329	Śaka 1272, Piṅgala, Āshādha, ba. 11, Thursday. Irregular. In the Śaka year quoted, the details do not agree. If, however, Śaka 1272 is a mistake for Śaka 1299, which was the cyclic year Piṅgala, the details regularly correspond to A. D. 1377, July 2, Thursday.
"	331	Śaka 1315, Bhāva, Kārttika, śu. 12, Friday. Irregular. Śaka 1316 corresponded to Bhāva and the details for this year regularly correspond to A. D. 1394, December 4, Friday, '99.

APPENDIX C—concl'd.

Principal dates from Appendices A and B of the year 1940-41, calculated with the help of the *Indian Ephemeris*—concl'd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS—concl'd.		
B	332	Śaka 1316, Bhāva, Kārttika, ba. 12, Friday =A. D. 1394, December 4, Friday, '99.
"	336	Śaka 1273, Kālayukti, Kārttika, śu. 13, Thursday. Irregular. The Śaka year quoted does not agree with the other details given. If however the intended Śaka year was 1300 which corresponded to the cyclic year Kālayukta, the details correspond to A. D. 1378, December 2, Thursday, on which day śu. 12 ended at '16 of the day and śu. 13 continued till '07 the next day.
"	368	Śaka 1420, Kālayukti, Jyēshtha, ba. 12, Saturday =A. D. 1498, June 16, Saturday, '62.
"	386	Śaka 1666, Rudhirōdgāri, Śrāvaṇa, ba. 2, Wednesday =A. D. 1743, July 27, Wednesday, '53.
"	400	Śaka 1726, Raktākshin, Kārttika, śu. 13, Thursday =A. D. 1804, November 15, Thursday; '62.
"	414	Śaka 1778, Naḷa, Śrāvaṇa, śu. 5, Wednesday =A. D. 1856, August 6, Wednesday, '11.
"	423	Śaka 1807, Tāraṇa, Jyēshtha, śu. 8, Sunday =A. D. 1884, June 29, Sunday, f.d.t. '86.
"	431	Śaka 1362, Raudrin, Āshāḍha, śu. 11, Friday =A. D. 1440, June 10, f.d.t. '48.
"	440	Śaka 1388, Vyaya, Phālguna, ba. 30, solar eclipse =A. D. 1467, March 6, Friday, '24, solar eclipse.
"	447	Śaka 1768, Parābhava, Phālguna, śu. 5, Wednesday. Irregular. The details correspond to A. D. 1847, February 19, Friday (not Wednesday), '99.
"	473	Śaka 1227, Pushya, śu. 1, Thursday. Probably=A. D. 1305, December 17, Friday (not Thursday).
"	475	Śaka 1227, Kārttika, ba. 2, Wednesday, =A. D. 1305 (Viśvāvasu), November 3, Wednesday, f.d.t. '37.
"	477	Śaka 1228, Vaiśākha, ba. 11, Monday =A. D. 1306, May 9, Monday.
"	480	Śaka 1550, Vibhava, Jyēshtha, śu. 15, Friday =A. D. 1628, June 6, Friday, '71.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1941-42, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
CHĀLUKYA, WESTERN.		
<i>Vijayāditya.</i>		
A	6	Śaka 622, Vaiśākha, Paurṇamāsī, 4th regnal year =A. D. 700, April 8.
<i>Tribhuvanamalladēva.</i>		
B	69	Chālukya Vikrama year 45, Śārvari, Jyēsthā, Amāvāsyā, Sunday, solar eclipse. Irregular. The only solar eclipse which occurred in the cyclic year Śārvari was in the month of Āśvina. If the month quoted is taken as a mistake for Āśvina, the details regularly correspond to A. D. 1120, October 24, Sunday, '21, solar eclipse.
"	70	Chālukya Vikrama year 47, Nandana, Chaitra, amāvāsyā, Sunday, solar eclipse. Irregular.
"	71	Chālukya Vikrama year 45, Vaiśākha, paurṇamī, Sunday =A. D. 1122, April 23, Sunday, '60.
GAJAPATI.		
<i>Pratāpa Haimvīra.</i>		
A	4	Śaka 1383, Vṛisha, Bhādrapada, śu. 1, Friday =A. D. 1461, August 7, Friday, '08, f.d.t. 98.
KĀKATĪYA.		
<i>Rudradēva Mahārāja.</i>		
B	13	Śaka 1210, Sarvadhārin, [Vaiśākha], śu. 15, Thursday. Irregular. In Śaka 1210 =(A. D. 1288), Vaiśākha, śu. 15, fell on a Sunday and not Thursday, but there was a lunar eclipse on this day. If the month is a mistake for-Mārgaśīra, the other details regularly correspond to A. D. 1288, December 9, Thursday '48.
KĀYASTHA.		
<i>Gaṇḍapendāra Tripurārīdēva-Mahārāja.</i>		
B	26	Śaka 1205, Svabhānu, Vaiśākha śu. 7, Monday. =A. D. 1283, April 5, Monday, '77.
KUTE SHAHIS OF GOLKONDA.		
<i>Hajaratī Alampānah Sultān Abdullā Kutupa Śāha.</i>		
B	4	Śaka 1563, Vṛisha, Jyēsthā, śu. 2, Friday. Irregular. The details do not agree for the year quoted, but in the next year, viz., Chitrabhānu which corresponded to A. D. 1642, the given details regularly correspond to May 20, Friday.

APPENDIX C—contd.

Principal dates from Appendices A and B of the year 1941-42, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MADURA NĀYAKA.
		<i>Viśvanātha Nāyaka Virappa Nāyaka.</i>
B	288	Śaka 1545, Dundubhi, Āvaṇi 1, Hastam, saptamī. Irregular. The Śaka year is to be taken as current, in which case it corresponds to the cyclic year Dundubhi. On Āvaṇi, 1 of the year the nak. was Hastā '13, but the <i>tithi</i> was 5, '61. The next probable date would be A. D. 1622, August 1, Thursday, <i>tithi</i> 5, '61; nak. Hastā '13.
		<i>Viśvanātha Nāyaka Tirumalai Nāyaka.</i>
"	287	Śaka 1547, Krōdhana, Aippaśi 17, ba. 12, Monday. Chitta. Irregular. If the nak. is a mistake for Uttiram, the other details regularly correspond to A. D. 1625, October 17, Monday, f.d.t. '03; nak. '97.
		PĀṆḍYA.
		[Jaṭū]varman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
"	273	21st year, Makara, ba. 3, Friday, Uttiram =A. D. 1318, January 20, Friday; '46; f.d.n. '13.
		Māṇavarman-Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.
"	105	[8th] year, Makara.....2, Friday, Śadayaṇi =A. D. 1341, January 19, Friday, '99; f.d.n. '05; the <i>paksha</i> was śu.
		ŚAMBUVARĀYA.
		<i>Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.</i>
"	176	4th year, mistake for 6th year, Chitrabhānu, Mēsha, śu. 7, Friday. Punarpuṣam. =Śaka 1264, A. D. 1342, April 12, Friday, f.d.t. '04; '40.
		VELUGŌṬI.
		<i>Kumāra Yōchama Nāyadu.</i>
"	55	Śaka 1710, Kilaka, Kārttika, śu. purnamī, Thursday =A. D. 1788, November 13, Thursday, '68.
		VIJAYANAGARA.
		<i>Kaṁpaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.</i>
"	129	Plavaṅga, Makara ba. 7, Wednesday, Chittirai =Śaka 1289; A. D. 1368, January 12, Wednesday, f.d.t. '09; '76.
		<i>Dēvarāya Mahārāya II.</i>
"	60	Śaka 1333, Kilaka, Kārttika, śu. 10, Tuesday, and śu. 12, Thursday. Irregular. The Śaka year corresponding to the cyclic year is Śaka 1350 not 1333 and the other details regularly correspond to A. D. 1428, November 16, Tuesday, '85 and November 18, Thursday, '95.

APPENDIX C—contd.

Principal dates from Appendices A and B of the year 1941-42, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Dēvarāya Mahārāya II.—contd.</i>		
B	168	Śaka 1368, Krōdhana, Dhanus, śu. 5, Thursday, Punarpūṣam. Irregular; The intended date was probably A. D. 1446, (Krōdhana expired?), December 22, Thursday '88; but the nakshatra on this day was Śadayam and not Punarpūṣam.
<i>Virūpākṣadēva Mahārāya.</i>		
"	151	Śaka 1404, Śubhakṛit, Kumbha, śu. 10, Monday, Tiruvōṇam. The details correspond to A. D. 1483, February 17, Monday; but the nakshatra on that day was Ārdrā (Tiruvādirai) and not Tiruvōṇam which may be a mistake.
<i>Rājaśekhara Mahārāya, 'son of Dēvarāya Mahārāya Mallikārijuna Mahārāya who witnessed the elephant hunt'.</i>		
"	199	Śaka 1408, Parābhava, Simha, śu. 10, Anusham, Monday =A. D. 1486, August 7, Monday. The <i>tithi</i> was 8·92 (not daśamī) and the nak. Anusham, f.d.n. '17.
<i>Virapratāpa Vīra Narasiṅgadēva Mahārāya.</i>		
"	113	Śaka 1[4]31, Vibhava, Makara, śu. 10, Thursday, Rēvati =The Śaka year is to be taken as current. The <i>tithi</i> may be a mistake for śu. 7, in which case, the other details correspond to A. D. 1508, December 28, Thursday, <i>tithi</i> 7·81 and nak. Rēvati, f.d.n. '19.
<i>Kṛishṇadēvarāya.</i>		
A	7	Śaka 1435, Āṅgirasa, Māgha, Makara Saṁkrama, Kṛishṇapaksha 12, Monday. Irregular; The Śaka year is to be taken as current. The other details regularly correspond to A. D. 1513, January 3, Monday, '98. Makara Saṁkrama is to be understood as the sun in Makara, not as the day of Makara-saṁkramaṇa.
B	15	Śaka 1448, Vyaya, Kārttika, śu. 2, Sunday =A. D. 1526, October 7, Sunday, f.d.t. '07.
"	104	Śaka 143[1], Śukla, Makara, śu. 2, Friday, Tiruvōṇam =A. D. 1510, January 11, Friday, f.d.t. '14, '01.
"	183	Śaka 1440, Bahudhānya, Karkāṭaka, śu. 5, Monday, Uttiram =A. D. 1518, July 12, Monday, f.d.t. '12; '91.
"	185	Śaka 144[1], Vikrama, Vriśchika 10, Friday, Svāti. Details not regular for any date.
<i>Achyutadēva Mahārāya.</i>		
"	41	Śaka 14[59], Hēmaḷambi, Śrāvaṇa, śu. 5, Thursday =A. D. 1537, July 12, Thursday, '51.
<i>Sadāśivadēva Mahārāya.</i>		
"	28	Śaka 1469, Parābhava, Chaitra, śu. 11, Monday. Irregular. The cyclic year corresponding to the Śaka year quoted was Plavaṅga and not Parābhava. The details do not agree either for the Śaka or for the cyclic years quoted. The most approximate date would be A. D. 1547, March 21, Monday, on which day the <i>tithi</i> was 1 and not 11.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1941-42, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
VIJAYANAGARA— <i>concl'd.</i>		
<i>Sadāśivadēva Mahārāya—concl'd.</i>		
B	32	Śaka 14[66], Krōdhin, Māgha, śu. 7, Monday =A. D. 1545, January 19, Monday, '50.
"	34	Śaka 1469, Kilaka, Mārgaśira, ba. 6. The details are not enough for verification.
"	68	Śaka 14[8]0, Kālayukti, Āśvīja, śu. 7, Friday. Irregular. If the <i>tithi</i> quoted is a mistake for śu. 5, the details regularly correspond to A. D. 1558, September 16, Friday, '95.
"	107	Śaka 1474, Virōdhikrit, Makara, śu. 11, Tiruvādirai, Monday. Irregular. Virōdhikrit corresponds to Śaka 1474 (current). In this year Makara, śu. 11, fell on a Thursday (not Monday) and the details correspond to A. D. 1552, January 7, Thursday, '67. The <i>nakshatra</i> on that day was Rōhini, not Ārdra.
"	149	Śaka 1482, Raudri, Tulā, śu. 10, Monday, Anusham. Irregular. The details correspond to A. D. 1560, October 28, Monday, '77; The <i>nakshatra</i> on that day was Śadayam and not Anusham.
"	268	Śaka 1466, Krōdhin, Dakṣiṇāyana, Vṛścika, śu. 10, Sunday, Uttirat-tādi =A. D. 1549, November 23, Sunday, f.d.t. '24; '60.
<i>Veṅkaṭapatidēva-Mahārāya 'ruling from Penugonḍa'.</i>		
"	31	Śaka 1523, Śōbhakrit, Mārgaśira, śu. 5. Irregular. The Śaka and the cyclic years quoted do not agree. If the Śaka year intended was 1525 corresponding to the cyclic year quoted, the details correspond to A. D. 1603, November 27. But the details given are insufficient for verification.
MISCELLANEOUS.		
A	1	Śaka 1579, Kollam 833, Hēvilambi, Āṇi 23, Friday, ba. 10, Mṛgaśiras. Irregular. While the Śaka, Kollam and the cyclic years tally, the other details do not tally. The most approximate date would be A. D. 1657, June 26, Friday, '29. But the nak. on that day was Bharani '35 and not Mṛgaśiras.
"	9	Śaka 1413, Bahudhānya, Kārttika, śu. 15, Wednesday. Irregular. The cyclic year Bahudhānya was current in Śaka 1440 and the other details regularly correspond to A. D. 1518, November 17, Wednesday, '31.
B	2	Śaka 1053, Chālukya-Vikrama year 5[5], Sādhāraṇa, Phālguna, ba. 11, Wednesday =A. D. 1131, February 25, Wednesday, '47. The Śaka year quoted is to be taken as current.
"	6	Śaka 150[6], Tāraṇa, Kārttika, Śaradritu, ba. 11, Thursday. Irregular. The <i>tithi</i> and the week day do not tally: ba. 11 was Wednesday and not Thursday. The approximate date would be A. D. 1584, November 18, Wednesday or November 19, Thursday.
"	16	Śaka 1056, Ānanda, Pushya, ba. 15, solar eclipse =A. D. 1135, January 16, Wednesday, '09.
"	17	Śaka 1710, Kilaka, Phālguna, śu. 15 =A. D. 1789, March 11, Wednesday, '55. The details are insufficient for verification.
"	82	Śaka 1751, Kali 4930, cyclic year 22, Virōdhi, Kārttigai 17, Monday, Uttirādam =A. D. 1829, November 30, Monday, '80.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1941-42, calculated with the help of the *Indian Ephemeris—concl'd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS— <i>concl'd.</i>		
B	89	Śaka 1310, Vibhava, Āṇi 12, Wednesday. Irregular. Āṇi 12 in Vibhava was a Sunday and the details are insufficient to suggest any single approximate date.
„	193	Śaka 1349, Plavaṅga, Mārgaṣī, 18 Monday, Viśākhā, dvādaśī. The details correspond to A. D. 1427, December 15, Monday; but the nakshatra Viśākhā ended at '94, the previous day, <i>i.e.</i> Sunday.
„	213	Śaka 1414, Parīdhāvi, Rishabha, śu. 1, Rōhiṇī, Friday =A.D. 1492, April 27, Friday, '68; f.d.n. '54.
„	221	Śaka 1352, Miṇa, ba. 10, Friday, Uttirāḍam =A. D. 1431, March 9, Friday, '39; '21.
„	261	Śaka 1714, Parīdhāvi, Paṅguni 24, Wednesday; śu. 2, Rēvatī. Irregular. If the date of the month is a mistake for 4 the other details regularly correspond to A. D. 1793, March 13, Wednesday; f.d.t. '07 and f.d.n. '27.
„	267	Śaka 1[51]7, Kaṭaka, ba. 1, Wednesday, Tiruvōnam =A. D. 1596, June 30, Wednesday, '69; f.d.n. '50.

APPENDIX C—contd.

Principal dates from Appendices A and B of the year 1942-43, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	22	KĀKATĪYA. <i>Rudradēvamahārāja.</i> Śaka 1213, Khara, Vaiśākha śu. 15, Thursday =A. D. 1291, April 5, Thursday; ·27.
		KALACHURYA. <i>Rāyamurāri Sōvidēva.</i> Nandana, Māgha śu. 3, Thursday =A. D. 1173, January 18, Thursday; ·39.
„	79	MAHRATTAS. <i>Ēkōji.</i> Śaka 1587, Viśvāvasu, Miṇa, śu. 10, Punarpūṣam =A. D. 1666, March 5, Monday; f.d.t. ·12; ·84.
		PĀNDYA. <i>Māṇavarman alias Tribhuvanachakravartin Kulaśēkharadēva.</i> 30th year, Simha, śu. 5, Wednesday, [Jōdi] =A. D. 1298, August 13, Wednesday; ·76; f.d.n. ·17.
A	8	SĒTUPATIS. <i>Vijayaraghunātha Sētipati.</i> Śaka 1673, Prajōtpatti, Māgha ba. 13, Śravaṇa, Śivarātri =A. D. 1752, February 2, Sunday; ·20; f.d.n. ·27.
		Śaka 1674, Āṅgīrasa, Arpaśi 5, śu. 10 (Vijayadaśamī), Tuesday, Avittam =A. D. 1752, October 17, Tuesday; ·95; f.d.n. ·12.
A	10	ŚIVAGANGA. <i>Mutṭu Vijaya Raghunātha Periya Uḍaiyadēvar.</i> Śaka 1711, Saumya, Paṅguṇi 15, śu. 10, Thursday, Pūṣam =A. D. 1790, March 25, Thursday; f.d.t. ·05; f.d.n. ·17.
		TRAVANCORE KINGS. <i>Veṅṇṛmaṅkoṇḍa Bhūtalavīra Ravivarman</i> Kollam 715, Śittirai 5, ba. 10, Thursday, Tiruvōṇam =A. D. 1540, April 1, Thursday; f.d.t. ·16; ·18. The Kollam year was an expired one. The solar date was Śittirai 6, not 5.
B	110	VIJAYANAGARA. <i>Kaṁpaṇa-Uḍaiyar, son of Bokkaṇa Uḍaiyar.</i> Śaka 1291, Saumya, Miṇa, śu. 2, Thursday, Rēvati =A. D. 1370, February 28, Thursday; ·45; ·56.

APPENDIX C—*contd.*

Principal dates from Appendices A and B of the year 1942-43, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		<i>VIJAYANAGARA—contd.</i>
		<i>Vīra Dēvarāya, Oḍeya I, son of Vīra Harihara Mahārāja.</i>
B	45	Śaka 1322, Vikrama, Adhika-Chaitra ba. 15, solar eclipse =A. D. 1400, March 26, Friday; '04; solar eclipse.
		<i>Dēvarāya Mahārāja II, 'who was pleased to witness the elephant hunt'.</i>
"	80	Śaka 1367, Krōdhana, Kaṇṇi, ba. 11, Monday, Makhā =A. D. 1445, September 27, Monday; '61; '88.
"	131	Śaka 1349, Plavaṅga, Kaṇṇi, ba. [12], Wednesday, Āilyam =A. D. 1427, September 17, Wednesday; f.d.t. '21; '35.
		<i>Kṛishṇadēva Mahārāja.</i>
"	104	Śaka 1448, Vyaya, Makara, śu. 10, Friday, Uttirādam. Irregular Makara, śu. 10, Friday corresponds to A. D. 1527, January 11, Friday, f.d.t. '24. But the nak. on that day was Kṛittikā '84, (not Uttirādam).
"	135	Śaka 1433, Prajāpati, Tai 7, Pūṣam =A. D. 1512, January 4, Sunday; nak. '15.
"	183	Śaka 1436, Yuva, Makara śu. 10, Monday, Tiruvōṇam. Irregular: The Śaka year is probably a mistake for 1437 in which case the other details correspond to A. D. 1516, January 14, Monday: But the nak. on that day was Kṛittikā 12.
		<i>Tirumalaidēva Mahārāja.</i>
"	132	Śaka 1447, Tāraṇa, Vṛiśchika, śu. 15, Thursday, Kārttigai =A. D. 1524, November 10, Thursday; f.d.t. '26; f.d.n. '07. The Śaka year was current.
		<i>Sadāśivadēva Mahārāja.</i>
"	88	Śaka 1474, Paritāpi, Mithuṇa, śu. 3, Friday, Makhā =A. D. 1552, June 24, Friday; f.d.t. '08; f.d.n. '96.
"	98	Śaka 1470, Kilaka, Miṇa, śu. 10, Sunday, Mūla. Irregular. Miṇa, śu. 10, fell on Friday, not Sunday, =A. D. 1549, March 8, and the nak. on that day was Punarpūṣam '34, (not Mūla). But in the previous cyclic year the details correspond to A. D. 1548, March 18, Sunday, f.d.t. '29. The nak. was, however, Pūṣam.
"	125	Śaka 1477, Ānanda, Kaṇṇi, ba. 8, Tuesday =A. D. 1554, September 18, Tuesday, f.d.t. '22. The Śaka year was current.
"	133	Śaka 1482, Raudri, Vṛiśchika, śu. 5, Friday, Tiruvōṇam =A. D. 1560, November 22, Friday; '36; '37.
		<i>Vīra-Veṅkatapātirāya Mahārāja.</i>
"	105	Śaka 1517, Manmatha, Simha, śu. 12, Wednesday, Uttirādam =A. D. 1595, August 6, Wednesday, '80; f.d.n. '61.

APPENDIX C—concl'd.

Principal dates from Appendices A and B of the year 1942-43, calculated with the help of the *Indian Ephemeris*—concl'd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS.		
A	1	Kali 4876, Śaka 1698, Manmatha, Dakṣiṇāyana, Śrāvaṇa, śu. 5, Friday Pushya. Irregular. The Śaka year was current. Śrāvaṇa, śu. 5 corresponded to Tuesday, August 1, A. D. 1775, (not Friday); the nak. on the day was Uttirām 13, not Pushya. If śu. 5 is a mistake for śu. 1, the details correspond to July 28, Friday, '56, but the nak. Pushya ended at '73, the previous day.
"	3	Śaka 1703, Kollam 956, Plava, Āṇi, 13, śu. 2, Saturday, Punarpūṣam =A. D. 1781, June 23, Saturday; '75 ; '56. The Kollam year is to be taken as expired.
B	12	Śaka 1457, Jaya, Vaiśākha, śu. 10, Thursday =A. D. 1534, April 23, Thursday; '67. The Śaka date was current.
"	14	Śaka 1649, Viśvāvasu, Māgha, śu. 7, Friday =A. D. 1726, January 28, Friday; f.d.t. '25. The Śaka year is a mistake for 1647.
"	21	Śaka 1690, Parābhava, Vaiśākha, śu. 3, Thursday. Irregular. If Parābhava is a mistake for Sarvadhārin and śu. 3 for ba. 3, the details correspond to A. D. 1768, May 5, Thursday, '13.
"	25	Śaka 1439, Īśvara, Jyēsthā, ba. 30, Friday, solar eclipse =A. D. 1517, June 19, Friday; '17; solar eclipse.
"	39	Śaka 1482, Raudri, Āshāḍha, śu. 11, Wednesday =A. D. 1560, July 3, Wednesday; '79.
"	43	Śaka 1327, Pārthiva, Chaitra, ba. 10, Wednesday =A. D. 1405, March 25, Wednesday, f.d.t. '10.
"	44	Śaka 1237, Rākshasa, Śrāvaṇa, ba. 10, Vaddavāra (Saturday) =A. D. 1315, July 26, Saturday; '69.
"	48	Śaka 1389, Sarvajit, Māgha, ba. 14, Monday, Śivarātri =A. D. 1468, February 22, Monday; '91. The nak. was Dhanishṭha.
"	72	Śaka 1[56]4, Vishu, Vriśchika, śu. 3, Friday, Jyēsthā. Irregular. The Śaka year was current. Vriśchika, śu. 3 fell on Thursday (not Friday), November 25, 1641. The nak. on that day was Uttirādam, not Jyēsthā.
"	74	Śaka 1505, Chitrabhānu, Karkāṭaka, daśamī, Saturday, Viśākhā =A. D. 1582, June 30, Saturday; '61; '86. The Śaka year was current.
"	83	Śaka 1557, Yuva, Vriśchika, ba. 7, Makhā, Friday =A. D. 1635, November 20, Friday; '98; '90.
"	86	Śaka 1633, Khara, Karkāṭaka, ba. 1, Thursday, Śravaṇam =A. D. 1711, July 19, Thursday; '66; '23.
"	89	Śaka 1550, Vibhava, Māśi, 1[1], Saturday, Mūlam =A. D. 1629, February 7, Saturday, f.d.t. '83; '91. The pakṣa was bahula.
"	171	Śaka 1646, Viśvāvasu, Appaśi, 9, śu. 15, Sunday, Āsvati, lunar eclipse =A. D. 1725, October 10, Sunday; '74; f.d.n. '90; lunar eclipse. The Śaka year quoted seems to be a mistake for 1647.
"	172	(i) Śaka 1640, Viḷambi, Kārttigai, 14, pañchamī, Monday Irregular. Kārttigai 14 corresponded to A. D. 1718, November 14, Friday and the <i>tithi</i> on that day was śu. 3. (ii) Śaka 1670, Vibhava, Kārttigai, 28, pañchamī, Monday =A. D. 1748, November 28, Monday; f.d.t. '23.

APPENDIX D.

List of Photographs taken during the year 1939-40, in the office of the Superintendent for Epigraphy, Madras.

Negative No.	District and Locality.	Description.	Size.
1784	Anantapur— Sāsanakōṭa	Some prehistoric painted potsherds and a broken terra-cotta head found in a mound.	Half.
1785	Do.	Some prehistoric potsherds found in a mound. (Second set.)	Do.
1786	Guntur— Paṇidem.	Prehistoric potsherds found in a field in Dipāladi-nnepāḷem hamlet.	Full.
1787	Kurnool— Sātānikōṭa.	Some prehistoric potsherds and stone implements found in a field.	Do.
1788	Nellore— Varigoṇḍa.	Some prehistoric potsherds found in a field	Do.
1789	Do.	Do. (Second set)	Do.
1790	Do.	Do. (Third set)	Do.
1791	Do.	Do. (Fourth set)	Do.
1792	North Arcot— Pullūr.	Bronze images excavated in a ruined Vishṇu temple	Quarter.
1793	North Arcot— Tiruvottūr.	Vēdapuriśvara temple—Stone representation of a palmyra tree (<i>Sthalavriksha</i>).	Do.
1794	South Arcot— Mugaiyūr.	Some prehistoric potsherds, an earthen pot and the broken leg of a sarcophagus excavated in a waste land called Panantope.	Full.
1795	South Arcot— Ādichchaṇūr.	Three earthen pots (one with tripod) found in a sarcophagus excavated from a stone circle in a field called <i>Vāliyaṇkādu</i> .	Do.
1796	South Arcot— Tiruppālapandal.	Three earthen bowls and a fragment of a burial urn excavated in a field.	Do.
1797	..	A burial urn kept in the Travancore State Museum, Trivandrum (copied from a photograph).	Half.
1798	..	Stone sculpture of a <i>Vidyādhara</i> couple in the possession of Rao Bahadur S. T. Srinivasagopalachariar, B.A., M.L., Madras.	Do.
1799	..	Bronze image of Annapūrnādevī (standing) copied from an illustration lent by Rao Bahadur S. T. Srinivasagopalachariar, B.A., M.L., Madras. (Front view.)	Do.
1800	..	Do. (Back view)	Do.
1801	..	Group of 5 Bronze figures (1) seated <i>Tirthaṅkara</i> with 23 other <i>Tirthaṅkaras</i> depicted in the <i>nabhā</i> behind, (2) Chaṇḍī on horse back, standing, (3) Brahmādeva (?Jaina) and (4) and (5) two buffaloes (kept in the Kannada Research Office, Dharwar).	Full.
1802	..	Stone image of Padmāvatī (seated) with an additional bronze <i>prabhāvali</i> behind (kept in the same office).	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1939-40, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1803	..	Mutilated stone image of Pārśvanātha seated on a high lotus-pedestal with an attendant on either side (kept in the same office).	Full.
1804	..	Mutilated stone image of Bāhubalin (kept in the same office).	Do.
1805	..	Head of a Tirthankara in white stone (kept in the same office).	Do.
1806	..	A mutilated hero-stone with sculptures in two panels and a broken stone image of Viṣṇu (?) (kept in the premises of the Kārnāṭaka Historical Research Society, Dharwar).	Do.
1807	..	A hero-stone with sculptures in two panels and stone figures of Śaṅkara-Nārāyaṇa and Lakuliśa (kept in the same premises).	Do.
1808	..	A mutilated stone image of (dancing) Durgā with 8 arms (kept in the same premises).	Do.
1809	North Kanara—Yasale.	Group of nine pillars with figures in relief, some with inscriptions. (Front view.)	Do.
1810	Do.	Do.	Do.
1811	Do.	Do.	Do.
1812	Do.	Inscribed pillar (one of the above group) with relief figures of two swans carrying a tortoise.	Do.
1813	Do.	Group of six pillars with figures in relief, some with inscriptions. (Front view.)	Do.
1814	Do.	Dilapidated Śiva shrine built of laterite stone . . .	Do.
1815	North Kanara—Sirsi.	Mārikāmbā temple. (Front view) . . .	Do.
1816	North Kanara—Banavāsi.	Madhukēśvara temple—Interior view of the <i>Raṅga-maṇḍapa</i> showing different types of pillars.	Do.
1817	Do.	Do. Sculptured stone-maṇḍapa inside the <i>Raṅga-maṇḍapa</i> with images of Śiva and Pārvatī cut in relief.	Do.
1818	Do.	Do. Inscribed slab with labelled graffiti of Rāmarāja and other Vijayanagar kings, set up in the compound.	Do.
1819	Do.	Do. Stone panel with sculpture in relief of a five-hooded Nāga, with Brāhmī inscription on the two margins.	Do.
1820	North Kanara—Sirsi.	Ādi-Madhukēśvara temple—Mutilated image of Bhairava.	Do.
1821	North Kanara—Hunsihoṇḍa (near Sonda).	Venkaṭaramaṇa temple—View of the north and east walls of the maṇḍapa showing details of carvings in relief.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1939-40, in the office of the Superintendent for Epigraphy, Madras—*concl'd.*

Negative No.	District and Locality.	Description.	Size.
1822	..	Set of two Copper-plates with Eastern Chālukya and Vijayanagara inscriptions (Copper-plate Nos. 5 and 6 of 1940). (Received from the Government Epigraphist for India.) (Plate I—Obverse.)	Full.
1823	..	Do. (Plate I—Reverse.)	Do.
1824	..	Do. (Plate II—Obverse.)	Do.
1825	..	Do. (Plate II—Reverse.)	Do.
1826	..	Broken seal of Copper-plate No. 3 of 1939-40 .	Half.
1827	..	Seal of Gōkāk plates of Dējja-Mahārāja (<i>Epigraphia Indica</i> , Vol. XXI, p. 289). (Top view.)	Do.
1828	..	Do. (Side view.)	Do.
1829	..	Seal of the Madras Museum plates of Uttama-Chōla. (<i>South Indian Inscriptions</i> , Vol. III, No. 128.)	Do.
1830	..	Seal of the Kūram plates of Pallava Paramēśvaravarman, from the Madras Museum. (<i>South Indian Inscriptions</i> , Vol. I, No. 151.)	Do.
1831	..	Seal of Copper-plate No. 12 of 1937-38. (Grant of the Eastern Gaṅga Sāmantavarman.)	Do.
1832	..	Seal of the Tanḍantōṭṭam plates of Pallava Nandivarman II. (<i>South Indian Inscriptions</i> , Vol. II, No. 99.)	Full.

APPENDIX D—*contd.*

List of Photographs taken during the year 1940-41, in the office of the Superintendent for Epigraphy, Madras.

Negative No.	District and Locality.	Description.	Size.
1833	..	Copper-plate grant (C. P. No. 10 of 1939-40) of Kadamba Kāmadēva.	Full.
1834	..	A leaf of C. P. No. 19 of 1940-41 (of Dēvarāya of Vijayanagara.)	Do.
1835	..	Seal on ring of C. P. No. 18 of 1940-41 showing seated bull in the round. (Side view).	Do.
1836	..	Do. do. (Another view.)	Do.
1837	..	Do. do. (Front view.)	Half.
1838	..	Copper-plate grant of Pallava Nandivarman II (C. P. No. 9 of 1939-40).	Full.
1839	Chingleput—Mahābalipuram.	A rock-cut temple on the way to the five <i>Rathas</i> . (same as No. 1019.)	Do.
1840	Do. . . .	Rock-cut temple with three shrines near the Gaṇēśa-ratha (same as No. 1018.)	Do.
1841	Do. . . .	Rock-cut Gaṇēśa-ratha (same as No. 1012)	Do.
1842	Do. . . .	Rock-cut Kṛishṇa-maṇḍapa (same as No. 1013)	Do.
1843	Do. . . .	Boulder cut in the shape of Mahishāsura near the Shore Temple (same as No. 207).	Do.
X 1844	Do. . . .	Ādivarāha-Perumāḷ (rock-cut) temple—Panel with labelled sculpture of Mahēndravarmaṇ (Pallava king) with his two queens (same as Nos. 205 and 738).	Do.
1845	Do. . . .	Do.—Panel with labelled sculpture of Simhaviṣṇu (Pallava king) with his two queens (same as No. 737).	Do.
1846	Do. . . .	Do. panel with sculpture of Gaja-Lakshmī with attendants (same as No. 739).	Do.
X 1847	South Arcot—Chidambaram.	Naṭarāja temple—Thousand-pillared maṇḍapa—Interior view showing modern paintings on the roof.	Do.
X 1848	Do. . . .	Do. do. do. (Another view.)	Do.
X 1849	Do. . . .	Do.—Panel with sculptures of dancing figures on the south side of the basement.	Do.
1850	Do. . . .	Do. do. do. (Another view.)	Do.
1851	Do. . . .	Do.—Portion on the south side showing some sculptures.	Do.
1852	Do. . . .	Do. do. do. (Close view.)	Do.
1853	Do. . . .	Do. Temple—tank with side pavilion . . .	Do.
X 1854	Do. . . .	Do. Nartana-maṇḍapa with sculptured pillars and gold-plated canopy.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1940-41, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1855	South Arcot—Chidambaram	Naṭarāja Temple South <i>gōpura</i> . (View from inside).	Full.
1856	Do.	Do. do. do. (Upper portion).	Do.
1857	Do.	Do. Sculpture of Subrahmanya seated on peacock, in a niche on the east side of the west <i>gōpura</i> .	Do.
1858	Do.	Do. Sculptured panels in three vertical rows showing dance poses, inside the west <i>gōpura</i> .	Do.
1859	Do.	Do. West <i>gōpura</i> . (Front view).	Do.
1860	Do.	Do. do. Upper portion. (View from inside).	Do.
1861	Do.	Do. do. A <i>dvārapālaka</i> in stone with label 'Vaijayan' in a niche on the west side.	Do.
1862	Do.	Do. do. Durgā fighting with Mahishāsura in another niche on the west side.	Do.
1863	Do.	Do. do. Stone figures with labels 'Chandran' and 'Kriyāśakti' in separate niches on the north side.	Do.
1864	Do.	Do. do. Stone figures with labels 'Vāyu' and 'Śaṇi'.	Do.
1865	Do.	Do. do. North <i>gōpura</i> —Stone statue of Kṛṣṇadēvarāya in a niche on the west side.	Do.
1866	Do.	Do.—North <i>gōpura</i> —Two sculptured panels each with a pair of figures bearing labels (probably sculptors).	Do.
1867	Do.	Do. do. Figures of Śiva (dagger in left hand) and Pārvatī in a niche inside.	Do.
1868	Do.	Do. Figure of Śiva (Kaṅkālamūrti) in a niche outside.	Do.
1869	South Kanara—Kundāpur.	Sculptured slab with Portuguese inscription kept in the taluk office (No. 367 of 1927).	Do.
1870	Tinnevely—Tenkāśi.	Vāliyanpottai hill—Mound with burial urns. (General view).	Do.
1871	Do.	Do. do. (Second view).	Do.
1872	Do.	Do. do. (Third view).	Do.
1873	Do.	Do. do. (Fourth view).	Do.
1874	Tinnevely—Kuttālam.	Kuttālanāthasvāmin temple—Goddess' shrine—Modern <i>mukhamandapa</i> in black polished stone. (Front view showing details of pillars).	Do.
1875	Do.	Do. do. (Back view showing details of pilasters).	Do.
1876	Do.	Do. do. <i>Paḷliyarai-Chapparam</i> carved in wood. (Side view).	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1940-41, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1877	Tinnevely—Kuttālam.	Kuttālanāthasvāmin temple—(Back view). <i>Paḷḷiyarai-Chapparam</i> carved in wood.	Full.
1878	Do.	Do. do. Base of the intended <i>Rāyagōpuram</i> near the temple.	Do.
1879	Do.	Kuttālam hills—Natural cavern with flight of steps, locally known as <i>Paradēśipōḍai</i> . (Front view).	Do.
1880	Do.	Do. do. (Side view).	Do.
1881	Tinnevely— <i>Ādichchanallūr</i> .	Pāṇḍyarājakōyil on the hillock near the river (General view).	Do.
1882	Do.	Prehistoric burial site on the hillock. (General view).	Do.
1883	Do.	Do. do. (Second view).	Do.
1884	Tinnevely—Tinnevely.	Seated image of an ascetic in the <i>Vēmbattūr-maṭha</i>	Do.
1885	Tinnevely— <i>Nāṅgunēri</i> .	<i>Vānamāmalai-Perumāḷ</i> temple. (View of the north corridor.)	Do.
1886	Tinnevely— <i>Kōilpaṭṭi</i> .	Kadirēṣaṇ hillock—Front view of the rock-cavern showing the natural arched entrance.	Do.
1887	Do.	Do. do. (Close view)	Do.
1888	Do.	Kadirēṣaṇ hillock—Front view of the rock-cavern showing the natural arched entrance. (Another view.)	Do.
1889	Tinnevely— <i>Kaḷugumalai</i> .	<i>Veṭṭuvāṅkōyil</i> (rock-cut temple) (General view).	Do.
1890	Do.	Do. (Front view of the <i>vimāna</i>).	Do.
1891	Do.	Do. (West view of the <i>vimāna</i> showing <i>Narasimha</i> and other figures).	Do.
1892	Do.	Do. (North-west view of the temple showing details).	Do.
1893	Do.	Do. (North-east view of the <i>vimāna</i>).	Do.
1894	Do.	Do. (Frieze of the <i>vimāna</i> showing seated Śiva with a <i>bhūta</i> on either side)	Do.
1895	Do.	Hill—Group of rock-cut Jaina images close to <i>Pēchchiyammaṇ</i> shrine.	Do.
1896	Do.	Do. do. (Second group).	Do.
1897	Do.	Do. do. (Third group).	Do.
1898	Do.	Hill—Rock-cavern close to the <i>Pēchchiyammaṇ</i> shrine. (General view, showing the drip-line in front.)	Do.
1899	Do.	Do. do. (Interior view).	Do.
1900	Do.	Do. —Group of rock-cut Jaina images in panels to the left side of the <i>Pēchchiyammaṇ</i> shrine.	Do.
1901	Do.	A big burial urn kept in a private house.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1940-41, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1902	Tinnevely— Paḷāṅkōṭṭai.	Prehistoric burial site. General view showing a burial urn embedded in the soil.	Full.
1903	Do. . . .	Do. do. (Second view).	Do.
1904	Tinnevely— Vānaramuṭṭi.	Rāmaliṅgēśvarasvāmin temple. (Back view) .	Do.
1905	Do. . . .	Do. do. —(Side view) .	Do.
1906	Pudukkōṭṭai State —Tirumaiyam.	Satyagiriśvara (rock-cut) temple— <i>Dvārapālaka</i> image at the right side of the entrance.	Do.
1907	Do. . . .	Do. do. <i>Dvārapālaka</i> image at the left side of the entrance.	Do.
1908	Do. . . .	Do. Liṅgōdbhava image cut in rock in front of the central shrine. . . .	Do.
1909	Do. . . .	Side of rock showing drip-line above the temple terrace.	Do.
1910	Do. . . .	Do. do. —(Second section).	Do.
1911	Do. . . .	Do. do. —(Third section).	Do.
1912	Do. . . .	Do. do. —(Fourth section).	Do.
1913	Pudukkōṭṭai State —Koḷumbāḷur.	—Muchukundēśvara temple (Side view) . . .	Do.
1914	Do. . . .	Mūvarkōyil—First shrine—(Back view) . . .	Do.
1915	Do. . . .	Do. —Second shrine (Front view) . . .	Do.
1916	Do. . . .	Do. —Second shrine Ardhanaṛiśvara image in niche.	Do.
1917	Pudukkōṭṭai State Kuḍimiyāmalai.	Śiva temple—inscribed rock close to the temple	Do.
1918	Pudukkōṭṭai State —Sittannavāśal.	Prehistoric burial site on the way to the cave temple. General view showing stone circles.	Do.
1919	Do. . . .	Prehistoric burial site on the way to the cave temple. Stone circle with chamber seen in the middle.	Do.
1920	Do. . . .	Natural cavern on the hill. General view showing the the drip-line.	Do.
1921	Pudukkōṭṭai State —Nārttāmalai.	Small rock-cut temple on the hill. (General view) .	Do.
1922	Do. . . .	Rock-cut Viṣṇu temple on the hill (General view) .	Do.
1923	Do. . . .	Do. Rock-cut image of Viṣṇu (standing).	Do.
1924	Do. . . .	Śiva temple on the hill—(General view) .	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1940-41, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1925	Pudukkōṭṭai State—Ammāchatram.	Natural cavern on the hill. General view showing the drip-line and two Jaina figures in panels (Section I).	Full.
1926	Do.	Do. General view showing the drip-line (Section II).	Do.
1927	Pudukkōṭṭai State—Tirukkattalai.	Tirumēnināthasvāmin Temple. (General view)	Do.
1928	Do.	Do. North-west view showing also a subsidiary shrine.	Do.
1929	Do.	Do. Image of Dakṣiṇāmūrti (?) (standing) in a niche on the south wall of the central shrine.	Do.
1930	Pudukkōṭṭai State—Kunṇāṇḍarkōyil.	Parvatagiriśvara temple. Metallic image of Naṭarāja.	Do.
1931	Do.	Do. Side <i>maṇḍapa</i> .	Do.
1932	Pudukkōṭṭai State—Śingārattōppu.	A group of lion-pillars and two Jainā sculptures newly excavated.	Do.
1933	Trichinopoly—Trichinopoly.	Upper rock-cut cave—General view after removal of railings in front.	Do.
1934	Trichinopoly—Tiruverumbūr.	Pipilikēśvara temple. Portion of central shrine (back view) showing types of pillars.	Do.
1935	Trichinopoly—Tiruverumbūr	Pippilikēśvara temple—Image of god Harihara in a niche on the west wall of the central shrine.	Do.
1936	Do.	Do. Ornamental pillar in the <i>Mahā-maṇḍapa</i> .	Do.
1937	Do.	Do. Image of a <i>dvārapālaka</i> on the left side of the central shrine.	Do.
1938	Trichinopoly—Śivāyam.	Ratnagiri hill—A natural cavern with beds.	Do.
1939	Do.	Do. Second cavern with beds.	Do.
1940	Do.	Śiva temple. Carved wooden doors in the main <i>gōpura</i>	Do.
1941	Do.	Do. Portion of wooden door showing details of carvings.	Do.
1942	Do.	Do. Sculpture of Vyāghrapāda worshipping a <i>līṅga</i> on a pillar in the side <i>maṇḍapa</i> .	Do.
1943	Tanjore—Tanjore.	Bṛhadiśvara temple. General view from the south-east.	Do.
1944	Do.	Do. Figure of Vyāghrapāda cut on the right pillar of the <i>maṇḍapa</i> in front of Subrahmanya shrine.	Do.
1945	Do.	Do. Another figure of Vyāghrapāda cut on the left front pillar of the same <i>maṇḍapa</i> .	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1940-41, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1946	Tanjore— Tiruvaiyāru.	Pañchanadēśvara temple (Back view).	Full.
1947	Do.	Do. Uttarakailāsa shrine. (General view).	Do.
1948	Do.	Do. Back view of a portion showing architectural details.	Do.
1949	Trichinopoly— Gaṅgaikonda- chōlapuram.	Gaṅgaikondachōlēśvara temple. Image of Chandēśanugraha in a niche on the north wall of the central shrine.	Do.
1950	Do.	Do. Portion of the north wall of the central shrine showing architectural and sculptural details.	Do.
1951	Do.	Do. Seated figure of Śiva (Jaṭādhara) in a niche on the north wall.	Do.
1952	Do.	Do. Portion of west wall of the central shrine showing details of sculptures.	Do.
1953	Do.	Do. Metallic image of Subrahmanya.	Do.
1954	Do.	Do. Metallic image of Śiva (Rishabhārūḍha).	Do.
1955	Vizagapatam— Nīlāvati.	Durgā Bhairavakoṇḍa. <i>Chaitya</i> . Back view (after restoration) showing also a modern <i>maṇḍapa</i> in middle enshrining goddess Durgā.	Do.
1956	Do.	Do. A second <i>Chaitya</i> near the first (not restored).	Do.
1957	Do.	Do. Basement of <i>stūpa</i> (after restoration) on the east side of the <i>Chaitya</i> .	Do.
1958	East Godavari— Rampayerrapālem.	Row of three Buddhist rock-cut caves on the hill.	Do.
1959	Kistna— Bezwaḍa.	Telegraph hill. Small rock-cut cave on the north side of the hill now encroached by shops in front.	Do.
X 1960	Guntur— Vēlpūru.	Rāmalingasvāmin temple. White marble pillar with Vishnukunḍin inscription set up in the front <i>maṇḍapa</i> .	Do.
X 1961	Do.	Do. A second white marble pillar with early label inscriptions.	Do.
1962	Do.	Do. <i>Sahasranāga</i> stone set up on the north side of the temple.	Do.
1963	Do.	A stone circle in a field near the temple.	Do.
1964	Kurnool— Tripurāntakam.	Tripurāntakēśvara temple. Panel with sculpture in relief of two seated figures with attendants on the wall at the southern entrance into the kitchen.	Do.
1965	Do.	Do. Stone image of Goddess Tripurasundarī.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1940-41, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
1966	Kurnool— Tripurāntakam	Tripurāntakēśvara temple. Image of Gaṇēśa cut in relief on a slab built into the west wall of the compound.	Full.
1967	Do. . . .	Do. Two hero-stones, one with inscription, set up in the compound.	Do.
1968	Do. . . .	Do. Another hero-stone with inscription in the same compound.	Do.
1969	Do. . . .	Do. A third hero-stone in the same place.	Do.
1970	Do. . . .	Do. A mutilated ornamental pillar in the same place.	Do.
1971	Do. . . .	Do. Portion of west <i>gōpura</i> showing sculptures in cornice.	Do.
1972	Kurnool— Satvel.	Rāmalingēśvarasvāmin temple. North-east view showing some miniature votive shrines.	Do.
1973	Do. . . .	Do. North-west view	Do.
1974	Do. . . .	Do. South-west view	Do.
1975	Do. . . .	Do. West view of the main shrine .	Do.
1976	Do. . . .	Apsidal shrine in the compound.	Do.
1977	Do. . . .	Do. Mutilated sculpture in relief of Skanda in a niche on the south wall.	Do.
1978	Cuddapah— Penikalapāḍu.	Vāmikoṇḍa hillock. Rock called 'Sanyāsi-guṇḍu' overhanging a natural cavern, with early inscription.	Do.
1979	Do. . . .	Do. Inscribed rock in natural cavern (Close view).	Do.
1980	Cuddapah— Siddhavaṭṭam.	Five sculptured slabs kept in the compound of the taluk office (two brought from Jōti).	Do.
1981	Do. . . .	Jami Masjid in fort. Front view showing inscribed slab over the entrance.	Do.
1982	Do. . . .	Do. Another view (Side view) .	Do.
1983	..	Spurious copper-plate grant, with seal, of Chāḷukya Vinayāditya Satyāśraya (C.P. No. 8 of 1939-40).	Do.
1984	..	Seal with legend of a Vijayanagara copper-plate grant (C.P. No. 24 of 1940-41). (Enlarged 1½ times.)	Quarter.
1985	..	Seal of the copper-plate grant of Puṇyakumāra (C.P. No. 35 of 1940-41).	Half.
1986	..	Seal of the copper-plate grant of Immaḍi Narasimha (C.P. No. 38 of 1940-41).	Do.
1987	Kistna— Nandigāma.	Stone <i>līṅga</i> with faces sculptured on three sides.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1940-41, in the office of the Superintendent for Epigraphy, Madras—*concl'd.*

Negative No.	District and Locality.	Description.	Size.
1988	Ramnad— Dēvadānam.	Stone with sculpture, in relief, of a chief, kept on the right side of the temple.	Quarter.
1989	Do.	Stone with sculpture in relief of a lady.	Do.
1990	West Godavari— Niḍavavolu.	Head of Trimūrti (mutilated) lying in the compound of the Āyurvēdic dispensary.	Half.
1991	Cuddapah— Korrapāḍu.	Three hero-stones set up in a field.	Quarter.
1992	Cuddapah— Peddapasupula.	Bhairava shrine. Stone image of Bhikshāṭanamūrti.	Half.
1993	Do.	Āñjanēya temple. Two lion-pillars at the entrance.	Do.
1994	Cuddapah— Ghaṇḍikōṭa.	General view of the gorge with river bend.	Do.
1995	Chittoor— Kalkaḍa.	Ruined temple of Śiva. Sculpture of Mahishāsura-mardini kept in the compound.	Do.
1996	Guntur— Nāgārjunikoṇḍa.	Torso of a female figure with early Brāhmī inscription.	Do.
1997	Trichinopoly— Tiruverumbūr.	Pipilikēśvara temple on the rock. Shrine of the goddess.	Full.
1998	Tanjore— Tirumaḷavāḍi.	Vaidyanāthasvāmin temple. A <i>prākāra</i> wall.	Half.
1999	Tanjore— Tiruppaḷanam.	Āpatsahāyēśvara temple. Slab bearing sculptures of Gajalakshmi and artisan's tools, set up in the compound.	Do.
2000	Trichinopoly— Gaṅgaikoṇḍachō- ḷapuram.	Gaṅgaikoṇḍachōḷīśvara temple. Image of Sarasvatī in a niche on the east wall of the <i>maṇḍapa</i> .	Do.
2001	Pudukkōṭṭai State —Nirppaḷani.	Valarmadiśvara temple. View of <i>Vimāna</i> from south-west.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras.

Negative No.	District and Locality.	Description.	Size.
2002	..	Copper-plate grant No. 3 of 1941-42 (Plate I).	Half.
2003	..	Do. (Plate II—First side)	Do.
2004	..	Do. (Plate II—Second side)	Do.
2005	..	Do. (Plate III).	Do.
2006	..	Do. Do.	Do.
2007	..	Seal of Copper-plate No. 3 of 1941-42	Do.
2008	..	A stone-inscription at Mangalwedha, Sangli State (from a photograph lent by Mr. K. R. Maydeo, Pleader).	Full.
2009	..	A circular copper seal (with legend in Arabic characters, engraved in the negative) from Mangalwedha, Sangli State.	Half.
2010	North Kanara— Hirēhonnēhalli near Hulēkal.	An inscribed slab with representation of the three sacrificial fire-pits (B. K. No. 15 of 1939-40).	Full.
2011	Do.	A <i>Māsti-kal</i> with carvings of figures set up in the forest.	Do.
2012	North Kanara— Hulēkal.	An inscribed pillar with the sculpture of an elephant (B. K. No. 27 of 1939-40).	Do.
2013	..	Seal of Copper-plate No. 25 of 1940-41	Quarter.
2014	..	Do. No. 31 of 1940-41	Half.
2015	..	Do. No. 39 of 1940-41	Quarter.
2016	..	A Copper-plate grant received from the Tahsildar, Kōvilpatti, Tinnevely district. (Copper-plate No. 1 of 1941-42.)	Full.
2017	..	Coin of Lysias (enlarged to about three times), Obverse and Reverse—from an illustration.	Quarter.
2018	..	Coin of Demetrius (slightly enlarged), Obverse and Reverse—from an illustration.	Do.
2019	..	Coin of Ptolemy I (slightly enlarged) in two styles, Obverse and Reverse—from an illustration.	Do.
2020	..	Coin of Agathocles (enlarged to about three times), Obverse and Reverse—from an illustration.	Do.
2021	..	Seal of Copper-plate No. 1 of 1916-17	Half.
2022	..	Do. No. 30 of 1940-41	Do.
2023	..	An inscribed copper-plate in the possession of Abbas Ali Fakir, Maṅgalwēḍha, Sangli State. (Obverse).	Do.
2024	..	Do. (Reverse)	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2025	..	A second inscribed copper-plate in the possession of the same person. (Obverse).	Half.
2026	..	Do. (Reverse).	Do.
2027	..	Seal of copper-plate No. 26 of 1940-41	Quarter.
2028	Anantapur—Parigi	Birappagudi temple. Hero-stones (in two rows) set up in front of the temple.	Full.
2029	Do. . .	Do. do. (another group in one row) set up in front of the same temple.	Do.
2030	Do. . .	Do. A hero-slab set up near the same temple.	Half.
2030/A	Anantapur—Konakondla.	Inscribed slab set up in the bed of the Chākaligutta tank.	Full.
2031	Do. . .	Rasasiddhagutta hillock. Two Jaina images set up on the hill-top.	Do.
2032	Do. . .	Do. A group of inscribed boulders.	Do.
2033	Do. . .	Do. Ornamental design cut on the rock.	Do.
2034	Do. . .	Do. Outline of a Jaina image engraved on the rock.	Do.
2035	Do. . .	Bhōgēśvara temple. A Nāga-stone with twin Nāga figures.	Half.
2036	Bellary—Adoni	Hill-fort—Panoramic view in three sections (Section I).	Full.
2037	Do. . .	Do. do. (Section II).	Do.
2038	Do. . .	Do. do. (Section III)	Do.
2039	Do. . .	Do. —Sculpture of Pārśvanātha with inscription cut on the rocky side.	Do.
2040	Do. . .	Bāvāji-maṭh—Rock-cut sculpture of Gaṇēśa	Do.
2041	Do. . .	Barakilla hill—Rock-cut sculpture of Gaṇēśa on the way to the hill-fort.	Do.
2042	Do. . .	Barakilla hill—Rock-cut Jaina temple	Full.
2043	Do. . .	Do. do. Row of three seated Jaina <i>Tīrthaṅkaras</i> sculptured on the rock in front.	Half.
2044	Do. . .	Do. do. <i>Māstī</i> figure sculptured on the rock.	Full.
2045	Do. . .	Do. Sculptures, on rock, of Hanumān and a warrior, with inscription below.	Do.
2046	Bellary—Kupgal	<i>Māstī-kal</i> set up in the village	Half.
2047	Bellary—Kosgi	Hillock—General view showing primitive settlement known as <i>Mōriyarmane</i> .	Full.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2048	Bijapur —Herkal	Iron Age site. General view showing the excavated area.	Full.
2049	Do. . . .	Iron Age site. General view (another) showing the excavated area.	Do.
2050	Bijapur—Bādāmi	Hill-fort. Rock-cut niche with figures in relief of Gaṇeśa and Mahishāsūramardini, one on either side.	Do.
2051	Do.	Do. Rock with early Chālukyan inscription.	Do.
2052	Do.	Do. do. (Another view).	Do.
2053	Do.	Do. Rock containing some outline drawings.	Do.
2054	..	Kannada Research Office, Dhārwar. Some pre-historic potsherds from Herkal (Eye-holed and thumb-ornamented).	Do.
2055	..	Do. Pre-historic conch-shells from Herkal.	Do.
2056	..	Do. Elephant-head in terracota.	Half.
2057	..	Do. Some pre-historic potsherds from Waḍagaon (Triple-grooved, eye-holed and painted).	Full.
2058	..	Do. Three potsherds and a stone-knob from Paṭṭadakal.	Do.
2059	..	Do. Early Chālukyan inscription from Bādāmi (photographed from a paper impression).	Do.
2060	..	Do. An <i>Ukhāpātra</i> from Itgi. (Front view.)	Half.
2061	..	Do. do. (Back view).	Do.
2062	..	Do. do. (Side view).	Do.
2063	..	Do. do. (Top view).	Do.
2064	..	Kannada Research Office, Dharwar. Image of Varuṇa in wood.	Do.
2065	..	Do. Stone sculpture of a dancing woman.	Do.
2066	..	Do. A labelled stone image of a seated <i>Tīrthaṅkara</i> .	Do.
2067	..	Do. A labelled stone image of a seated <i>Tīrthaṅkara</i> (Another).	Do.
2068	..	Do. Inscribed copper base of a <i>Mānastambha</i> (Side view).	Full.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2069	..	Kanada Research Office, Dharwar. Metallic image of ten-headed Rāvaṇa.	Full.
2070	..	Do. Group (1) of 4 metallic images of <i>Tīrthaṅkaras</i> .	Do.
2071	..	Do. Group (2) of five metallic images of <i>Tīrthaṅkaras</i> .	Do.
2072	..	Do. Group (3) of five metallic images of <i>Tīrthaṅkaras</i> .	Do.
2073	..	Do. Metallic pedestal with inscription.	Do.
2074	..	Do. Metallic pedestal with ornamental sides forming part of <i>prabhā</i> .	Do.
2075	Jamkhadi State —Kundgōl.	Svayambhū-linga temple. Front view	Do.
2076	Do. . .	Do. Side view showing details of sculptures.	Do.
2077	Do. . .	Do. An ornamental wing-stone of the steps of the main entrance.	Half.
2078	Do. . .	Stone image of a seated <i>Tīrthaṅkara</i> with two attendants built into the north wall of the English School building.	Do.
2079	B e l g a u m—Yellamma hill.	Yellamma temple. General view	Full.
2080	Do. . .	Do. View of the central shrine	Do.
2081	Do. . .	Do. View showing two <i>dīpastambhas</i> (lamp-pillars) and some shrines.	Do.
2082	Do. . .	Do. Stone image of Paraśurāma with <i>Chaudaki</i> (musical instrument) set up in a shrine.	Half.
2083	Do. . .	Do. Stone image of sage Jamadagni set up in a shrine.	Do.
2084	B e l g a u m—Saundatti.	Fort on elevated ground. East view	Do.
2085	Kurundawad State —W a ḍ a g a o n (Mādhavpūr).	Prehistoric site. General view of the excavated area	Full.
2086	Do. . .	Prehistoric site. View showing some broken brick structures.	Do.
2087	Do. . .	(Another) prehistoric site near the village. General view.	Do.
2088	Do. . .	Inscribed pillar lying by the road-side	Do.
2089	Do. . .	Do. View showing conical top.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2090	Shōlāpūr— Paṇḍharpur.	Viṭṭhala Temple. <i>Dvārapālaka</i> image on the proper right of entrance into the <i>mukhamandapa</i> .	Full.
2091	Do. . . .	Do. <i>Dvārapālaka</i> image on the proper left of entrance into the <i>mukhamandapa</i> .	Do.
2092	Do. . . .	Do. <i>Mukhamandapa</i> . Interior view showing two ornamental pillars.	Do.
2093	Do. . . .	Do. <i>Maṇḍapa</i> known as <i>Lāmbaṭa-Paḍasal</i> .	Do.
2094	Do. . . .	Do. Central shrine. South-west view.	Do.
2095	Do. . . .	Do. <i>Maṇḍapa</i> in front of the central shrine. North-west view showing ornamental tiers and pilasters.	Do.
2096	Do. . . .	Do. North-west corner view of the sixteen-pillared <i>maṇḍapa</i> showing the carved brackets.	Do.
2097	Do. . . .	Puṇḍalika Temple on the river-bank. General view.	Do.
2098	Do. . . .	A group of temples and <i>samādhis</i> on the river-bank.	Do.
2099	Do. . . .	A modern granite-stone temple. View showing the brackets and <i>vimāna</i> .	Do.
2100	North Kanara— Gōkarn.	Mahābalēśvara Temple. Hero-slab with five rows of figures set up in the court-yard.	Do.
2101	Do. . . .	Do. Hero-slab with six rows of figures set up in the same place.	Do.
2102	Do. . . .	Do. Decoration on door-jambs in a private house in the compound of the Tāmragauri-shrine.	Do.
2103	Do. . . .	Do. Two carved wooden pillars at the southern entrance.	Do.
2104	Do. . . .	Do. South-east view.	Do.
2105	Do. . . .	Do. Image of Durgā piercing Mahishāsura in a shrine.	Do.
2106	Do. . . .	Do. Pillar with sculptures of heroes set up at the proper right side of the main entrance.	Do.
2107	Do. . . .	Do. Pillar with sculptures of heroes set up at the proper left side of the main entrance.	Do.
2108	Do. . . .	Gōpi-Bhaṭṭa's house. Mutilated image of Brahmā with ornamental <i>prabhā</i> .	Do.
2109	Do. . . .	Mahā-Gaṇapati Temple. Umāmahēśvara sculptured in a panel on the south wall.	Do.
2110	Do. . . .	Wooden car belonging to the Mahābalēśvara Temple.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2111	North Kanara—Gokarn.	Gokarn Hillock. General view from the sea-shore	Full.
2112	Do. . .	Do. do. (Another)	Do.
2113	Do. . .	Pāṇḍavaguhā Hillock. Laterite rock-cut cell called Gōgarbha.	Do.
2114	Tirunelvēli (Tinnevely)—Tiruchendūr.	Valliyamman-Guhai. Interior view of the rock-cut temple.	Do.
2115	Do. . .	Do. Left corner view of the rock-cut temple	Do.
2116	Do. . .	Do. A second view of the same temple	Do.
2117	Do. . .	Do. Detailed view of the right entrance into the <i>pradakṣhiṇā</i> of the same temple.	Do.
2118	Do. . .	Do. Detailed view of the left entrance into the <i>pradakṣhiṇā</i> of the same temple.	Do.
2119	Madura—Tirupparaikunṇam.	Rock-cut panels with līṅga, etc., on the top of the hillock.	Do.
2120	Do. do. .	Rock-cut Jaina sculptures on the top of the hillock.	Do.
2121	Do. . .	Rock-cut Śiva temple. Left corner view on the south side of the temple.	Do.
X 2122	Do. . .	Do. Interior view showing rock-cut sculptures, in panels, of Natarāja etc., (mutilated) on the south wall.	Do.
2123	Do. . .	Natural cavern with rock-cut beds and drip-line on overhanging rock on the west side of the hillock.	Do.
2124	Madura—Madura .	Kariyamānikkanātha Temple. Portion of the front <i>gōpura</i> showing architectural details.	Do.
X 2125	Do. . .	Do. Portion of the front <i>gōpura</i> showing sculptures of Natarāja, Vyāghrapāda and Patañjali.	Do.
2126	Do. . .	Do. Portion of the front <i>gōpura</i> showing sculpture of a female figure (Yālī ?) with elephant-head.	Do.
2127	Do. . .	Mīnākshi-Amman Temple. Figure of Patañjali sculptured on a pillar in the <i>Nandi-maṇḍapa</i> .	Do.
2128	Do. . .	Do. Museum in the Pudumaṇḍapa. A pair of sandal-wood <i>chāmaras</i> (fly-whisks) of the Nāyaka period.	Do.
2129	Do. . .	Do. Museum in the Pudumaṇḍapa. Conch shells with double and triple tongues.	Do.
2130	Do. . .	Do. Pudumaṇḍapa. Interior view of the corridor containing figures of Nāyaka chiefs, sculptured on pillars.	Do.
2131	Do. . .	Do. Pudumaṇḍapa. A second view of the corridor.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42 in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2132	Pudukkōṭṭai State —Enādi.	Śiva Temple. General view	Full
2133	Do.	Do. Side view	Do.
2134	Pudukkōṭṭai State —Tēni.	Natural cavern on the hillock, with drip-line, on the overhanging rock.	Do.
2135	Do.	Natural cavern on the hillock. Jaina sculpture with inscription on a boulder in front.	Do.
2136	Pudukkōṭṭai State —Dēvarmalai.	Rock-cut Śiva temple. Interior view	Do.
2137	Do.	Do. Rock-cut sculpture of Vināyaka in a panel.	Do.
2138	Do.	Do. Rock-cut sculpture of 'Kuṟumba-Nāyanār'.	Do.
2139	Pudukkōṭṭai State —Kuḍumiyāmālai.	Natural cavern, with drip-line, on overhanging rock on the west side of hill.	Do.
2140	Pudukkōṭṭai State —Toḍaiyūr.	Cromlech in the prehistoric site called 'Kurāṅgupa-tṭadai'.	Do.
2141	Pudukkōṭṭai State —Ammāchatram.	Kuḍagumalai. Natural cavern on the hillock	Do.
2142	Do.	Do. Natural cavern with stone beds and drip-line on overhanging rock on the hillock.	Do.
2143	Do.	Do. do. do. (A second view)	Do.
2144	Do.	Do. General view of the hillock showing the natural cavern.	Do.
2145	Trichinopoly —Vālikanḍapuram.	Vāliśvara Temple— <i>gōpura</i> of unplastered brick	Do.
2146	Trichinopoly —Lālguḍi.	Saptarshīśvarasvāmin Temple. Back view with sculpture of Ardhanaṛiśvara in a niche.	Do.
2147	Do.	Do. do. (A second view)	Do.
2148	Pudukkōṭṭai State —Pudūr-Uttamanūr, hamlet of Peruvaḷanallūr.	Pañchapāṇḍavappārai (rock). Unfinished rock-cut niches.	Do.
2149	Pudukkōṭṭai State —Pallapuram, hamlet of Peruvaḷanallūr.	Rock near village, with steps scooped out	Do.
2150	..	A potsherd with obscure writing, received from Mons. Surleau, Chief Engineer, Pondichery.	Do.
2151	..	Two pieces of a broken potsherd, with early Brāhmī inscription on the side, received from the same person.	Half.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42, in the office of the Superintendent for Epigraphy, Madras—*contd.*

Negative No.	District and Locality.	Description.	Size.
2152	..	Two pieces of a broken potsherd, with early Brāhmī inscription on the side, showing ornamental marks inside, received from the same person.	Half
2153	Chingleput—Tiruvorriyūr.	Ādhipurīśvara temple. A stone image of Virabhadra in a shrine in the north <i>prākāra</i> .	Full.
2154	Do. . .	Do. . . A mutilated image of Durgā (with four arms) wearing garland of skulls round her head and across her body, broken below waist.	Do.
2155	Chingleput—Tiruvilambūdūr.	Śrī Uṇṇīśvara temple. North west view of the central shrine.	Do.
2156	Do. . .	Do. North-west view (second) of the central shrine showing also portion of the <i>Vimāna</i> .	Do.
2157	Do. . .	Do. South-west view of the central shrine showing also portion of the <i>Vimāna</i> .	Do.
2158	Chanda Dist. (C.P.)—Bhandak.	A ruined stone bridge near Dholara tank . . .	Post-card.
2159	Do. . .	Frontage of the Chaṇḍikādēvī temple . . .	Do.
2160	Do. . .	A broken Natarāja image lying near a hut . . .	Do.
2161	Do. . .	Some sculptured slabs in Bhadrānāga temple . . .	Do.
2162	Chanda Dist. (C.P.)—Ghōṇimbāra.	Ruins of a temple	Do.
2163	Do. . .	Some images in the same temple	Do.
2164	Do. . .	A Navagraha slab in the same temple	Do.
2166	Amraoti Dist. (Berar)—Lasur.	Details of a carved pillar in the Ānandēśvara temple	Do.
2167	Amraoti Dist. (Berar)—Nandgaon Peth.	Carvings and an inscription in a step-well . . .	Do.
2168	Drug Dist. (C.P.)—Anjore.	A corroded image near a tank	Do.
2169	Drug Dist. (C.P.)—Deorbija.	A deserted temple	Do.
2170	Drug Dist. (C.P.)—Deokar.	A sati-pillar in a house	Do.
2171	Drug Dist. (C.P.)—Mohalai.	Brāhmī inscription on a stone piece near a field . . .	Do.
2172	Drug Dist. (C.P.)—Bālōd.	A group of deserted temples	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1941-42, in the office of the Superintendent for Epigraphy, Madras—*concl'd.*

Negative No.	District and Locality.	Description.	Size.
2173	Drug Dist. (C.P.) —Gidhpuri.	An old Śiva-liṅga enshrined in a house of recent construction.	Post-card.
2174	Raipur Dist. (C.P.) —Raipur.	A Buddha statue in the compound of the Gandhēśvara temple.	Do.
2175	Raipur Dist. (C.P.) —Navgaon.	Some deserted temples	Do.
2176	Do.	Interior of a deserted temple	Do.
2177	Kawardha State (C. P.)—Chaura.	Mandava-Mahal. <i>Maṇḍapa</i> of a ruined temple	Do.
2178	Sakti State (C. P.) —Guñji.	Rock-inscription. Pool in the left corner in the foreground.	Do.
2179	Do.	General view of the Daman Dahra pool near the rock-inscription.	Do.
2180	Śakti State (C. P.) —Adbhār.	Doorway of a ruined temple	Do.
2181	Do.	A Śiva image in the compound of the ruined temple	Do.
2182	Rewa State (C. I.) —Amarkaṇṭhak.	Stone elephant, etc., in the compound of the (main) group of temples.	Do.
2183	Do.	Two inscribed images in the compound of the (main) group of temples.	Do.
2184	Do.	Kapiladhārā Falls of the Narmadā river	Do.
2185	Do.	A (second) view of the same Falls	Do.
2186	Do.	A group of deserted temples close to the main group of temples.	Do.

APPENDIX D—*contd.*

List of Photographs taken by the office of South Indian Epigraphy during the year 1942-43.

Negative No.	District and Locality.	Description.	State.
2187	Coimbatore—Erode	Ādrakapālīśvara temple. Image of Jvaraharēśvara.	Full.
2188	Do. . .	Raṅganāthasvāmin temple. Corner view of <i>garbhagriha</i> .	Do.
2189	Do. . .	Do. An old copper-plate with inscription, in the possession of the Archaka of the above temple.	Do.
2190	Do. . .	Mahimālīśvara temple. Back corner view . . .	Do.
2191	Do. . .	Do. Image of Dvārapālaka . . .	Do.
2192	Do. . .	Prehistoric stone circle (partly damaged) about quarter of a mile from the Erode Railway station.	Do.
2193	Coimbatore—S i r-car-periyapālayam.	Sugrīvēśvara temple. The Bull (Nandi) in front of the temple.	Do.
2194	Do. . .	Do. (Another view) . . .	Do.
2195	Salem—Salem . .	Śukavanēśvara temple. Jyēsthā image in the compound.	Do.
2196	Do. . .	Saundararājaperumāl temple. Back corner view.	Do.
2197	Do. . .	Image of Buddha (seated), locally known as 'Talai-veṭṭimuniappaṇ' (near the church).	Do.
2198	Salem—Tāramangalam.	Kailāsanātha temple. East back view of the central shrine.	Do.
2199	Do. . .	Do. Carved wooden doors of the main entrance.	Do.
2200	Do. . .	Do. Tank . . .	Do.
2201	Do. . .	Śivagaṅgā tank (close to the Kailāsanātha temple tank).	Do.
2202	Trichinopoly—Urai-yūr.	Aḷaḡiya-Manavāḷapperumāl temple. Back corner view of the central shrine.	Do.
2203	Trichinopoly—Śrī-rangam.	Raṅganāthasvāmin temple. North view of the Raṅgavilāsa-maṇḍapa (after cleaning).	Do.
2204	Do. . .	Do. Lion-based pillars in front of the Nammālvār <i>Sannidhi</i> .	Do.
2205	Do. . .	Do. Raṅgavilāsa-maṇḍapa. Interior view of the corridor (after cleaning).	Do.
2206	Do. . .	Do. do. (Another view after cleaning).	Do.
2207	Tanjore—Tanjore	Sarasvati Mahal Library—View of the almirahs containing palm-leaf manuscripts.	Do.
2208	Do. . .	Do. —do. (Second set)	Do.

APPENDIX D—*contd.*

List of Photographs taken by the office of South Indian Epigraphy during the year
1942-43—*contd.*

Negative No.	District and Locality.	Description.	Size.
2209	Tanjore—Tanjore	Sarasvati Mahal Library—View of the almirahs containing palmleaf manuscripts (Third set).	Full.
2210	Do. . .	Do. Interior view of the hall . .	Do.
2211	Do. . .	Do. Portraits of some of the Mahratta rulers hung on the west wall of the west wing of the library.	Do.
2212	Do. . .	Do. do. (Second group) . .	Do.
2213	Do. . .	Do. do. (Third group) . .	Do.
2214	Do. . .	Do. do. (Fourth group) . .	Do.
2215	Do. . .	Do. do. (Fifth group) . .	Do.
X 2216	Do. . .	Do. Painting of cosmographic chart in Marāṭhī hung on the same wall.	Do.
2217	Do. . .	Do. Chart illustrating the lay-out of the Mahratta camp, hung on the same wall.	Do.
2218	Pondicherry— Pondicherry.	Pondicherry Museum of the Rev. Brother Fauchaux. A fossilised piece (block) of wood from Tirukkāñji.	Do.
2219	Do. . .	Do. Flint implements from Tirukkāñji.	Do.
2220	Do. . .	Potsherd with letters, preserved in the Pondicherry library.	Do.
2221	Do. . .	Potsherd with designs, preserved in the same library (Another).	Do.
2222	Do. . .	Do. (Another) . . .	Do.
2223	Pondicherry—Arikemēdu.	General view of the excavations, showing big urns imbedded in the foreground.	Do.
2224	Do. . .	View of the excavations showing ancient wells . .	Do.
2225	Pondicherry—Arikemēdu.	Image of Buddha (seated)	Do.
X 2226	..	Drawings of ornamental designs on pottery, etc., copied from the illustration of the Studio, Special Indian Number, August, 1942, page 37.	Do.
2227	..	Do. (another) copied from the same issue, page 35.	Do.
2228	South Arcot— Valudilampattu.	Ambāyiramkoṇḍaṇ temple. Metallic image of Gaṇēśa (standing).	Do.
2229	Do. . .	Do. Metallic image of Subrahmanya and his consorts.	Do.
2230	North Arcot— Tiruvannāmalai.	Aruṇāchalēśvara temple. Back view (right wing) of the entrance into the east <i>gōpura</i> .	Do.
2231	Do. . .	Do. Back view (left wing) of the entrance into the same <i>gōpura</i> .	Do.

APPENDIX D—*contd.*

List of Photographs taken by the office of South Indian Epigraphy during the year 1942-43—*contd.*

Negative No.	District and Locality.	Description.	Size.
2232	North Arcot—Tiruvannāmalai.	Arunāchalēśvara temple. Back corner view of the basement of the <i>gōpura</i> .	Full.
2233	Do. . . .	Do. View of the thousand-pillared <i>mandapa</i> .	Do.
2234	Do. . . .	Do. View of the main towers of the temple.	Do.
2235	Do. . . .	Do. Interior view of the Kalyāna <i>mandapa</i> showing modern black polished pillars, etc.	Do.
2236	Do. . . .	Do. View of the 4th <i>prākāra</i> (compound) wall with row of sculptures.	Do.
2237	Do. . . .	Do. Sculpture of Vishṇu in the Buddhāvatāra form in the passage of the south <i>gōpura</i> .	Do.
2238	Do. . . .	Do. Bird's-eye-view showing <i>gōpura</i> from west.	Do.
2239	Bombay . . .	Saint Xavier's College—Indian Historical Research Institute, Bombay—Telugu inscribed copper-plate, 1st side.	Do.
2240	Do. . . .	Do. do. 2nd side with figures.	Do.
2241	Do. . . .	Do. do. Metallic image of 16 armed Vināyaka with his consort.	Do.
2242	Do. . . .	Do. do. A marble sculpture of seated Shaṇmukha (?) in the Gujarāṭi room.	Do.
2243	Do. . . .	Do. do. Seal of a copper-plate grant.	Do.
2244 to 2249	Do. . . .	Do. do. Inscribed copper-plate 6 faces (Savai-vera plates).	Do.
2250	Do. . . .	Ring with seal of the above plates . . .	Do.
2251	Kurnool—Satvel .	Rāmalingēśvarasvāmin temple. Front view of the <i>vimāna</i> .	Do.
2252	Do. . . .	Do. Front closer view of the central panel of the <i>vimāna</i> .	Do.
2253	Do. . . .	Do. Dvārapālaka in the interior (proper right).	Do.
2254	Do. . . .	Do. do. (proper left)	Do.
2255	Do. . . .	Do. Niche with fluted pillars on the east wall.	Do.
2256	Do. . . .	Do. Another niche with fluted pillars on the north wall.	Do.

APPENDIX D—*contd.*

List of Photographs taken by the office of South Indian Epigraphy during the year
1942-43—*contd.*

Negative No.	District and Locality.	Description.	Size.
2257	Kurnool—Satvel .	Rāmalingēśvarasvāmin temple. Sculpture of Vyāghrapāda on a pillar in the outer <i>mandapa</i> .	Full.
2258	Do. . .	Do. Sculptures on another pillar in the outer <i>mandapa</i>	Do.
2259	Do. . .	Do. Front view of the Bhīmēśvara temple in the compound.	Do.
2260	Do. . .	Do. Third temple in the compound.	Do.
2261	Do. . .	Do. Back view of the apsidal shrine in the compound.	Do.
2262	Guntur—Buddhām	White marble pillar with sculptures placed across a well in the house of Mantana Subbaraya.	Do.
2263	Do. . .	Do. " (Another view).	Do.
2264	Do. . .	Pulamma shrine (west of village). Sculptured panel in white marble built into the wall.	Do.
2265	Nellore,—Gangavaram (Kovur taluk).	Stone image of Viṣṇu (standing) near the Pakkelamma temple.	Do.
2266	Do. . .	Mutilated stone image of Gaṇēśa (seated) near the same temple.	Do.
2267	Nellore—Duvvūr .	Kōṭēśvarasvāmin temple. Stone image of Bhikṣhāṇamūrti.	Do.
2268	Chingleput—Māṅkāḍu.	Kāmākṣhiamman temple. Metallic image of Pārvatī in penance.	Do.
2269	Do. . .	Do. Back view . . .	Do.
2270	Do. . .	The Vaikunṭhaperumāl temple. Stone base of a lion pillar in the compound.	Do.
2271	..	Copper-plate grant of Chandravarman, copied from <i>New Indian Antiquary</i> , Vol. IV, page 184, No. I & IIA.	Do.
2272	..	Do. copied from the same, Vol. IV, page 184, No. II B.	Do.
2273	..	Seal of the above Copper-plate grant . . .	Half.
2274	..	Seal of Copper-plate grant of Bilaigarh plates of Pratāpamalla.	Do.
2275	..	Sāmantasar Copper-plate of Harivarmma (Obverse).	Full.
2276	..	Do. (Reverse) . . .	Do.
2277	..	Seal of the Lodhia Copper-plate of Mahāśivagupta	Do.
2278	..	Inscribed Copper-plate received from the Executive Officer, Tiruchchendūr Subrahmanyasvāmin temple.	Do.

APPENDIX D—*concl.*

List of Photographs taken by the office of South Indian Epigraphy during the year
1942-43—*concl.*

Negative No.	District and Locality.	Description.	Size.
2279	..	Another Inscribed Copper-plate received from the same officer.	Full.
2280	..	Seal of Copper-plate grant of Eastern Chālukya Rā arāja.	Do.
2281	..	Seal of the Tiruppūvanam plates of Jaṭavarman Kulaśekhara I (copied from the wood-cut in Elliot's <i>Coins of South India</i>).	Do.
2282	..	Seal of the Tiruppūvanam supplementary plates (copied from the same book).	Quarter.

PART II.

EARLY PRAKRIT INSCRIPTIONS.

The earliest stone inscription (No. 171 of 1939-40) in the collection is a Brāhmī epigraph from Māmaṇḍūr in the North Arcot District. The place is seven miles from Conjeeveram and is already famous for its series of four rock-cut cave temples assignable to the

Cavern at Māmaṇḍūr with Brāhmī inscription.

time of Pallava Mahēndravarma I excavated at the foot of the low range of hills about half a mile to the west of the village. It is worthy of note that here also, as in the case of Trichinopoly, a natural cavern is found in association with rock-cut caves. This cavern which is about a furlong to the north of these, half way up the hillock, is formed by one boulder reclining over another, thus providing a small shelter underneath it. A thin and shallow drip-line cut on the overhanging rock indicates that the cavern should have been originally used as a human habitation. The inscription is engraved in four short lines on the brow of this boulder in early characters. The record appears to be couched in the early Tamil language and to state that the cavern was fashioned out by some chief (*kōṇ*) (name not clear) who is stated to have captured Toṛūr. The mason's name is given as Chālāvaṇ. Conjeeveram was a flourishing Buddhist centre in the early centuries of the Christian era, and it is possible that the cavern at Māmaṇḍūr served as a place of retreat for itinerant Buddhist monks as their winter resort. Similar caverns with or without inscriptions have been discovered in previous years in the southern districts of Tirunelvēli, Ramnad and Madura, and some of them at least were probably Buddhist in origin. Further north in the Trichinopoly and South Arcot Districts also, early vestiges of this faith have been found. In the year 1937-38 a cavern with an early Brāhmī inscription in the Prākṛit language was discovered at Mālakonda in the Nellore District (No. 531 of 1937-38). The present cavern at Māmaṇḍūr is therefore of interest as furnishing a link in this chain of early religious retreats which appear to have been formed almost throughout the districts of South India in the early centuries of the Christian era.

2. On the hill at Paḷani (Madura District) in the vicinity of the Subrahmanya-svāmin temple is a hollow which is locally called *Pañchavarṇa-paḍukkai*. A preliminary inspection was made of the cavern during the year, but as it is now in the occupation of a *sādhū* who has

Pañchavarṇapaḍukkai at Paḷani.

paved the floor with earth, it is not possible to ascertain the existence of any beds hewn in the rock. It is not improbable that a fuller exploration of the cavern and the vicinity will reveal some early Buddhist or Jaina settlement and Brāhmī inscriptions. The name *Pañchavarṇa-paḍukkai* which is strongly reminiscent of the *Pañchapāṇḍava-paḍukkai* found elsewhere, seems to lend support to this view. Incidentally it may be remarked that *varṇa* in the former expression is probably a mistake for a *varṇin*, i.e., a religious student.

3. Another Prākṛit epigraph in Brāhmī characters of about the 3-4th century A.D. from Gaṅgapērūru in the Cuddapah District (No. 17 of 1939-1940) is engraved on the broad side of a pillar broken both at the top and bottom and shaped into an ellipse with its narrow ends, flattened. It mentions the *chhāyā-khabha* of a certain

Brāhmī inscription in the Cuddapah District.

Sivadāsa. This is the first known discovery of a Brāhmī inscription in the Cuddapah District.

4. Two more Prākṛit inscriptions (Nos. 470 and 468 of 1940-41) engraved in Brāhmī characters of about the 3rd century A.D. come from the Guntur District.

Khaṇḍuvulā, queen of Ehuṇḍa Chāntamūla.

One of these (No. 470) from Nāgārjunikoṇḍa is incised on the base of a mutilated sculpture and states that the image was caused to be made by Khaṇḍuvulā, who was an *avidhava* (i.e., who had her husband living) and also a *jīvaṇḍitā* (had her children living) and who was the

queen of Mahārāja Siri Ehuṇṇa Chāntamūla. The sculpture is of great iconographic interest. It is unfortunately broken into two and only the lower portion of it is preserved. It represents a sitting nude female figure bedecked with a profusely ornamented belt around the waist and with anklets on the feet. The inscription does not specify whether the image set up represented any deity. But, as it was a queen who was an *avidhava* and a *jīvaṇṇa* that installed it, we may surmise that it represents the Mother-goddess or the goddess of Fertility which is generally depicted in a nude state in early sculptures (see *A.S.R.* 1911-12, pl. XXIII, No. 40). Worship of the Mother-goddess dates as far back as the Indus Civilization (vide *Mohenjo-Daro and the Indus Civilization*, Vol. I, pp. 49 ff.). But whether this practice was in vogue in the 2nd and 3rd centuries A.D. amongst the Buddhist ruling families of this region is very doubtful. Amongst the numerous monuments and relics of Nāgārjunikoṇḍa this sculpture is quite unique. It is worth noting that the term *jīvaṇṇa* or *jīvaṇṇa* occurs in an inscription on a brick from Ma-thurā, assigned to the 3rd century B.C. and also in some Śūṅga inscriptions on the railings of Bodhi Gaya (*A.S.R.* 1911-12, p. 128 and *A.S.R.* 1908-09, p. 147, f.n. 3) and in the Nāsik cave inscription of Gautamiṇi Sātakarṇi (*Ep. Ind.*, Vol. VIII, p. 73). Siri Ehuṇṇa Chāntamūla is already known to us from some inscriptions of Nāgārjunikoṇḍa as the son of Siri Virapurisadata and Mahādevī Bhatidēvā (*Ep. Ind.*, Vol. XX, p. 5).

The second inscription discovered by Mr. P. Seshadri Sastri, B.A., L.T., of Guntur (No. 468 of 1940-41) comes from Vēlpūru in the Sattenapalle taluk, which has yielded the only known stone inscription of the Viṣṇukūṇḍin king Mādhavarman (No. 581 of 1925). The stone pillar on

Vēlpūru Brāhmī inscription of Hārītīputa.

which the present inscription is incised now forms one of the pillars of a shrine of the village goddess by the roadside in the village. To which structure this pillar originally belonged, it is not possible to determine. But that it might have belonged to some Buddhist structure, possibly a *stūpa*, may be surmised from the fact that the very temple (of Rāmalingeśvara) in which the Viṣṇukūṇḍin inscription was discovered is situated right over the top of a low mound which may possibly be the *stūpa* to which this pillar originally belonged. The inscription itself is a much damaged record and it mentions a king (Mahārāja) of the Aira clan who was a Hārītī-puta (*Hārītī-putra*). The latter epithet, like Vāsithīputa, Mādhariṇi-puta and Gōtamīputa of the Nāgārjunikoṇḍa inscriptions (*Ep. Ind.*, Vol. XX, p. 6), may be a metonymic of the king whose name is lost. This surname was borne by the Sātakarṇis of the Chuṭu family of Banavāsi (*Ind. Ant.*, Vol. XIV, p. 331), and later by the Kadambas and Chālukyas who claimed Hārītī as their tutelary goddess and therefore called themselves Hārītīputras. It occurs among the kings of this region for the first time in this record. The Aira clan to which the king mentioned in the epigraph is said to have belonged is also referred to in the Mañchpurī and Hāthigumphā inscriptions (*A.S.R.* 1922-23, p. 130).

THE PALLAVAS.

5. Of this dynasty the most important record of the collection is a set of nine copper-plates secured from Pullūr, a village in the Polur taluk of the North Arcot District (C.P. No. 9 of 1939-40). They are strung together on a ring with a seal having the figure of a bull in low relief and are engraved in Grantha and Tamil characters, the last plate being written over an erasure. The grant is dated in the 33rd year of king Nandivarman (II) and begins with a short preamble in Sanskrit which does not give us much fresh historical information about the king or his ancestors, beyond stating that he was born in the Pallava family and that his orders were obeyed by the Kēraḷa, Chōḷa, Pāṇḍya, Māḷava, Kaḷabhra, Bāṇa, Āndhra, Saindhava, Gaṅga and Kadamba kings. It states that at the request of Avanichandra-Yuvarāja, the lord of Vilvalapura, the king made a grant of four villages, Nelli, Pullūr, Kuḍiyūr and Takkār in Palkunṇa-kōṭṭam clubbed together into one unit and renamed as Nayadhīramāṅgalam after the king's surname, making his minister Nāgaśarma-Brahmādhirāja, the executor of the grant. From the Udayēndiram plates of the

Copper-plate record of Nandivarman II.

same king, dated in the 21st year of his reign, it is known that Nandivarman's general was Udayachandra, 'the lord of Vilvala'. It is possible therefore that Avanichandra of the present grant was the son of Udayachandra. It is not unlikely that he is identical with Avanichandra mentioned in a record of the 17th year of the reign of Dantivarman (*S.I.I.*, Vol. IV, No. 132), the son and successor of Nandivarman, the donor of the present grant. It is significant that the findspot of the present grant and the village Udayēndiram are both situated in the same district and are also near each other.

Another record of this king in the present collection, dated in the 47th year of his reign comes from Viriñchipuram in the same district (No. 207 of 1939-40). It is incised on a hero-stone with a figure of a warrior in relief wielding a bow and arrow in his hands. It is however damaged and records the erection of a [Kaṇ]-nāḍu, *i.e.*, probably a memorial stone, to the hero who lost his life in a fight.

6. The next record of the dynasty belongs to Kāmpavarman and comes from Tippasamudram in the North Arcot District (No. 174 of 1939-40). It is dated in his 17th year and mentions the subordinate chief Prithiyanṅaraiyar (Prithvīṅaraiyar) 'ruling over this region' and his wife Ilāḍapperundēviyār. They are stated to have dug a channel called 'Viḷuppēraraiyan' from the river (Pālār) to the tank at Valivalakkamaṅgalam, which may be identified with Tippasamudram itself, as the gift of their daughter Ayyakuṭṭi-Adiḡal, probably in her memory. A chief bearing this name is mentioned in a record of the same king from Śōlapuram (*Ep. Ind.*, Vol. VII, p. 193) not far from Tippasamudram. But the inscription is dated in the 8th regnal year of the king by which time he had died, and, in his

Kāmpavarman.

name his son Rājāditya is stated to have constructed a Śiva temple over his tomb. Hence we have to suppose that Prithivīṅaraiyar of the present inscription should be different from the chief of the Śōlapuram record.

7. From Sumaṅgali in the North Arcot District comes a record (No. 127 of 1939-40) engraved in characters of about the 9th century A.D. It is dated in the 7th year of a certain Kādupaṭṭi and records the construction of the Śiva temple at the place by a certain Kaṭṭāyakaṇ, son of Ottūraṇ, the headman of Kommai, who also made an endowment of land for worship therein. The identity of Kādupaṭṭi is uncertain. It is possible that he was connected with the family of Kāduveṭṭi Muttarasa and his son Arigaṇḍa who figure as feudatories in the records of Dantivarman (No. 89 of 1921) and Nripatunga (No. 461 of 1905).

8. The Pallava king Aparājita is represented by a record dated in the 10th regnal year from the Vaikuṇṭhavāsa-Perumāl temple at Nemmali in the Tiruttani division of the Chittoor District (No. 154 of 1942-43). It records a gift of land

Aparājita.

for playing musical instruments during the *Śrībali* ceremonies in the four temples (of the place), by Śāttandai Śutthamallaṇ *alias* Anuttirappallavaraiyaṇ of Śingapuram. This temple is of the apsidal type like the Virattāṇēśvara temple at Tiruttani which is close by and is known to have been raised in the time of this Pallava king (*S.I.I.*, Vol. XII, Introd. p. vii). The Vaikuṇṭhavāsa-Perumāl temple may be taken as a representative type of late Pallava architecture, as the present inscription of Aparājita is the earliest in it.

THE CHOLAS OF RENANDU.

9. The survey of the Siddhavattam and the Jammalamadugu taluks of the Cuddapah District has brought to light a few interesting epigraphs of this dynasty. Of these a copper-plate grant of the king Puṇyakumāra (No. 35 of 1940-41) is the earliest. It was discovered in the village of Dommara-Nandyāla some years ago by a farmer who, while ploughing a field, struck against a sealed pot which was found to contain these plates preserved in the husk of some grain. The seal on the ring holding these plates bears the emblem of a lion with prominent mane, raised front paw (left)

Copper-plate grant of Puṇyakumāra.

and twisted tail as in the Mālēpāḍu plates (*Ep. Ind.*, Vol. XI, p. 338, plate). The record registers gifts of lands made by the king in the 10th year of his reign to several Brāhmins in the villages, Nandigāma and Paṣiṇḍikuru, while he was

camping at Pudoṛūr. As in the Mālēpādu plates which are dated in his 5th year, so in the present record, the king's genealogy is given in practically identical terms. In this grant Puṇyakumāra is specially called the 'lord of the Hiranyarāshṭra', while in the former, his authority over this tract is implied, as in it, his command is addressed to the subjects of his territory along with those of the Hiranyarāshṭra. Of the villages, Nandigāma, Paṇḍikuru and Pudoṛūr mentioned in these plates, the first may be identical with the modern Dommara-Nandyāla where the plates were found on the northern bank of the Pennār. The second may be identified with Paidēla, situated about 15 miles to the north of Proddaṭūru on the southern bank of the river Kundēru which is a tributary of the Pennār, and the third with Proddaṭūr itself.

10. Three inscriptions (Nos. 402, 406 and 407 of 1940-41) from Vēlpucherla in the Jammalamadugu taluk are engraved in characters of about the 9th century A.D. and commence with the Chōla *praśasti* beginning with the words *aridurddhara-vara* etc., One of these (No. 402) mentions Ma[hī]-Chōla-Mahārāja ruling over [Rē] nāṇḍu 7000 country, with his subordinate named Karikāla-Chōla Ka[th]la-vyremgu administering Vēlpucheruvu. Ayitāṇṇa Aribhāla-vyremgu, the son of Kāthla-vyremgu figures as a donor of some land in No. 406 of 1940-41. The names Eḍlakālu, Enmulakālu, Cheṁgālu, etc. of persons who figure as witnesses in these inscriptions, are noteworthy as they appear to be Telugu renderings of Sanskrit names like Vṛishabha-pāda, etc. The third inscription (No. 407 of 1940-41) which is rather damaged, mentions [Manu?]-Chōla, the ruler of the Rēnāṇḍu 7000 and his son (name lost). The latter made a gift of land at Vēlpucheruvu on the occasion of a solar eclipse. Several other chiefs of this family, viz., Uttamāditya-Chōla-Mahārāja (No. 297 of 1937-38), Chōla-Mahārāja Jaḍa-Chōli Mahārāja (No. 303 of 1937-38), Vikramāditya-Chōla Mahārāja and Satyāditya-Chōla-Mahārāja (*Ep. Ind.*, Vol. XI, p. 343) and Erikal-Mūturāju Puṇyakumāra (No. 283 of 1937-38) are known from inscriptions, but the relationship that each of them bore to the other still remains undetermined.

EARLY CHALUKYAS OF BADAMI.

11. A set of copper-plates (C.P. No. 8 of 1939-40) purporting to belong to the Western Chālukya dynasty was secured for examination from Gulbarga in H.E.H. the Nizam's Dominions. They were originally discovered while digging the ground in a field near the village

Itagi, Kopbal District in the said State. The set consists of three thick copper-plates strung together on a ring fixed into the bottom of a circular seal which bears in high relief the figure of a boar facing its proper left and the sun and the crescent above it. The record is engraved in *Nāgarī* characters of about the 12th century A.D. and the language is incorrect Sanskrit. It commences with the usual preamble of the Western Chālukya records, sets forth the genealogy from Polakēśi-Vallabha to Vinayāditya Satyāśraya-Vallabha and registers the endowment of the village Nidagundi situated in the Kisukādu-seventy division to Sarvakratu-Sōmayāji Bhāskara-Chauvērabhaṭṭa of the Kāśyapa-gōtra and Kammeya family by the latter on the occasion of his bestowing *mahādānas* after the sacred bath(?) at the great holy place of Mahākūṭa. The record is dated in Saka 516, Ānanda, Vaiśākha, Purnimā, Thursday, Vyatipāta. It further informs us that the king had journeyed to Kuranda from his permanent residence at the capital Raktapura situated on the northern bank of the river Mālāpahārī, in connection with the celebration of his coronation ceremony.

The impossible date given for the Western Chālukya king, the faulty genealogy, and above all, the very late characters of the record prove beyond doubt that it is a forgery. A few similar forged records have been brought to light in previous years in the *Annual Reports on South Indian Epigraphy* (vide C.P. Nos. 12 of 1906; 3 of 1917-18 and 2 of 1933-34). The present record is the fourth of the series hitherto discovered. It may be noted that the structure and manner of issue of all these records are almost identical and they are dated in the reign of Vinayāditya though the particular objects in each individual case naturally differ.

In spite of the spurious nature of these records, they present some interesting points for study. One of these is the peculiar nature of the dates which yield, surprisingly enough, satisfactory results by a certain manipulation. If the

dates given in these records are increased by 600 as already surmised in the *An. Rep.* for 1935-36 (pp. 58-59), then the resulting Śaka years with their details are found to be almost regular. For instance, the cyclic year Ānanda and other details cited in the record under review work out correctly for Śaka 1116 which is 516 + 600, ignoring the slight discrepancy in the case of the *tithi*. The English equivalent of this date is A.D. 1194, May 5, Thursday and this may be taken to be the period when the document was forged. (For an explanation of this see pp. 359-365 of the *Proceedings of the Tirupati Oriental Conference*.)

12. From Māyalūr in the Kurnool District comes a copper-plate grant (C.P. No. 6 of 1941-42) of the Western Chālukya king Vijayāditya. It is dated in Śaka 622 (700 A.D.) and the fourth year of his reign. The object of the epigraph is to record the gift of the village Yūkrōmbe as an *ēkabhōga* to one Māraśarman

Vijayāditya.

of the Vatsa-gōtra and to several Brāhmaṇas learned in the Vēdas. The grant was announced while the king was camping at [Pō] ṭalikānagara in the Bāvihāra-vishaya. Pe[re]kkal-vishaya, to which the gift-village belonged, figures as Peḍekal-vishaya in an earlier copper-plate record of the king's father secured from the same village (Māyalūr plates of Vinayāditya, *Journal of Oriental Research*, Vol. X, pp. 27 ff.). This tract is identical with Peḍakaṇṭi-sīma mentioned in the records of the later Vijayanagara period and comprising a part of the modern Kurnool District.

13. A fragmentary inscription from Peddapasupula in the Cuddapah District (No. 339 of 1940-41) mentions a subordinate named Bhūpāditya governing Rēnāḍu. This chief appears to be identical with his namesake who figures in another record (*S.I.I.*, Vol. IX, No. 49)

Bāṇa subordinates of the Western
Chālukyas—Bhūpāditya.

from Dānavulapāḍu not far away from the above village. Though the name of the overlord of this chief is lost in the former record, it may be inferred in all probability to be the same as that of the latter, *viz.*, the Western Chālukya king Vijayāditya or one of his successors. A Bhūpāditya possibly identical with the chief mentioned in the above two records figures in an inscription from Arakaṭavēmula wherein it is stated that he belonged to the lineage of the Per-Bāṇas (Per-Bāṇavarṁśa) (No. 474 of 1906). The name of the suzerain mentioned in this record is Śrī-Vallabha-Mahārāja who may be a ruler of the Western Chālukya line. Two inscriptions from Korrapāḍu (Nos. 418 and 419 of 1940-41) from the Jammalamadugu taluk, Cuddapah District, reveal the existence of a Bāṇa chief or chiefs who held the title Per-Bāṇādhirāja. In one of these the Bāṇa chief who is stated to be a subordinate of the Western Chālukya king Kīrttivarman (II), figures as a donor to a temple of the Sun-god (No. 418). In the other (No. 419) it is stated that he made a gift of some land in the village of Maḷavuru. The Nerūr plates of Vijayāditya (*Ind. Ant.*, Vol. IX, p. 133) mention a village of the same name as having been granted by Vikramāditya II of the Western Chālukya family. The appearance of these feudatory chiefs of the Bāṇa family in an area (Rēnāḍu) which was for some time ruled by the early Telugu Chōḷa chiefs is noteworthy.

14. The village Korrapāḍu seems to have been a place of some importance owing to the number of early inscriptions that are found in it besides numerous

Balavarmanarāja.

traces of early remains found in its vicinity. The inscribed slabs which are all now used either in the ceiling or on the floor of the Kēśava temple in the village and which bear writing of about the 8th century A.D. must have been brought here from behind this temple where there are traces of an early structure and where mutilated images assignable to this period are found lying scattered round about. Of the inscriptions found here, three (Nos. 421, 422 and 424 of 1940-41) mention a chief named Balavarman or Balavarmanarāja. One of these describes the death of a certain Kōki in a conflict with the forces of Balavarmā. The Kaḍaba plates of Prabhūtavarsha (Gōvinda III), dated Śaka 735 (*Ep. Ind.*, Vol. IV, pp. 337 ff.) mention the Chālukya prince Balavarman, as the grandfather of Vimalāditya, who was a feudatory of the Rāshtrakūṭa king. It is not impossible that the Balavarmanarāja of the stone inscriptions from Korrapāḍu is identical with the Chālukya prince Balavarman of the Kaḍaba plates as the palaeography of the epigraphs conform to the period to which the latter Balavarman would have to be assigned (taking the date of the Kaḍaba plates to be correct), *i.e.*, about

Saka 685 (A.D. 763) or about the end of the 8th century A.D. It is not possible to identify the chief Kōki whose name is associated with Balavarman in the above epigraph. It may, however, be noted that about this period there was a chief of the Rēnāṇḍu Chōla family named Kōkili who is mentioned as the 5th ancestor of Śrīkanṭha-Chōla in his Madras Museum plates (*Annual Report on South Indian Epigraphy* for 1936, pp. 55-56).

In 1942 an early inscription of a Balavarman was copied at Vāḍapalli in the Nizam's Dominions, opposite the village Pondugula in the Guntur District. It may be remarked that this record may also be placed in the 8th century on palaeographical grounds. Future researches only could determine the identity or otherwise of the several princes of this name of the Western Chālukya family.

THE EASTERN CHALUKYAS.

15. The earliest record in the collection is a copper-plate grant from Gurazāla (C. P. No. 39 of 1940-41) dated in the 30th regnal year of Jayasimha I and recording

Jayasimha I.

ing the grant of the village Kōṇeki in Paḷlirāshṭra by his nephew, prince Vishṇuvardhana, to some learned Brahmans one of whom was Viduśarman, son of Mahāsēnaśarman and a resident of Ātakūru. He bore the surname Kaṇḍēru-Bōya and was styled 'Adyakāla Vararuchi' for his erudition in the *Āgamas*. Attention may be drawn to the fact that the grant was issued by Vishṇuvardhana who is here styled as Mahārāja, though it is dated in the 30th year of the reign of his uncle. It is probable that though the record was drafted in his reign, it was actually issued after Vishṇuvardhana had ascended the throne as Mahārāja. The grant village Kōṇeki may be identified with Kōṇanki in the Palnad taluk, Guntur District.

16. The next is a stone inscription from Mācherla (No. 18 of 1941-42) which is dated in the 8th year of Sakalalōkāśraya Jayasimhavallabha and registers

Sakalalōkāśraya Jayasimha.

a grant of land made by the headman (*Raṭṭagudī*) Kalyānavasanta of Paḷlināṇḍu to the Arahanta Bhaṭāra. Dayāvasanta Prithivīdēśa Raṭṭagudī and Dhanyavasanta Prithivīdēśa Raṭṭagudī are also mentioned. The relationship between these three chiefs is expressed by the word *mutlu* which perhaps means 'son' inasmuch as in accordance with the ancient practice, three generations of these chiefs were given. Of the two kings who bore the name Jayasimhavallabha in this dynasty, it was Jayasimha II who bore the title of Sakalalōkāśraya distinctly, though the earlier king, i.e., Jayasimha I has been described in some of his copper-plate grants in terms which imply the meaning of this title, i.e., *Saktibalavaśīkrit-āśēsha-ripu-balas=sakalalōkāśray-āchārah Sarvasiddhir=api cha* (Peda-Vēgi plates, *Ep. Ind.*, Vol. XIX, p. 259); *trailōka-vikram-ōdyōtita-sakalalōkāśraya-bhujayugalabala-namit-āśēsha-ripu-nripati-vara-makuta-taṭaghatit-āṇeka-mani-kirana-rāgarāñjita-charanāravinda-yugalah* (C. P. No. 39 of 1940-41 reviewed above). It is therefore reasonable to assign this inscription to Jayasimha II. The name Paḷlināṇḍu of the district is significant. In the copper-plate grant of Vishṇuvardhana II mentioned above (No. 39 of 1940-41), it occurs as Paḷlirāshṭra. In another inscription, also from Mācherla (No. 13 of 1941-42) belonging to the 13th century A.D., it is mentioned as Paḷlināṇḍu 300. Poet Śrīnātha who flourished in the 13th century as the court poet of the Reddis of Koṇḍavīḍu, also refers to this country as Paḷlināṇḍu. It has been explained by some scholars that the modern Palnad must have derived its name from Pallava or Pahlava, but the early form of its name occurring in inscriptions shows that it must be connected with the word *Paḷli* which, in Tamil, means a Jaina or a Buddhist settlement.

17. A copper-plate grant (C. P. No. 3 of 1939-40) from Amalāpuram in the East Godavari District registers the gift of the village Kōḷūru in Paṇchūrikurru-*vishaya* free of all duties by

Chālukya-Bhīma II.

Sarvalōkāśraya Śrī-Vishṇuvardhana-Mahārājādhirāja to three military officers in his personal service. From the genealogical portion of the record, this king may be identified with Chālukya-Bhīma II who was known as Vishṇuvardhana and assumed the epithets *Sarvalōkāśraya* and *Tribhuvanāmkūśa*, the latter of which is preserved in part on the broken seal. Three inscriptions of his reign have been discovered hitherto and this forms the fourth.

In the eulogistic portion describing the king, a phrase which states that his prowess was respected by the Gaṅga line of Kalinga (*Kalinga-Gaṅgānvaya-*

mahita-mahah) deserves attention. This information though of a general nature, is newly supplied by this record. The relations between the Eastern Chālukyas and the Gaṅgas of Kāliṅga were far from smooth. Gunaga-Vijayāditya (III), an early ancestor of the king, is stated in the Masulipatam plates of Chālukya-Bhīma (*A.R.* for 1914, p.84) to have taken by force the gold of the Gaṅga king of Kāliṅga. The same king, according to the Pithāpuram inscription of Mallapadēva (*Ep. Ind.*, Vol. IV, p. 240) is stated to have received elephants as tribute from the Kāliṅga king. These exploits are referred to in varying terms in a number of Eastern Chālukya records. The reference to the saving of Yādavēśvara (*rakshitō Yādavēśvaraḥ*) by Vijayāditya III in the present record may be to the protection afforded to the Rāshtrakūṭas who claim to belong to the Yādava-vamśa.

In the Pāṇṇavaram record and the present one, it is remarked about Vijayāditya IV, the son of Vikramāditya, that he conquered in battle, the rulers of Kāliṅga mounted on the army of elephants, with the help of his single elephant. Nothing is known in subsequent reigns about the part played by the rulers of this family in the affairs of Kāliṅga. It may be inferred from the above information that the Gaṅgas of Kāliṅga at this stage followed the policy of conciliation towards their neighbours, the Eastern Chālukyas who had now become formidable under the powerful arms of Chālukya-Bhīma II.

The account of the donees as narrated in the present record is interesting. Kuppaya, their ancestor, was the favourite of Narēndramrigarāja. His daughter, Rēvakāmbā belonged to the Paṭṭavardhana family. Her daughter Pollakāmbā's son was Bhīma who had two sons named Vijayāditya and Daṁḍin. The father and the two sons were valorous and well-versed in archery. They used to mount an elephant before the king in battle-fields and were a terror to the enemies. These three favourite warriors of the king were the recipients of the grant referred to above. Members of the Paṭṭavardhana family were in the service of the Eastern Chālukya rulers and they figure in their records.

18. Copper-plate No. 6 of 1942-43 belongs to Rājārāja I who bore the epithets 'Sarvalōkāśraya' and 'Vishṇuvardhana'. It registers a grant of land in the village of Maṇḍa situated in Guddavādivishaya by the king on the occasion of a solar eclipse to the Brāhmaṇa Āmkaya who had the title Samastabhuvanāśraya-Brahmamahārāja. In the absence of the details of the date or the regnal year in which the grant was given, it is hardly possible to fix the exact date of the record. This forms the 4th set of plates issued by the king, the other three being the Kōrumelli plates (*Ind. Ant.*, Vol. XX, p. 50), the Nandampūṇḍi grant (*Ep. Ind.*, Vol. IV, pp. a 300 ff.) and the Kalidiṇḍi plates (C.P. No. 5 of 1937-38). Naniyabhaṭṭa, the author of this record, who may be identical with his namesake who composed the Nandampūṇḍi grant, has copied some of the verses of the latter record omitting most of the descriptive verses of that composition. In fact it may be said that this record is a summary of the eulogistic portion of the Nandampūṇḍi grant. The epithet, Samastabhuvanāśraya-Brahmamahārāja, of Āmkaya, the donee, is reminiscent of a similar title given to the Chōḷa general Rājārāja-Rāja-Brahmamahārāja who was sent by Rājendra-Chōḷa to aid his son-in-law, the Chālukya sovereign in his war with the Kārṇāṭas, *i.e.*, the Western Chālukyas (*A.R.* for 1937-48, p. 82). The village Maṇḍa wherein the gift lands were situated may be identified with the modern village Mandapēta in the Ramachandrapuram taluk of the East Godavari District where the plates are reported to have been discovered while digging the foundations for a house.

19. An epigraph (No. 471 of 1940-41) from Niḍadavōlu in the West Godavari District is dated in the 39th year of a Sarvalōkāśraya Vishṇuvardhana-Mahārāja and registers a gift made to the temple of Kumārasvāmin of the place on the occasion of a lunar eclipse. The

Vishṇuvardhana-Mahārāja (Kulōttuṅga).

characters of the epigraph belong to about the 11th century A.D. and therefore the inscription may be assigned to the Chālukya-Chōḷa king, Kulōttuṅga I who was the 7th king to bear the epithet of Vishṇuvardhana. He succeeded to the Chālukya throne in 1063 A.D. and was crowned as the Chōḷa king in A.D. 1070. The present inscription which is of the 39th year of his reign may either belong to A.D. 1102 or A.D. 1109 according as we take his accession to the throne as the former or the latter year, in both of which there were lunar eclipses.

THE WESTERN GAṄGA.

20. A set of photo-prints of a copper-plate grant (C.P. No. 1 of 1939-40) claiming to belong to the Western Gaṅga dynasty sets forth the genealogy of this dynasty beginning with Koṅḡunivar-ma-Dharmamahārāja which agrees in the main with the one discussed in *Ep. Ind.*, Vol. XXIV, pp. 234 ff. It is dated in

A spurious Western Gaṅga record.

Śaka year 24 (?) which is apparently intended for the year of the reign of king Mādhava-Mahārāja who may be identified with Mādhava III and registers a gift of the village Bhintavāḍi in Kuḍugu-nāḍu made by him from Talavanapura, to four *gāvundās* whose names and other details are described at length, for their service in vanquishing a certain Bēḍara chief of the Ārenāḍu. The grant is however composed in very corrupt language and is evidently of a late period. The mention of the *nakṣatra* in giving the details of the date support the late character of the composition. The writer of the record has endeavoured to engrave it in early characters somewhat resembling those of the period of the king; but the occurrence of a few letters which belong clearly to the late Vijayanagara times betray the spurious nature of the grant.

21. From Kosinēpalle in the Cuddapah District comes an inscription on stone (No. 392 of 1940-41) of the time of king Prithivipati (Prithivipati) in which his queen (name lost) figures as the donor. The record is not dated, but it may be assigned on palaeographic grounds to about the 9th century A.D. If this Prithivipati was the Western Gaṅga prince Prithivipati I., who is known from the Udayēndiram plates of his grandson Prithivipati II and some other records (*S.I.I.*, Vol. II, p. 375), we would have in the present inscription one of the few contemporary records mentioning him.

Prithivipati.

THE RASHTRAKUTAS.

22. An early record from Kannelūru, Cuddapah District (No. 323 of 1940-41) apparently belonging to the reign of the Rāshtrakūṭa king Dhruva, of whose surname Dhārāvarsha, the latter portion alone is preserved in the inscription, mentions as his subordinate Duggamāra-

Dhruva.

Eṛeyappa. Duggamāra is known to be a son of the powerful Gaṅga king Śrīpurusha and to have been ruling over Kovalāla-nāḍ (*Ep. Carn.*, Vol. X, p. 65), and the Gaṅga 6000 district (*ibid.* Mb. 80). The prosperity of the Gaṅgas underwent a reverse in the reign of Śivamāra, the son and successor of Śrīpurusha, when the Rāshtrakūṭa king Dhruva who was also called Nirupama and Dhārāvarsha, annexed the Gaṅga kingdom, imprisoned its ruler Śivamāra and appointed his own eldest son Stambha as the governor of Gaṅgavaḍi. Eṛeyappa's territory is said in the present record to have extended from Nariyanūru to the Kīrudore. Nariyanūru has perhaps to be identified with Narnūru, 8 miles south of Kurnool on the Cuddapah road. The village contains a large and well sculptured temple of Mādhavasvāmin (Sewell, *Antiquarian Remains in the Madras Presidency*, Vol. I, p. 92).

23. Of the records of Rāshtrakūṭa Kaṇṇaradēva, No. 81 of 1941-42 from Peruvāyal in the Ponneri taluk, Chingleput District, is a fragment giving the regnal year, which can be read as 7, of the king, who is credited with the conquest of Kachchi and Tañjai. If the regnal year read is correct, this record will be a land-mark

Krishṇa III—his *praśasti* in Tamil.

as Kaṇṇara's inscriptions dated between his 6th and 14th years of reign have not so far been discovered in the Tamil country. A body-guard of Kaṇṇara who was named Avikākaṇ Poyāpādagaṇ Dutthakāmi figures in No. 86 of 1941-42. By far the most important record of the king is No. 132 of 1941-42, dated in his 25th regnal year from Śanikkavāḍi in the North Arcot District. Unfortunately it is damaged but gives the *praśasti* of the king, after the style of Chōla records, in a preamble beginning with the words, *Tirum[aga]l-muyāṅga Śīrmagal-viḷaṅga*, etc. His several *birudas*, such as *Gajamalla*, *Akālavarsha*, *Chalakanālāṭaṇ*, conqueror of Kachchi and Tañjai, etc., are then enumerated. The preserved portion seems to refer to the rout of the Pallava and Bāṇa, and mentions Kāñchībhujāṅga Nuḷamba Aṇṇiga. The inscription then refers to the construction

of a hall (*āmbalam*) at Śaḷukkipāḍi *alias* Kalaimalik-kalakkilik-katigaimaṅgalam, so that it may become famous in the world as the mansion of Viśvakarmā.

Another inscription of the king (No. 127 of 1941-42) refers to the amenities provided in a big *maṇḍapa* at Pōliyūr (*i.e.*, Pōlūr). The *maṇḍapa* is stated to have been constructed by a Śeṭṭi of Arugūr as an adjunct to the *Peruntinai* of Arugūr-nāḍu, in which provision was made for lights during nights, water during summer and fire-wood during winter.

Two other records of Kaṇṇara come from Nemali in the Chittoor District and are dated in the 22nd and 28th years of his reign, corresponding to A.D. 961 and 967 respectively (Nos. 153 and 150 of 1942-43) thus confirming the view that he was in occupation of this territory till the last year of his reign, *i.e.*, 967 A.D. The record of the 28th year (No. 150 of 1942-43) supplements the endowment previously made to the Viṣṇu temple of the place for *Śrībali* ceremonies in the time of Aparājita (No. 154 of 1942-43). It registers a gift of land by Āttiraiyan Nārāyaṇaṅ Vāsudēvaṅ for the sounding of music by five persons in the temple of Tirumōṛraḷi at Neṁmali.

THE VAIDUMBAS.

24. No. 444 of 1940-41 from Kalakaḍa in the Chittoor District belongs to the chief Bhuvanatrīṇētra Iruṅgeya-Mahārāja and records the grant of certain tax-incomes to the *kāmpus* of Vēnāṇḍu on the occasion of his coronation.

Iruṅgeya-Mahārāja.

An inscription from Upparapalle in the Cuddapah District (No. 325 of 1905) records the coronation of king Bhuvanatrīṇētra in Śaka 894. In an inscription from Animela in the Kamalapuram taluk, dated Śaka 898 (No. 196 of 1937-38), the death of Irigaya-Mahārāja's father, Vijayāditya is mentioned as a recent event. If Iruṅgeya of the inscription under review is identical with Bhuvanatrīṇētra of the Upparapalle record it may be supposed that the coronation of the chief in Śaka 894 was celebrated even during the lifetime of his father who was perhaps too old and infirm to be an active ruler.

25. No. 445 of 1940-41 is another Vaidumba inscription from the same village Kalakaḍa. It belongs to the reign of Gaṇḍatrīṇētra Vaidumba-Mahārāja and records the death in a cattle raid of some persons who were the servants of Pallavayya who is mentioned as the younger brother of the king. Gaṇḍatrīṇētra is known from several inscriptions to have ruled over the Rēnāḍu 7000 country (*Ep. Ind.*, Vol. XXIV, p. 183). But his relationship with Bhuvanatrīṇētra of No. 444 of 1940-41 is not known. Pallavayya, the brother of Vaidumba Gaṇḍatrīṇētra is known for the first time from this epigraph and his connection with the chief Pallava Dhavaḷa is rather problematical. The latter figures as a subordinate of the king Gaṅga Prithivipati II, administering Pulinaḍu (*A.R.*, 1931-32, p. 47; *S.I.I.*, Vol. IX, pt. i, No. 299) which comprised the modern Puṅganūr taluk of the Chittoor District and which must have been wrested from the Bāṇas in whose territory it was included.

THE CHOLAS.

26. The earliest inscription (No. 104 of 1940-41) of this dynasty is found on a hero-stone at Malayaṇūr in the Chengam taluk of the North Arcot District, and is dated in the 20th year of Rājakēsarivarman, who from the palaeography of the record, may be identified with Āditya I. The hero whose death it commemorates is

Āditya I.

a Bāṇa chieftain named Veṭṭuvadi-arai[ya]-gaḷ, represented on the stone with a sword in the right hand and a bow in the left. From the same village impressions of two other stones bearing the writing of the same period, but without mentioning the king, were secured (Nos. 105 and 106 of 1940-41). One of them refers to the death of Nandikuṭṭi in a cattle-raid. Similar hero-stones found at Vēlūr in the same taluk (Nos. 67 to 69 of 1933-34) testify to the disturbed state of the region in the 9th and 10th centuries A.D.

27. At Nemali in the Tiruttani division of the Chittoor District, inscriptions of Aparājita-varman, Parāntaka and Rāshtrakūṭa Kṛṣṇa III have been copied. Parāntaka's inscriptions in this collection are dated in the 13th, 14th and 38th regnal years (Nos. 152, 94 and 146 of 1942-43), corresponding respectively

to A.D. 920, 921 and 945 after which date this region seems to have passed under the control of Kṛishṇa III and remained under him till about 967 A.D. as pointed out in para. 23. After the latter's death, in this year, the Chōlas appear to have reconquered the territory, as is evidenced by an inscription dated in the 17th year of Rājakēsarivarman (No. 149 of 1942-43) copied in this village. This epigraph mentions as donor Attiraiyaṇ Nārāyaṇaṇ Vāsudēvaṇ who figures in a record of Kṛishṇa III in this village (No. 150 of 1942-43), and therefore, the Rājakēsarīn of the present record may be identified with Sundara-Chōla.

Another record of Parāntaka from Śīruvallūr (North Arcot) deserves notice (No. 94 of 1942-43). It mentions a body called 'Koḍukkar Tombattārāyiravar' of Selirūr and refers to the digging of a tank called 'Aiññūrruvat-Tombattārāyirap-pēreri'. *Tombattārāyiravar* probably represents a community of the 96,000 country, i.e., Gaṅgavādi. Incidentally it may be pointed out that the donor to the temple at Śīruvallūr is called a Koḍukkaṇ of the village (No. 92 of 1942-43). No. 94 of 1942-43 mentioned above, notices an officer Irumaḍi-Chōla Piridiyaṇ-garaiyaṇ from whose name it may be inferred that Parāntaka I had the surname 'Irumaḍi-Chōla', which was later on adopted by his successors Rājāditya, Gaṇḍarāditya and Rājarāja I. The settlement officer (*vagai-śeyginra*) of the king, viz., Neriyaṇ Brahmādharaṇ is stated in a record of the 41st year of Parāntaka's reign (No. 17 of 1940-41) to have levied a fine on Nūrraimbadiṇmaṇ and his sons, of Tiruvēṅgaḍapuram *alias* Vijayāditta-chaturvēdimangalam in Kaḍa-[mūr]-kōttam. The village Vijayāditta-chaturvēdimangalam seems to have been so called after one of the Bāṇa kings of the name.

An inscription (No. 372 of 1939-40) which does not refer itself to the reign of any king but is assignable to the 10th century A.D. was secured from Pillūr in the Salem District. It is found engraved very close to and in the same characters as another inscription on the same wall belonging to the 17th year of a Parakēsarivarman (probably Parāntaka I), and hence may be assigned to the same reign. It makes mention of a community of merchants called *Pārāga-Nagarattār*. The significance of this term is not clear, but from the work *pārāga* which literally means 'going to the other (shore)', we may suppose that they were a community of seafaring merchants.

28. A few inscriptions from the North Arcot District bearing Śaka dates deserve mention. Two of these with the dates 888 and merely 9 (Nos. 13 and 14 of 1940-41) were found at Puṅgaṇūr in the North Arcot District, both referring to the lake in the village. This lake was dug by Āṇaiyammaṇ, son of the Lāḍa chief, Taṭṭālaṇ and called 'Paramaṇḍalādittap-pēreri', evidently after the donor, who made provision for its upkeep. In the record of Śaka 888 a certain Īśvara-pichchaṇ of Tisaiy-āyirattaiññūrru-nagara is stated to have made a payment in gold in respect of the same tank. Since Āṇaiyammaṇ mentioned in the record which cites the Śaka year as 9, figures as a feudatory of Pārthivēndra in inscriptions from Tirumālpuram (Nos. 323 and 324 of 1906) with the surname Paramaṇḍalādittāṇ, the year may either be taken to stand for Śaka 889 or as the regnal year of Pārthivēndra. Inscriptions dated Śaka 875 (No. 86 of 1941-42) and Śaka 891 (Nos. 96 and 100 of 1941-42) without mentioning any ruling king have been found in the Polur taluk of the North Arcot District of which the former from Vasugūr notices Avikākaṇ Poyāpādagaṇ Dutthakāmi, a body-guard of Kaṇṇaradēva-Chakra-vartin (Rāshtrakūṭa Kṛishṇa III) as making a gift to the goddess Durgā-Bhaṭārī of the place.

29. Of the inscriptions of Rājakēsarivarman, No. 395 of 1939-40 from Peruṅguḍi in the Trichinopoly District, dated in the 14th year of his reign mentions as donor (an officer named) Mayilai Tiṇḍaṇ of Pudukkuḍi in the Uṛattūr-kūṛram who calls himself Śembi[yaṇ] Uṛattūrnāṭṭuk-kōṇ. Since this donor's wife, Kāmamperumāṇ figures in another record from the same place (No. 392 of 1939-40), dated in the 3rd year of Parakēsarivarman, 'who took the head of Vīra-Pāṇḍya', (Āditya II Karikāla), the Rājakēsarī of this record may be identified with Parāntaka II Sundara-Chōla. Mayilai Tiṇḍaṇ is already known from an epigraph of the 32nd year of Parakēsarivarman, evidently Parāntaka I, from Kuḍumiyāmalai in the Pudukkottai State (No. 322 of 1904), with the surname Avandiyakkōvap-Pallavaraiyar. It therefore looks as though he served under three Chōla kings Parāntaka I, Sundara-Chōla and Āditya II. Peruṅguḍi is referred to in the two inscriptions

mentioned above under the name Perumuḍi in Nandivarmamaṅgalam which was probably named after a Pallava king named Nandivarman. Another record of Rājākēsarivarman from Kōvūr in the Chingleput District (No. 330 of 1939-40), is engraved on three sides of a slab of which the middle portion is chiselled off. It is dated in the 9th year of the king and from its early writing, may be attributed to Sundara-Chōla whose inscriptions are found as far north as Chintāmaṇi in the same district. To the same king is probably to be assigned No. 171 of 1941-42, dated in the 9th year of Rājākēsarivarman, mentioning as donor a certain Kuṛunāgaṇ *alias* Pushpamāṇikka-chetṭi with the title 'Gaṅgachūlāmaṇi' which was the surname of the Western Gaṅga ruler Mārasimha II (*Ep. Ind.*, Vol. V, p. 177) and which was assumed by a Gaṅga chieftain ruling over Palkunra-kōṭṭam, Venkunra-kōṭṭam and Śingapura-nāḍu (No. 69 of 1900).

30. Among the records of Parakēsarivarman without any distinguishing epithets, No. 118 of 1939-40, dated in the 15th year, may be definitely assigned to Uttama-Chōla. Uttama-Chōla from the mention of his queen Āruraṇ Ambalattadigaḷ, as donor of a lamp to the temple at Tiruvottūr in the North Arcot District. No. 238 of 1939-40 from Tirunāmanallūr, South Arcot District, may also be ascribed to this king from the regnal year 16 given therein. It makes mention of the Royal Secretary Daṇḍikaṇ Sēraṇ *alias* Kuṭṭi-Bhaṭṭaṇ of Vakkāṇpākkam as donor of a forehead plate (*paṭṭam*) to the god. A fragmentary inscription from Ukkal, North Arcot District (No. 166 of 1939-40) which is dated in the 15th year of Parakēsarivarman may also be attributed to Uttama-Chōla. It calls the village of Ukkal by the surnames Śivachūlāmaṇi-maṅgalam and Vikramābharāṇa-chaturvēdimāṅgalam. These two names are clear in another inscription of Parakēsarivarman, dated in the 16th year, from the same place (*S.I.I.*, Vol. III, No. 11) which has however been wrongly attributed to Vijayālaya instead of Uttama-Chōla. The same two names of the village are found in a record of the 16th year of Kṛṣṇa III (*ibid.* No. 7), while in a record of the earlier king Āditya, the village is called Śivachūlāmaṇi-maṅgalam *alias* Aparājita-chaturvēdimāṅgalam. It seems therefore reasonable to infer that the latter name gave place to Vikramābharāṇa-chaturvēdimāṅgalam sometime between the time of Āditya and Kaṇṇara after a possible surname of Parāntaka I himself.

31. Inscriptions of Rājārāja I were secured from different parts of the Tamil country. His record from Kunnattūr, North Arcot District, dated in the 8th year, is important as one of the early inscriptions of the king with the historical introduction 'Tirumagaḷ-pōla' etc. (No. 108 of 1941-42). No. 8 of 1940-41 from Puṇḡaṇūr in the Walajapet taluk of the North Arcot District introduces a Lāḍa chieftain under the king who was in power in the region. This inscription is dated in the 15th year and registers a gift of land by Ilāḍamādēviyār, wife of Ilāḍarāyar Viṛaśōlar for offerings and lamp to the god Mahādēva at Puṇḡaṇūr. That this chief and his consort were the devotees of the Jaina shrine at Pañchapāṇḍavanmalai (near Puṇḡaṇūr) is known from a record of the place (*Ep. Ind.*, Vol. IV, p. 139). Ilāḍamādēviyār mentioned above made a further gift of land in Puṇḡaṇūr for conducting the *śribali* ceremony in the same temple (No. 10 of 1940-41). A hall (*ambalaṇ*) called 'Viṛaśōlaṇ', evidently named after the Lāḍa chief, was raised in the village which was provided with light during nights and wherein arrangements were made for supplying water during summer and firewood during winter (No. 9 of 1940-41). An ancestor of the Lāḍa chief was Aṇigōpa (*A.R.* 1907, para. 65) after whose name a temple was raised at Kaṇiyanūr (North Arcot) to which an endowment of land was made in the 24th year of Rājēndra-Chōla I (No. 1 of 1940-41).

The settlement officer (*vagai-śeygiṇra*) of Rājārāja I, *viz.*, Maṅgalaṅkiḷaṇ Kālappaṇpāli Nakkaṇ is noticed in a record of the 18th year (No. 240 of 1939-40) as enquiring into a case of shortage of weight in the ornaments presented to the god Tiruttonḍiśvarattālvār at Tirunāvalūr (*i.e.*, Tirunāmanallūr). Another officer of the king was *sēnāpati* Rājārājamārāyar who is stated to have revived the burning of lamps including those endowed in the 25th year of the Rāshṭrakūṭa king Kaṇṇaradēva before the goddess Mukkarai-Naṅgai at Tirupparaṁbūr, *i.e.*, Tirupparaṁmūr in the North Arcot District which had been endowed previously and evidently discontinued later (No. 155 of 1939-40). This officer is evidently identical with *sēnāpati* Kuṛavaṇ Ulagaḷandāṇ *alias* Rājārāja Mahārājaṇ men-

tioned in a Tanjore inscription (*S.I.I.*, Vol. II, p. 459). The surname Ulagaḷandāṇ may have been assumed as a name synonymous with 'Ulagalaṇḍa-Perumāḷ', i.e., Trivikramāvatāra of Vishnu.

Among the temples that were constructed during the reign of Rājārāja I in the North Arcot District may be mentioned those dedicated to Brahmīśvara on the hill at Veliyanallūr (No. 123 of 1939-40) and to Ūrāṇi-Nakkar at Tiruppaṇamūr (No. 154 of 1939-40). The latter is in ruins now, but it was in its full glory in the time of Rājārāja I. Besides the *parivāradēvatās* of the inner circuit (*tiruvunnāḷigai*), this temple contained the images of Gaṇapati, Saptamātrikas, Subrahmaṇyadēva, Tirukkēṭṭaikilatti-Bhaṭārī, Durgā, Chandeśvara and Kshētrapāla.

How a case of an unfounded charge was dealt with in the time of the Chōla king is noticed in an inscription (No. 232 of 1939-40) from Tirunāmanallūr (South Arcot). This inscription states that the members of the *sabhā* of Aviyaṇnūr (i.e., Aviyaṇnūr in the Cuddalore taluk of the same district) endowed lamps in two temples in the village in order to atone for having made an unfounded charge on two persons. The nature of the charge, however, is not specified.

The surname, Chaḷukkikulakāla-chaturvēdimāṅgalam, is given to Nemali (South Arcot) in a record of the 25th year of Rājārāja I (No. 156 of 1942-43). This surname does not occur in inscriptions of the place prior to the time of Rājārāja I, and it may therefore be supposed that he had the title, 'Chaḷukkikulakāla' like 'Tailakulakāla', to indicate his victory over the Western Chāḷukyas. The present inscription assigns certain incomes for the maintenance of the tank at Nemali. One of these was a small charge of $\frac{1}{4}$ *poṇ* levied on men and women of the Brāhman community whenever any death occurred among them, the levy being collected in the name of the dead person.

The latest inscription of the king in the present collection is from Ukkal (No. 163 of 1939-40), dated in the 29th year of his reign and it mentions Vikramābharaṇa-chaturvēdimāṅgalam, a name which, as stated already, must have been given to the village Ukkal, after a possible surname of Parāntaka I.

32. Of the records of his son Rājēndra-Chōla, No. 225 of 1939-40 from Tirunāmanallūr which is dated in the 6th year of his reign, records a gift of land by the *Nagarattār* (merchant community) of Tirunāvalūr to the temple. The endowment was left in charge of the Śiva-brāhmaṇas who were to arrange for worship and offerings to the images of Sūryadēva and Nambi Ārūranār (i.e., Sundaramūrti) set up therein. It was stipulated that the worship of Sūrya was to be conducted by a person well versed in *Sauram*, i.e., hymns from Ṛigvēda in praise of the sun. A supplementary grant is appended to the inscription at the end recording an endowment of land to the temple by *Sēnāpati* Rājēndraśōla-Brahmamārāyar after purchasing it from the *Nagarattār*. Two records of the king from the Śiva temple at Ukkal (Nos. 158 and 159 of 1939-40) are both dated in the 29th year of the reign of the king and record the fact of the construction of the temple by the officer (*adhikārigaḷ*) Kumārakālaṇ Vāsudēvaṇ *alias* Atiśaya-Chōla-Mūvēndavēḷār. From the title of this officer, it looks as if *Atiśaya-Chōla* was a surname of Rājēndra-Chōla. Two other officers of this king mentioned in the collection are Rājēndraśōla-Brahmārāyar whose agent, Viraśōla Aṇukkaṇ Āyppāḍi Maḷapāḍi, is stated to have made a number of gifts to the Śiva temple at Tirunāmanallūr (No. 227 of 1939-40) and Viḷiyūruḍaiyāṇ Āyppāḍi Guṇanidhi who is called '*Kaṅkāṇi-nāyakam* of the *nāḍu*' and who fixed the details of expenditure in the same temple after scrutinising its accounts (No. 228 of 1939-40). Among the 16 minor deities of this temple enumerated in the latter inscription, mention may be made of Akkāḷīśvara, Aruṅkāḷīśvara, Kattīśvara, Jōgīśvara, Karumāṇikkadēva and Kalināriśvara. We learn incidentally from the same inscription that the temple establishment consisted of 56 persons classified under 14 heads who were remunerated according to the nature of their work (No. 228 of 1939-40).

33. There are three records of Rājādhirāja I in the collection. His inscription from Perungāṇji in the North Arcot District (No. 20 of 1940-41) mentions the general (*Sēnāpati*) Arumōḷivikramaśōlaṇ *alias* Rājādhirāja Mahābalivāṇarāyar at whose instance a gift of land was made for the maintenance of a *Bhaṭṭa* for

expounding *Vyākaraṇa*. The fragmentary record from Ukkal (No. 160 of 1939-40) mentions a channel called *Parākramaśōla-vāykkāl* which should have been so named after the surname of Rājārāja I (*An. Rep.* 1919, para. 12).

34. Rājēndradēva is represented by two inscriptions dated in the 3rd and 5th years of his reign (Nos. 321 and 208 of 1939-40). The earlier one from the South Arcot District records an endowment for a lamp in the temple, made by the *ūrār* of Kuṇṇattūr in memory of one Śiṅgaṇ Ambalattāḍi who is stated to have lost his life in some unspecified trouble connected with the village. The division, Tirumuṇaiappāḍi, is mentioned in the inscription as forming part of Rājēndraśōla-vaḷanāḍu whereas, in the time of Rājēndra-Chōla I, it was included in Jayanṅōḍaśōla-maṇḍalam (No. 225 of 1939-40), so called after a surname of Rājārāja I. The other record of Rājēndra (No. 208 of 1939-40) is from Viriṇchipuram in the North Arcot District and had been only partially copied in 1887 (*S.I.I.* Vol. I, No. 127). From the portion newly copied, it is learnt that the actual donor

Rājēndradēva.

of the endowment of land for worship in the temples of Śiva and Durgā, was a certain Appaṇ Karpagam *alias* Śōla[chūḷa]maṇi-Viḷupparaiyaṇ, who purchased it from the *ūrār* of Gaṅgamārttāṇḍapuram in Miyaṇai-nāḍu, a subdivision of Adhirājēndra-vaḷanāḍu. This Gaṅgamārttāṇḍapuram is probably identical with the present Viriṇchipuram itself and was so called after the Paṅgala-nāḍu chief of that name who flourished in the time of Āditya I (*An. Rep.* for 1930-31, para. 8). The name of the *vaḷanāḍu* must have been adopted after the Chōla prince Adhirājēndra who came to the throne about 10 years later than Rājēndradēva.

35. Of his successor Vīrarājēndra, there are two inscriptions (Nos. 129 and 147 of 1939-40) both from the North Arcot District which are dated in the 5th and

Vīrarājēndra.

7th years of his reign respectively.

36. One of the inscriptions at Tiruniṇṅkonrai, South Arcot District (No. 301 of 1939-40) begins with the historical introduction, 'Puḡalmāḍu-vaḷaṅga' etc., of Kulōttuṅga-Chōla I and mentions the deity Uḍaiyār

Kulōttuṅga-Chōla I.

Mallishēṇa, and the Malayamāṇ chief Rājēndraśōla-Chēḍiyarāyar known to us from Nos. 388 of 1909 and 122 of 1900 of the same king and 401 of 1909 of Vikrama-Chōla. The friendly relationship that existed between the Chōlas and the Western Chāḷukyas towards the end of the 11th century A.D. is revealed by a damaged inscription in Kannāḍa found at Śrīraṅgam in the Trichinopoly District (No. 204 of 1941-42). It is dated in the 29th year of the Chōla king [Kulōttuṅga-Chōla I (A.D. 1099-1100) and records the donation made for lamps in the Raṅganātha temple by an officer (name lost), of the Western Chāḷukya ruler, Tribhuvanamalladēva. The record gives this officer the titles *Kannāḍa-saṇḍhivigrahin* and *Daṇḍanāyaka*. The same donor seems to have constructed of brick and mortar the shrine of Sēnāpati (*i.e.*, Vishvakṣēṇa) in the Raṅganātha temple. A record of the 39th year of Kulōttuṅga I comes from the Śiva temple at Teṇ-Tiruppērai in the Tinnevely District (No. 291 of 1940-41). It refers to a (previous) order of Uḍaiyār Rājamahēndradēva to the *Mahāsabhā* of Tailakulakāla-chaturvēdimāṅgalam, regarding a grant of land to the Vishnu temple of Viṇṇirundaruḷiṇa-Ālvār at Teṇ Tiruppērai. Since the original *kaiyīḍu* granted in this connection by the *mahāsabhā* was lost, this body issued a fresh one on the application made by the authorities of the Vishnu temple, through the settlement officer (*kūru-seygiṇa*) Mūvēndavēḷār and Āḷagiyaṇai-Mūvēndavēḷār. This inscription indicates the rule of Rājamahēndra in the present Tinnevely District. The village name, Tailakulakāla-chaturvēdimāṅgalam, along with the divisional name, Irattaiṇṇaiḍiḅṇṇa-Śōlamāṇḍalam (No. 443 of 1940-41), seeks to perpetuate the victory of the Chōlas over the Western Chāḷukyas. Incidentally, it may be remarked that the pillar bearing the present inscription must have been removed to its present place from the Vishnu temple of the village.

The latest inscription of the king in the present collection dated in the 45th year comes from the Jaina temple of Vardhamāna at Karandai in the North Arcot District (No. 135 of 1939-40). It fixes the boundary of the lands sold as *pallivilāgam* to the temple of Tirukkāttāmpalli-Ālvār (Vardhamāna?) by the *ūrār* of Tirupparambūr and mentions incidentally the planting of boundary stones called *Kuṇḍigaikkal* evidently because they bore the mark of a pitcher corresponding to the *Triśūlakkal* and *Tiruvāḷikkal* of the Śaiva and Vaishṇava temple-lands, with the figures of the trident and *chakra* respectively. It may also be noted that some inscriptions mention the boundary stones called *Mukkūḍaikkal* with the figures of triple umbrellas.

1. that they would not betray the latter under any circumstances during their life time,
2. that they would not forcibly encroach upon the territory of the latter.
3. that the villages of Peruṅgōlamēlūr and Viṇṇamaṅgalam given by the latter in the 11th year of the king's reign to the younger brother Ōduvāṇ while taking him in adoption and the village Maduvar given to him again in the 11th year of the king as also Vaḍavūr given to the elder along with it, were not to be included with Ulakkaiyūr for taxation,
4. that the former would not ask for any further possessions from the latter beyond what had already been granted,
5. that excepting the latter they would not ally themselves at any time with Attiyāṇḍāṇ *alias* Vikramaśōla Śambuvārāyaṇ,
6. that they would not do him any harm in collusion with his enemies, and
7. that they would assist him with men and horses in case he marched against Attiyāṇḍāṇ at any time and treat his cause as their own.

This pact is said to have been ratified by both the parties in the temple at Tiruvottūr after tasting the ghee used for the sacred bath of god Tiruvēgambam-udaiyār and swearing allegiance to the above terms. An exact counterpart of this agreement is found in the temple at Maḍam in the same district (No. 252 of 1919) where the latter chief signifies assent to his part of the contract.

41. Inscriptions of Kulōttuṅga-Chōla III in the collection mention a few subordinates of the Chōlas. Of these, No. 265 of 1939-40 from Tirunāmanallūr records the gift of a gold plate to the temple by Śembai-Nāyakaṅ *alias* Kulōttuṅgaśōla-Magadai-Nāḍālvāṇ. This donor appears to be the same as Śembai-Nāyakaṅ Rājarājadēvaṅ *alias* Rājarāja Magadai-Nāḍālvāṇ figuring in two records from Tiṭṭaguḍi, South Arcot District, both dated in the 3rd year of this king (*S.I.I.*, Vol. VIII, Nos. 283 & 284). He should have been known officially as Rājarāja Magadai-Nāḍālvāṇ during the reigns of Rājarāja II and Rājādhirāja II and should have adopted the title of his overlord Kulōttuṅga sometime subsequent to the 3rd year of this king. It is very likely that he was also identical with the chief Rājarājadēvaṅ Poṇṇarappināṅ *alias* Kulōttuṅgaśōla-Vānakōvaraiyaṅ, one of the signatories of a pact recorded in No. 502 of 1937-38 from Elavanaśūr, South Arcot District.

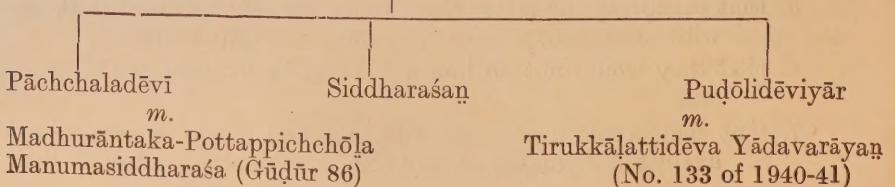
Another subordinate figuring in a record of the 31st year of the king from Viriñchipuram in the North Arcot District (No. 188 of 1939-40) was Virāṣaṇi Ammaiyaṇṇ Aḷagiyaśōla-Śambuvarāyaṅ. This chief seems to have continued to serve under Rājarāja III also (Nos. 184 and 181 of 1939-40).

No. 388 of 1939-40 from Uyyakkonḍāṅ Tirumalai which is dated in the 24th year of Kōṇērīṇmaikoṇḍāṅ should also belong to this king as it records the formation of a colony by the king under the name Koṅgukoṇḍaśōlapuram. In No. 227 of 1917, Kulōttuṅga-Chōla III is stated to have conquered Koṅgu *alias* Virāśōlaṁaṇḍalam which was also known as Śōlakēraḷa-ṁaṇḍalam (*S.I.I.*, Vol. III, p. 44) after his surname, Śōlakēraḷa (No. 75 of 1925). The present record mentions his officer Toṇḍaimāṇ at whose instance the gift was made by the king and another officer named Kulōttuṅgaśōla-Vijayapālaṅ, the headman of Perumpaṇṇūr from whom a piece of land was purchased for the formation of this colony. A record from Śēndamaṅgalaṁ close to Tirunāmanallūr (No. 279 of 1939-40) makes mention of Aḷagiyaṇṇallavaṅ Śādumperumāl who has already figured in a record of Kulōttuṅga-Chōla III copied at Elavanaśūr (No. 496 of 1938). The present inscription records an oath of fealty taken by a *vēlaikkāra* of his named Āppaṅ, son of Virāśōlappiraiyaṅ of Puttaṇṇūr. Other subordinates of the king figuring in the records may be listed as follows :

1. Rājarājadēvaṅ and Poṇṇarappināṅ *alias* Vānakōvaraiyaṅ of Āragalūr (Nos. 151, 152 of 1940-41), probably also known as Magadai-nāḍālvāṇ *alias* Vānakōvaraiyaṅ (Nos. 151 and 189 of 1940-41). He provided for the construction of a *maṇḍapa* in the Śiva temple at Nallūr, South Arcot District (No. 159 of 1940-41),
2. Irumuḍiśōlaṁūvaraiyaṅ Amattai of Karuppūr (No. 146 of 1940-41),
3. Vēḍaipperumāl *alias* Vikramaśōla-Śambuvarāyaṅ (No. 7 of 1940-41),
4. Sēṅḡēṇi Virāṣaṇi Ammaiyaṇṇ Tirumēḍāṅ Kaṇṇudai-perumāl *alias* Viravinōḍa Vikramaśōla-Śambuvarāyaṅ (No. 36 of 1940-41),
5. Ammaiyaṇṇ Aḷagiyaśōla-Śambuvarāyaṅ (No. 40 of 1940-41) and
6. Yādavarāyaṅ *alias* Tirukkālattidēvaṅ (No. 133 of 1940-41).

The senior wife of Yādavarāyaṅ mentioned above, *viz.*, Puḍōli Mādēviyār *alias* Vānachakravatti is stated in the inscription to be the daughter of Parraiyaṅ Pattiyaṛaiśar of Madhyamadēśa. The latter may be indentified with Mahāmaṇḍalikaṅ Rājarājappattai Peddaraiśar mentioned in a record of Tribhuvanavīra, *i.e.*, Kulōttuṅga III, from Gūḍūr (*Nellore Inscriptions*, p. 441). The relationship of Tirukkālattidēva Yādavarāyaṅ with the Chōlas of Nellore may be given as follows :

Peddarasa of Madhyamadēśa



In the inscriptions of this king secured from Nallūr in the South Arcot District, provision is made for the singing of *Tiruchchālāl* (No. 157 of 1940-41) and *Tiruvembāvai* of Māṇikkavāchakar and for performing *Sākkai* dance (No. 160 of 1940-41) on special occasions, in the temple of Nalla-Nāyanār of the place. The hymn *Tiruvembāvai* really forms a supplement to *Tiruppalli-yeluchchi* of the same saint and is generally sung in temples in the month of Mārgaḷi corresponding to December-January. In the temple at Nallūr, this song was divided into *Mudal-pāttu* (Nos. 143 and 144 of 1940-41), *Iraṇḍām-tiruppāttu* (No. 161 of 1940-41) and *Kādaikkāppu* (Nos. 149 and 160 of 1940-41) and the right to sing each of these was sold by the authorities to different members of the *dēvarāḍiyār* community attached to the temple.

Another record from Ulaganallūr (No. 176 of 1940-41), dated in the 10th year of an unspecified king mentions in detail the assignments made to certain women for performing dances and for singing hymns during the festival in the month of Mārgaḷi in the Śiva temple of the place.

42. Of Rājarāja III there are many inscriptions in the collection, of which the latest (No. 192 of 1939-40), dated in the 44th year of his reign, extends the period of his rule by 3 years. Virāśani Ammaiappan mentioned above under

Rājarāja III.

Kulōttuṅga-Chōla III, figures in this king's records from Viriñchipuram (Nos. 184 and 181 of 1939-40) with the additional titles *Palavāyuda-vallanaṇ*, *taṇi-vāsikatti* and *taṇinirru-veṇṇāṇ* (see also *S.I.I.*, Vol. I, Nos. 59 and 61). He may be identified with Virāśolaṇ Attimallaṇ Sambuvarāyaṇ mentioned in a record of the same reign (No. 551 of 1902) from Tiruvaṇṇāmalai and with Seṅgeṇi Virapperumāl Attimallaṇ Sambuvarāyaṇ of Nos. 105 and 112 of 1939-40 from Tiruvottūr and with *Pillaiyār* Ediriliśōla-Sambuvarāyar mentioned in No. 175 of 1939-40 from Viriñchipuram, dated in the 22nd year of the king. He is stated in No. 184 of 1939-40 from the same village, dated in Śaka 1147 and the 10th year of the king, to have renovated in stone the dilapidated *Śrī-vimāna* of the sanctum, repaved the floor of the temple, built the *gōpura*, constructed the outer wall called *Aḷagiyasōlaṇ*, evidently after his own surname, provided a processional car (*tirut-tēr*) for the deity and to have presented several utensils for worship in the temple. Some years later he gave the village Iruñjuram (*i.e.*, Viriñchipuram) with all taxes as *dēvadāna* to the same temple (No. 181 of 1939-40). From another inscription (No. 192 of 1939-40) it is learnt that the *nṛitta-maṇḍapa* was constructed in the 44th year of the king by a certain Ottuvārnāyaṇ *alias* Ilaṅgēśvaradēvaṇ, son of a maid-servant of Pallavāṇḍār *alias* Ediriliśōla-Sambuvarāyar. The identity or connection of this chief with Virāśani mentioned above is not clear. Two other persons, probably officers, mentioned in the records of Rājarāja are Kiliyappallavaraiyaṇ Ammaiappan *alias* Adiyamāṇ (No. 85 of 1939-40), and Selvaṇ *alias* Valavadaraiyaṇ, the headman of Vāvalūr (No. 128 of 1939-40).

A record of Rājarāja (III), dated in Śaka 1162 and 24th regnal year (No. 169 of 1942-43) from Arcot in the Tiruttani division of the Chittoor District records the construction of the Chōlīśvara temple in the village by Kachchimulāṇ Tiruvēgambamuḍaiyaṇ Tirunaṭṭap-perumāl, a merchant of Takkōlam *alias* Vaḍa Muḍikoṇḍasōlapuram. Further additions and repairs to this temple were effected in the 18th century by Muttu Maṇṇārappa-Nāyaka (No. 172 of 1942-43).

Another record of this king from Varāñjaram in the South Arcot District (No. 184 of 1940-41) is of social interest. It mentions the inclusion of the *Malaya-makkaḷ* communities in the *Idaṅgai* class. The decision to bring these two communities into the *Idaṅgai* fold was taken at a meeting held at Tiruvalaṅjuram by the *nāttavar* of the following *nāḍus*, *viz.*, Iruṅgōlappādi-nāḍu, Karūr-kūrṇa-nāḍu, Tuṇḍa-nāḍu, Tirumuṇaippādi-nāḍu, Seṅkuṇṇa-nāḍu, Vāṇagoppādi-nāḍu, Āḍaya-nāḍu, Paṅgala-nāḍu, Mēlkarai-nāḍu, Gaṅgapādi-nāḍu and Paraṇūr-nāḍu. The *Nattamakkaḷ* belonged to the Vellāla community and they are also noticed in inscriptions under the appellations *Bhūmi-puttīrār* and *Chittīramēli-periyaṇāṭṭār*. The *Malayamakkaḷ* evidently represent the class known as *Malayamāṇ* in Tamil literature and inscriptions, who flourished in the region roughly representing the present South Arcot District.

Madhurāntaka-Pottappichchōlaṇ *alias* Gaṇḍagōpala with the epithet *Pillaiyār* is noticed in an inscription (No. 24 of 1940-41) from Chakramallūr, North Arcot District, not far from Conjeeveram, dated in the 15th year of Rājarāja III. He may be identified with Tirukkālattidēvaṇ who in his Conjeeveram inscription (No. 446 of 1919), dated in Śaka 1153 claims to have taken Kāñchī and to be ruling from there 'after making it his own'.

THE PANDYAS.

43. The early Pāṇḍya kings represented in the collection are Avanipaśēkharan Śrīvallabha, Parāntaka Viranārāyaṇa, Māraṇ Śaḍaiyaṇ, Jaṭāvarman *alias* Uḍaiyār Sōḷa-Pāṇḍyadēva and Sundarachōla-Pāṇḍya.

The record of Śrīvallabha (No. 215 of 1940-41) was previously copied and examined in 1904 and the king has been identified with the father of Varaguṇa II. He should therefore have flourished before 862 A.D. (*An. Rep.* 1930, p. 4). Next may be mentioned the label inscription reading *Srī-Vira-Nāraṇaṇ* in Pallava-Grantha characters of about the 9th century A.D. found on the sluice of the tank at Nilaiyūr in the Madura District (No. 223 of 1941). This Vira-Nāraṇaṇ is evidently identical with Parāntaka Vira-Nārāyaṇa, the father of Rājasimha of the bigger Siṇṇamanūr plates. One of the inscriptions of Māraṇ Śaḍaiyaṇ in Vaṭṭeluttu

Early Pāṇḍyas.

script of the 9th century A.D., comes from Kōyilpatti in the Tirunelveli District (No.

297 of 1940-41). It is dated in the 14th year and mentions as donor Nakkaṇ Gaṇavati of Iraipeṇḍai. The other record of Māraṇ Śaḍaiyaṇ (No. 220 of 1940-41) in Tamil was secured from Nirpaḷaṇi in the Pudukkottai State. The bottom portion of the stone containing this inscription is hidden below the flooring of the temple. It records the gift of gold made by several persons to the temple of Nirpaḷaṇi-Mādēva. The other face of this stone contains the figure of a *Sūla* in relief with an inscription in Tamil of about the same period (*i.e.*, 9th century A.D.) recording the consecration of the trident (*Sūla-tammaḍigal*) by a person of the village, who is styled 'the foremost of the Tāmaraikulam'. The inscription of Sōḷa-Pāṇḍya is dated in the 24th year (No. 276 of 1940-41). That of Sundara-Chōla Pāṇḍya (No. 277 of 1940-41) is incised on a number of stones some of which seem to have been lost. It is dated in the [2]9th year and definitely states that the king was the son of Sēnni Rājendra-Chōla. This epigraph is in verse and mentions the construction by Uttamaṇ-Ūraṇ of the temple of Kuṟumbil, the consecration therein of the images of Viṣṇu and his two consorts attended on by Mārkaṇḍēya. His son Uttamaṇ-Appi also made provision for worship of these deities. The present image in the central shrine, called Ādinārāyaṇa, is of mortar. It is represented in a seated posture with two goddesses, attended on either side by a kneeling figure of a bearded *rishi*. The temple which is now in a neglected condition seems to have been in existence from the 11th century A.D.

44. Next in chronological order come Nos. 241 and 246 of 1940-41 from Dēvadānam in the Ramnad District, dated in the 33+1 and 32+1st year respectively,

Jaṭāvarman Parākrama-Pāṇḍya of the 12th century A. D.

belonging to Parākrama-Pāṇḍya with the title Jaṭāvarman. The latter inscription

states that the king was camping at Dēvadānam when he assigned the right of worship in the temple of Tiruppagavaṇ-pārai-uḍaiya Āludaiya-Nāyaṇār to another person, consequent on the failure of the original priests to attend to their duty even after repeated calls. Incidentally, the epigraph refers to the renovation of the temple by the king. The two documents are attested by Tachchai-Nenmali-uḍaiyaṇ who also signs a record at the same village (No. 243 of 1940-41) of Māraṇ Śrīvallabha (accession 1133 A.D.) which refers to Parākrama-Pāṇḍyan-*sandi*. Parākrama-Pāṇḍya of the present record, may therefore be identified with the Pāṇḍya king of the name who flourished in the 12th century A.D. but whose initial year has not yet been satisfactorily fixed.

45. Of the three records of Māraṇ Śrīvallabha, No. 243 of 1940-41, noticed above, is dated in the 31st year of the king and refers to the royal order issued from the office

Māraṇ Śrīvallabha.

room (*eluttu-maṇḍapa*) at Varatu[ṅga]-dēvanallūr in Āriya-nāḍu, providing for

worship and offerings during the service Āhavarāman-*sandi* instituted by the king in the temple of Tiruppagavaṇ-pārai-Āludaiya-Nāyaṇār at Semmaram *alias* Kulaśēkharapuram. The record gives *Pūraṭṭāli* as the natal star of Śrīvallabha. As an inscription of Māraṇ Śrīvallabha (accession 1133 A. D.) with the introduction *Jayamadanaiyum*, etc. (*An. Rep.* 1917, p. 7) also states that *Pūraṭṭādi* was the king's asterism, the present inscription may also be assigned to him.

The next record of Māraṇ Śrīvallabha (No. 247 of 1940-41) is dated in the 2+14th year and the astronomical details given in it are correct for A. D.

1322, November 25, thus pointing out that the king was Jaṭavarman (?)-Śrīvallabha (accession 1307 A. D.). The third inscription comes from Kuṟumbūr in the Arantangi taluk of the Tanjore District (No. 227 of 1941-42). It is dated in the 5th year and records an order of Menṇiṇṇa-Perumāl Tonḍaimāṇ, the chief (*arasa*) of Arantāṅgi. From its palaeography, the inscription may be assigned to the 14th century and the king is to be probably identified with Māra-varman-Śrīvallabha (accession 1351 A. D.) in which case, the Arantāṅgi chief mentioned in the present inscription would be the earliest known member of the family.

46. Of the three inscriptions of Jaṭavarman-Śrīvallabha in the collection Nos. 227, 228, and 279 of 1940-41, beginning with the historical introduction, *Tirumaḍandaiyūm*, etc., the last (No. 279) which comes from Kuṟumbūr in the Tirunelveli District, dated in the 6th year, refers to the deity Ādinā-

Jaṭavarman Śrīvallabha.

rāyaṇa of the place as Sundarachōlapāṇḍya-Viṇṇagarālvār an appellation which must have been given after the Chōla viceroy of the region (*ante* para. 43). No identifying epithet is given to Śrīvallabha in another epigraph from the same place (No. 282 of 1940-41). This is dated in the 22nd year and mentions as donor Nakkaṇ Pillai Āṇḍāṇ of Sōlapāṇḍya-chaturvēdimāṅgalam in Sōla-maṇḍalam.

47. Five inscriptions beginning with the historical introduction '*Pūvin kiḷatti*' are to be attributed to Jaṭavarman Kulaśēkhara whose accession took place in 1190 A.D. (Nos. 235 to 237 and 275 of 1940-41; and 240 of 1941-42). Three of these from Śettūr in the Ramnāḍ District and dated in the year 13 + 3356th day and 13 + 12th year, refer to the gift of lands made to the local temple of Śēranārāyaṇaviṇṇagar-Ālvār built by Viradamuḍitta-Perumāl who is styled *machchuṇaṇār*. He is probably identical with the person of the same name mentioned in a record of Sundara-Pāṇḍya from Śermāḍēvi (No. 691 of 1916). It may be noted that Kōḍai Ravivarman Tiruvaḍi (*An. Rep.* 1917, para. 8) and Aḷagapperumāl (*An. Rep.* 1928, para. 17) are referred to in the same respectful term as *machchuṇaṇār* in the inscription of the king. The present documents are attested, among others, by the officers Poyyāmolīḍēvaṇ, Poṇṇariyudaiyāṇ Moṇṇaipirāṇ Viradamuḍittāṇ *alias* Virātarājaṇ and Mantri Rāmaṇ *alias* Pallavarājaṇ of Perumaṇālūr in Āṇḍa-nāḍu. The other record of the king dated in the 3rd year gives an instance of the method of realising land tax which had been in arrears (No. 275 of 1940-41). This inscription states that two persons, *viz.*, Vēḷāṇ Ayyanambi and Vēḷāṇ Ulagutta-maṇ undertook to pay under the following circumstances, the taxes on a bit of land endowed to the temple of Sundaraśōlapāṇḍyaviṇṇagar-Emberumāṇ at Kuṟumbil *alias* Rājēndranallūr, *i.e.*, Kuṟumbūr in the Tirunelveli District. Their *jñāti* sold this piece of land to another person, binding himself in the sale deed for the *kaḍamai* dues thereon. The new purchaser gifted this land to the temple at Kuṟumbūr, but since the *jñāti* had disappeared without fulfilling his part of the contract regarding the *kaḍamai* tax, the obligation now devolved upon the two persons mentioned above. The protection of *Tiruvēḷaikkārar* of the 18 *maṇḍalas* is invoked for this gift.

Jaṭavarman Kulaśēkhara.

A record from Tirupparaṅkunram, Madura District (No. 243 of 1941-42), dated in the 13 + 365th day of Jaṭavarman Kulaśēkhara without other distinguishing epithets, may also have to be attributed to this king, from the mention of his officer Kāliṅgarāyaṇ and the royal seat called *Kāliṅgarāyaṇ*. This inscription refers to the shrine of Kshētrapāla-Pillaiyār in the temple of Tirupparaṅkunram-udaiyār and to the provision made for its worship by remitting taxes on the village Kulaśēkharapuram. The *ulvari* document for the formation of this village as a *nagara* is also appended. This document is attested by the *puravari* officers Kurukularāmaṇ, Villavarājaṇ, Kumaṇarājaṇ, Pūvālarājaṇ and others.

48. Inscriptions of Māra-varman Sundara-Pāṇḍya I in the collection begin with the preamble, *Pūmaruviya-tirumaḍandaiyūm*, etc. (Nos. 274 of 1940-41; 251 of 1941-42), or distinguish him by the epithets *Sōlamaṇḍalam-kōṇḍa* (No. 254 of 1941-42), *Sōṇāḍu-vaḷaṅgiya* (Nos. 284, 314 of 1940-41) and *the performer of anointment of heroes and victors at Mudigōṇḍa-sōlapuram* (Nos. 248, 288, 289 and 290 of 1940-41; 242 of 1941-42). In an

Māra-varman Sundara-Pāṇḍya I,
accession 1216 A. D.

epigraph of the king (No. 251 of 1941-42), the hall called Kulaśekhara-Narasiṅga *mandapa*, evidently at Tirupparankunṇam near Madura, is mentioned, and from its appellation, it may be conjectured that the *mandapa* was built by Narasiṅga who was probably an officer under (Jaṭavarman) Kulaśekhara I (accession 1190 A. D.). An officer of this name figures in a record of Sundara-Pāṇḍya at Peruṅḷam (No. 229 of 1933) to whom the construction of the *mandapa* may be attributed. The present inscription (No. 251 of 1941-42) also refers to a previous gift made in the reign of *periyānāyaṅār* Kulaśekhara, which owing to certain defects, was set right in the reign of his successor. Sundara-Pāṇḍya seems to have had the title Jñānasamudra (No. 284 of 1940-41); his camp at Vīradhāvaḷam is mentioned in No. 242 of 1941-42. No. 288 of 1940-41 refers to the installation of the images of the Śaiva saint Sundaramūrti and his consort Paravai-Nāchchiyār in the temple at Ten-Tiruppērai. The encouragement given to one Tiruvuḍaiyān Dēvaṅ *alias* Pillai Śērakōṇār for scholarship by a gift of land (*pulamai-vṛtti*) is registered in a record of the king, dated in the 15th year (No. 248 of 1940-41). A record from Tirunāmanallūr (No. 256 of 1939-40) referring itself to the reign of Tribh. Koṇēriṇmaikondān may be attributed to Māra-varman Sundara-Pāṇḍya I, as it mentions a gift made for the worship of an image set up by Kulaśekhara-Maḷavarāyar in the temple called after Sundara-Pāṇḍya. This Maḷavarāyar is evidently the same as the officer at whose instance the king is known to have issued most of his grants. An officer by name Sundara-Pāṇḍya Kāliṅgarāyaṅ figures as a signatory at the end of this inscription.

49. Three records beginning with the historical introduction, *Pūmalar* or *Tirumalar-tiruvum* and *Bhūmiyum-tiruvum* are to be attributed to Māra-varman Sundara-Pāṇḍya II (Nos. 270, 292 of 1940-41 and 248 of 1941-42). Endowments in the king's reign were made at the instance of his officers Aiyyaṅ Maḷavarāyaṅ and Annaṅ Tamiḷappallavaraiyar. It is known that Sundara-Pāṇḍya's inscriptions refer to Hoysala Vīra Sōmēśvara as *māmaḍi* (Nos. 156 of 1894 and 291 of 1930). In No. 292 of 1940-41 from Tirunelvēli, a certain

Māra-varman Sundara-Pāṇḍya II,
accession 1238 A. D.

māmatti Tiruvuḍaiyār is stated to have constructed a *maṭha* called Seyyanampirāṭṭi-*maṭha*, after her name, in the south street known as 'Ponṇambalaṅ-kāṭṭiṇāṅ-tiruvīdi' (No. 293 of 1940-41) at Tirunelvēli and to have made an endowment of lands for feeding 38 persons therein including 30 itinerant ascetics (*dēsāntari-tavaśiyar*). As the person making the gift is called *māmatti* here, it may be inferred that she was the queen of Sōmēśvara. This *maṭha* received further assistance from the *śilpāchāryas* attached to the temple at Tirunelvēli (Nos. 295, 296 of 1940-41). The present document (No. 292 of 1940-41) is signed by Uyyaniṇṇāduvāṅ Viraśōḷadēvaṅ *alias* Kurukulataraiyaṅ of Taḍaṅgannichchirūr in Tirumalli-nāḍu and Araiyaṅ Viradamuḍittāṅ *alias* Pallavarāyaṅ of Chakrapāṇinallūr in Sevvirukkai-nāḍu. This Pallavarāyaṅ also signs two other documents (Nos. 293 and 270 of 1940-41) of the king, one of which from Siṅgikūḷam in the Tirunelveli District (No. 270 of 1940-41), dated in the 15th year and 360th day, records the setting up of the image of Enakkunallanāyaka after the surname of the officer Annaṅ Tamiḷappallavarayar, in the temple of Nyāyaparipāla-Perumpalli on the hill called Tidiyūrmalai *alias* Jinagiri-māmalai at Pūlam *alias* Rājārājapuram, by a certain Madisāgaran *alias* Ādibhattārakaṅ. The full surname of Tamiḷappallavarayar is given as Oruvāruṇarndāṅ Enakkunallaperumāṅ and he is stated to have hailed from Rājavallavapuram in Kilvēmba-nāḍu. The temple on the hill now contains an image of Bhagavatī, but in the time of Sundara-Pāṇḍya, it seems to have been dedicated to a Jaina deity. Even now, there is an image of a Jaina Tirthaṅkara in a seated posture in the main shrine of the temple with the palms resting one over the other in the conventional style, with a pair of feet on a pedestal in front. The image is now known as Gautama-rishi. On the way to the temple, beside a natural spring, is found a replica of this *Tirthaṅkara* cut on a rock. At the base of the hill is also now found a badly mutilated figure of Pārśva-nātha.

The third record of the king (No. 248 of 1941-42) from Tirupparankunṇam is dated in the 8 + 1 + 1st year and mentions a *maṭha* constructed after the name of *Nāyaṅār* or *Pillai* Bhagavati Ālvār who is also noticed in an inscription from Tiruverumbūr in the Trichinopoly District (No. 141 of 1914). This *maṭha* wherein *tapasvins* were fed, is stated to have been constructed to the north-east of the temple at Tirupparankunṇam (No. 239 of 1941-42). Nos. 269 of 1940-41

and 249 of 1941-42 belonging to Tribh. Kōṇērīṇmaikōṇḍāṇ and mentioning Bhagavati Ālvār and the officer Annan Tamiḷappallavarayar, are to be assigned to Māṇavarman Sundara-Pāṇḍya II.

50. Nos. 231 of 1940-41 and 252 of 1941-42 may be assigned to Māṇavarman Vikrama-Pāṇḍya (accession 1249 A. D.). The latter, secured from Tirupparaṅkunṇam, begins with the introduction, *tirumalar-mādu*, etc. It is dated in the year 5 and 320th day of the king and registers a royal order issued at the instance

Māṇavarman Vikrama-Pāṇḍya—
accession 1249 A. D.

of *machchālvi* Vikramaśōḷadēva from the palace at Alliyūr in Nāttārrupōkku. The order is signed by the officers Ponṇan Maḷapperumāṇ of Kappalūr *alias* Ulaḡaḷandaśōḷanallūr and Makkanāṭkōṇḍavilli *alias* Pallavarājaṇ of Kāñjai-yirukkai. Vikrama-Śōḷadēva mentioned here figures in two other records belonging to Tribh. Kōṇērīṇmaikōṇḍāṇ who may be identified with Māṇavarman Vikrama-Pāṇḍya (Nos. 280 and 265 of 1941-42). These inscriptions, dated in the 320th and 325th day after the 5th regnal year, are attested by Araiyaṇ *alias* Kulaśēkharadēva *alias* Kulaśēkhara Uttaramantiri of Perumaṇalūr in Aṇḍa-nāḍu. It may be pointed out that Vikramaśōḷadēva also figures in a record of Māṇavarman Sundara-Pāṇḍya II with the introduction, *Pūmalar-tiruvum*, etc. (*S. I. I.*, Vol. V, No. 421) in the same relationship as *machchuṇṇār*.

51. Two inscriptions of Jaṭāvarman Sundara-Pāṇḍya (accession 1251 A. D.), dated in the 15th and 17th regnal years, come from Nallūr, South Arcot District and Pōlūr, North Arcot District (Nos. 155 of 1940-41 and 172 of 1941-42).

Jaṭāvarman Sundara-Pāṇḍya—
accession 1251A. D.

The former which commences with the historical introduction, *Samasta-jagadāḷhāra*, etc., records a royal order assigning the taxes, evidently due to the king, on the village Nallūr in favour of the temple of Nallanāyaṇār of the place for conducting therein a service in the name of the king and festival in the month of Tai. The document is signed by the officer Sundarapāṇḍya-Viḷupparaiyaṇ. It may be noted that the village Nallūr comprising about 360 *vēli* of land had already been granted to the temple of Nallanāyaṇār in the 19th year of Rājarāja III *i.e.*, A. D. 1234-35 (No. 145 of 1940-41). The other inscription which gives the epithet, *Emmaṇḍalamumkōṇḍa* to the king, mentions the (temple of) Sempavalakkunṇamudaiyār at Tiruvaṇṇāmalai which must be distinguished from the present Aruṇāchalēśvara temple referred to in inscriptions as the temple of Tiruvaṇṇāmalai-Uḍaiya-Nāyaṇār. The outermost eastern *gōpura* of the Sundarēśvara temple at Madura, known as the 'Kīḷaigōpura' is called 'Sundara-Pāṇḍyaṇ-tirugōpuram' in No. 286 of 1941-42 and 'Avaṇivēndarāmaṇ-tirugōpuram' in No. 285 of 1942 after the surname probably of Jaṭāvarman Sundara-Pāṇḍya I. The *gōpura* must have therefore come into existence in the reign of this Pāṇḍya king. It is pointed out in para. 154 below that the inner *gōpura* in the same temple, which is of a later period was the work of Vasavappa-Nāyaka who built it for the merit of his overlord Achyutadēva-Mahārāja.

'Kīḷai-gōpura' at Madura built by him.

52. Jaṭāvarman Vira-Pāṇḍya (accession 1253 A. D.) is represented by two records from Kōvilpatti, Tirunelveli District (No. 298 of 1940-41) and Śilattūr in the Arantangi taluk of the Tanjore District (No. 214 of 1942). Both of them refer to the king's conquest of Īlam, Koṅgu and Sōnāḍu, to the defeat of Vallāṇ and to his having performed the anointment of heroes and that of victors at Perumparrappuliyūr or Tillaimānagar. The earliest record mentioning these achievements is dated in the 11th regnal year (No. 598 of 1926). The present inscriptions are dated in the 16th year. One of them registers an endowment of land by Sundarattōḷudaiyaṇ Paṭṭalaḡaṇ of Veliyārrūr to the temple of Mīḷalaikāṭṭīśuramudaiya-Nāyaṇār.

Jaṭāvarman Vira-Pāṇḍya—
accession 1253 A. D.

To the same king may be assigned No. 377 of 1939-40 mentioning as donor Aḷaḡiyaśēmaṇ Araśaḡandarāmaṇ Tiruvambalap-perumāḷ who may be identified with Sēmappillai noticed in several records from Tiruvaraṅḡuḷam in the Pudukottai State (*An. Rep* 1915, para. 37). The name of this donor is intimately connected with several benefactions to the Haratīrthēśvara temple at Tiruvaraṅḡuḷam, including the institution of new festivals under the name of *Araśaḡandarāmaṇ-śandi* and *Araśaḡandarāmaṇ-tirunāl* after his surname (Nos. 302 and 291 of 1914). He also figures in a record of the Chōḷa King Rājendra-Chōḷa III (A. D. 1246-1279) at Tirukkannapuram in the Tanjore District (No. 155

of 1922) wherein he is called by the endearing title, *nam-magaṇ*. In the present epigraph, the king Vira-Pāṇḍya is not given any distinguishing epithets, but as the donor mentioned therein also figures in the record of Rājendra-Chōla III, noticed above, he may be identified with Jaṭavarman Vira-Pāṇḍya who came to the throne in 1253 A. D.

53. Among the records of Māṇavarman Kulaśekhara I (No. 234 of 1940-41 and 142 of 1942-43), some give his distinctive title, 'who was pleased to take every country' (Nos. 379 and 382 of 1939-40; 249 and 262 of 1940-41). One of these from Uyyakkonḍāṇ Tirumalai in the Trichinopoly District (No. 379 of 1939-40) is dated in the 29th year with astronomical details corresponding to A. D. 1297, April 15 and mentions the *brahmadēya* village Jagadēkavira-chaturvēdimāṅgalam in Uraiyūr-kūrṇam. This village is also mentioned in an inscription from the Pudukkottai State belonging to the reign of Māṇavarman Sundara-Pāṇḍya I (*Pud. Ins.* No. 308).

Another inscription of the king from Tiruttani in the Chittoor District (No. 142 of 1942-43) with details of date corresponding to A. D. 1298, August 13, records a gift of the village Vallayanpākkam by Yādavarāya for conducting a service in the name of *Nāyaṇār* Naraśiṅgadēva and a festival in the month of Paṅguṇi in the temple of Tiruvilankōyil-uḍaiya Sēṅalunir-Pillaiyār at Tiruttani. In the *An. Rep.* for 1938, para. 42, it has been postulated that there must have been more than one chief bearing the name Vira-Narasimha and it is known that a later member of the family of the same name issued records independently in his own name (*Tirupati Dēvasthānam Epigraphical Report*, p. 118). In the present record, Yādavarāya calls Vira-Narasīṅga, *nāyaṇār* (i.e., father), and the mention of the overlord indicates the hold of the Pāṇḍyas about this time in the region comprising the present Tiruttani Division of the Chittoor District.

A record of Tribh. Konēriṇmaikonḍāṇ, without mentioning specifically the name of the king, was secured from Madura (No. 278 of 1941-42). It refers to two flower gardens called after 'Bhuvanaikavira' and formed by Viradamuḍitta-Perumāḷ who is given the epithet *Nāyaṇār*. The officer Kāṇḍarāyaṇ is mentioned in it and the document is attested by Irulnikkināṇ *alias* Kāṇaip-perumāṇ *alias* Paṇḍiyarāyar of Vijayaṅkuḍi in Karuṅḍi-nāḍu, who also signs a record from Tirunelvēli (*S. I. I.*, Vol. VII, No. 432) mentioning the officer Kāṇḍarāyaṇ and referring to Sundara-Pāṇḍya whose natal star was *Mūla* (accession 1251 A. D.). It is known that 'Bhuvanaikavira' after whom the flower gardens were named, was the surname of Māṇavarman Kulaśekhara (Nos. 260 and 263 of 1917). From the way in which Viradamuḍitta-Perumāḷ is referred to in the inscription, it seems as if he is identical with the king and different from the person of the same name distinguished by the epithet *Mach-chuṇṇār* mentioned in para. 47 above. For these reasons the present record may be attributed to Māṇavarman Kulaśekhara I (accession A. D. 1268).

The Pāṇḍya palace at Viradāvaḷam is referred to in three inscriptions. Only one of them refers itself specifically to the reign of Māṇavarman Sundara-Pāṇḍya I (No. 242 of 1941-42). In the

Royal palace at Viradāvaḷam

record from Uyyakkonḍāṇ Tirumalai, Trichinopoly District, the king is called

Tribh. Konēriṇmaikonḍāṇ, but from the high regnal year 39 given in it, he may be identified with Māṇavarman Kulaśekhara (No. 381 of 1939-40). This inscription is signed at the end by the officer Ponnāṇḍāṇ Pallavarāyaṇ of Tuṇjaḷūr in Mīḷalai-kūrṇam. The third inscription (No. 258 of 1940-41) from Śingikulam, Tirunelveli District, is dated in the 32nd year of Māṇavarman *alias* Tribhuvanachakravartin but the king's name is lost, and probably, he is Māṇavarman Kulaśekhara. From the mention of Viradāvaḷam in Uraiyūr-kūrṇam in a record of Māṇavarman Kulaśekhara (No. 319 of 1930), it has been pointed out in the *An. Rep.* for 1939, para. 8, that Viradāvaḷam must be looked for in the vicinity of Uraiyūr and from the inscription mentioned above i.e., No. 381 of 1939-40, it may be identified with Uyyakkonḍāṇ-Tirumalai itself, about four miles from Uraiyūr.

A royal order issued from the palace at Kaṇṇaṇūr is recorded in No. 257 of 1940-41 from Śingikulam. The king is given the epithet Māṇavarman, but his name is lost, as also the name of the *nāḍu* to which Kaṇṇaṇūr belonged. This order certains to a remission of taxes

on the lands endowed to the temple of Kulaśekhara-Īśvaramudaiyār at Pūlam *alias* Rājarājapuram and it is signed by the officer Alagan Karuṇākaradēvaṇ *alias* Mādhavarāyaṇ of Viḷattūr. Another epigraph from the same place (No. 259 of 1940-41) relating to this transaction is dated merely in the 11 + 1 + 1st year without specifying the name of the ruler and it is attested, among others, by Sundarapāṇḍya-Viḷupparaiyaṇ. The lands endowed in this connection, are stated to have been entrusted to Aiyāraṇ *alias* Sundarapāṇḍya-Brahmādarāyaṇ, who had the right of worship in the temple. The names of persons mentioned in the latter record suggest that the king may be Sundara-Pāṇḍya. From the *prasasti* beginning with the words, *Pūmalar-vaḷar* (No. 166 of 1894 S. I. I., Vol. V, No. 459), it is known that Jaṭāvarman Sundara-Pāṇḍya I stormed the fortifications of Kaṇṇanūr (near Śrīraṅgam) and occupied it after driving away the Hoysala king Vira-Sōmēśvara before his 7th year (*i.e.*, A. D. 1258). The royal order contained in No. 702 of 1904 from Tiruppārkaḍal in the North Arcot District was issued from Kaṇṇanūr by this king (*i.e.*, Jaṭāvarman Sundara-Pāṇḍya I) in his 14th year. But the king noticed in our record was a Māra-varman and not Jaṭāvarman. Further, an inscription from Tirukkōshṭiyūr, Ramnad District, states that Māra-varman Kulaśekhara with the title 'who was pleased to take every country' was at Kaṇṇanūr in his 15th regnal year (No. 328 of 1923). The identity of Kaṇṇanūr mentioned in the present record with the Hoysala capital of the name, is not certain.

The Māra-varman of the Śingikulam record (No. 257 of 1940-41) may be identified with either Māra-varman Sundara-Pāṇḍya II whose relationship with the

Hoysalas are known, or with Māra-varman

Title 'Rājagajakēśari' of Kulaśekhara.

Kulaśekhara I (accession 1268 A. D.).

The title *Rājagajakēśari* is given to Tribh.

Kulaśekhara in an inscription from Nallūr in the Vriddhachalam taluk of the South Arcot District (No. 156 of 1940-41). The regnal year quoted is unfortunately lost. This epigraph refers to prince Sundara-Pāṇḍya with the title 'Ubhaiya-ḍaḷa-Kumārasārdūla' and to his setting up of the images of Vira-Pāṇḍīśvaramudaiya-Nāyaṇār and goddess Dēsimikka-perumāṇāchchiyār in the temple at Nallūr. The name of the goddess suggests that it was given after the appellation of the queen of Vira-Pāṇḍya. From the provenance of the record and the mention of prince Sundara-Pāṇḍya who also figures in an inscription from Kiramaṅgalam in the Tanjore District (No. 118 of 1936), the Kulaśekhara of the inscription may be identified with Māra-varman Kulaśekhara (accession 1268 A.D.).

There is a record of Tribh. Kulaśekhara-dēva, dated in the 3rd year, in the Jaina temple at Ōdalavāḍi in the Polur taluk of the North Arcot District

Jaina temple at Ōdalavāḍi.

(No. 142 of 1941-42). The main deity

is of granite and is represented in the conventional seated *dhyāna-mudrā* pose with both the palms joined over the lap. In the inscription, the deity is called Aṇiyāḍaḷagiyaṇ, *i.e.*, 'beautiful without adornment'. The inscription records an endowment of land to the deity by a person of the village. Since there are inscriptions assignable to Māra-varman Kulaśekhara I at Tiruvaṇṇāmalai close by (S. I. I., Vol. VIII, Nos. 70 and 71), the present record may also be assigned to this Pāṇḍya king.

From the Sundarēśvara shrine in the Minākshī temple at Madura, two inscriptions have been copied which purport to record the orders issued by the deity. Of these, No. 277 of 1941-42 was

Encouragement to music in the time of Kulaśekhara.

issued in the 10th year of Kulaśekhara, called in the conventional style *nam-pillai* (*i.e.*,

son of the god). The order pertains to an endowment of land granted as *jīvita* to a musician of the temple called Periyaṇ Taṇivandāṇ with the title 'Vallānai-venṇapāṇḍya-Vādyamāraṇ' which was evidently conferred on him by the king. The other inscription (No. 276 of 1941-42) was also issued in the reign of the same king Kulaśekhara and it records the order of the deity granting land as *jīvitak-kāni* for the maintenance of eleven musicians belonging to the temple. The names and number of the musical instruments used by them are given as:—*Viramaddalam* (1), *maddalam* (4), *timilai* (1), *śēmakkalam* (2), *kāśai* (2) and *tiruchchinnam* (1). It may be mentioned that 'Vallānai-Venṇāṇ' was a title of Jaṭāvarman Vira-Pāṇḍya (accession 1253 A. D., *An. Rep.* 1934. para. 19), and therefore the Kulaśekhara of the two inscriptions under review may be identified with the Pāṇḍya king who came after Vira-Pāṇḍya of 1253 A. D. (*i.e.*, Māra-varman Kulaśekhara I).

54. Three records of Vikrama-Pāṇḍya (accession 1283 A. D.) begin with the introduction, *Samastabhuvanaikavīra* and the title, *Emmaṇḍalamum-konḍ aruḷiya*. Two of these (Nos. 252 and 253 of 1939-40) come from Tirunāmanallūr in the South Arcot District and are dated in the 2nd and 8th years and refer to the service called Ulagamulududaiyār-śandi and to the provision made by the king for reciting the Vēdas during the early morning service in the local temple dedicated to Bhakta-Janēśvara. The officers mentioned in one of these, viz., Vaḷudiyadaraiyaṇ and Kuḷamaṅgalam-uḍaiyāṇ also figure in another record of the king from Sēndamaṅgalam in the same district (No. 78 of 1903). The other record (No. 73 of 1942-43), dated in the 4th year, comes from Kattagarampālaiyaṇ in the North Arcot District. It registers an order of Prithivigaṅgaṇ granting land for worship and offerings to the deity Gaṅgakulamādēviśuramuḍaiya-Nāyaṇār set up by his mother Nāḍālvār. The full name of the chief is given at the end as Araśagaḷnāyaṇ Tiruvaṇṇāmalai-perumāl *alias* Prithivigaṅgaṇ. Two inscriptions of Tribh. Kōṇērīnmaikondāṇ from the Tirukkoyilur taluk of the South Arcot District, mentioning Vikrama-Pāṇḍya-śandi and Rājākkaḷnāyaṇ-śandi may be assigned to Māraṇvarman Vikrama-Pāṇḍya (No. 195 and 202 of 1940-41).

There is a record of Vikrama-Pāṇḍya with the title Jaṭāvarman in the collection, secured from Nallūr in the South Arcot District (No. 162 of 1940-41). This is an incomplete inscription, dated in the 8th year of the king. His identity is not certain, but it may be mentioned that his inscriptions are found at Tiruvāmāttūr (No. 54 of 1922) and Tiruchchōpuram (No. 112 of 1904) in the same district.

A Tamil verse inscription from Tirunāmanallūr in the South Arcot district (No. 270 of 1939-40), which is in characters of about the 14th century A. D. eulogises the feat of a certain Vaṅgaraiyaṇ and his sons in a battle (on the bank) of the Vellāru fought between the Pāṇḍya and the Chōla. The river is well known as the boundary line between the Chōla and the Pāṇḍya territories in ancient times. It is perhaps the same fight that is referred to in two inscriptions attributable to the time of Vikrama-Pāṇḍya (Nos. 329 and 336 of 1913 and *An. Rep.* for 1914, para. 20) from Chidambaram in the same district, wherein a certain Muṇaiyaṇ Valliyāṇ Ādittāṇ is said to have taken an active part on behalf of the Pāṇḍya. The author of the verses recorded in No. 329 of 1913 is said to have been a certain Tāyunalla-perumāl Muṇaiyadaraiyaṇ surnamed Bhuvanēkavīra Tonḍaimāṇ, while the present record is said to have been composed by a Brāhman named Ravi Vaṭṭamaṇi.

55. Of the four inscriptions of Māraṇvarman Vira-Pāṇḍya in the collection (Nos. 94 and 177 of 1939-40, 197 and 315 of 1940-41), the one from Viriñchipuram in the North Arcot District is important. This (No. 177 of 1939-40) is dated in Śaka 1239 and the 21st regnal year of Vira-Pāṇḍya with the title 'Māraṇvarman' (Jaṭāvarman?). The astronomical details given in it are correct for A. D. 1318, February 5, with the emendation *śu.* 3 for *śu.* 13. The inscription mentions the local chief Ēkāṁraṇāthaṇ Kulaśēkhara Sambuvarāyaṇ who remitted a number of taxes in favour of the temple of Vaḷittuṇai-Nāyaṇār at Tiruviriñchuram, i.e., Viriñchipuram. It has been supposed in the *An. Rep.* for 1926, para. 34, that this chief flourished in the time of Vira-Pāṇḍya whose date of accession was A. D. 1253. In this connection it may be pointed out that the calculations based on astronomical details in that *Report* are not correct. Since the present record giving the Śaka date and the king's regnal year, is clear on the point, we have to revise our opinion and assume that Kulaśēkhara Sambuvarāyaṇ flourished in the time of Jaṭāvarman Vira-Pāṇḍya whose accession took place in 1296 A. D. The name of the chief suggests that he was the son of Ēkāṁbarānātha Sambuvarāyaṇ, in which case, he would be the brother, probably eldest, of Mallinātha and Rājanārayaṇa-Sambuvarāyaṇ. This chief also figures in an inscription from Ukkal, North Arcot District (No. 156 of 1939-40), dated in the 25th year of Māraṇvarman (Jaṭāvarman?) Vira-Pāṇḍya and his independent rule is not probably to be postulated on the single inscription from Vēḍāl (No. 77 of 1908) giving the 25th year of his reign without mentioning any overlord.

Four records of a Vira-Pāṇḍya without any distinguishing titles come from Tiruvattiyūr in the North Arcot District. The earliest of these (No. 115 of 1939-40), dated in the 4th year, records the gift of the village Madurai *alias* Tiruvambalap-perumāl-nallūr by the Nāṭṭavar of Aliviḷaitāṅgi-parṇu as maḍappuram to god

Viśvēśvara Nāyaṇār and for feeding *tapasvins* in the Bhikṣhā-maṭha, evidently Patañjali-maṭha at Chidambaram. at Tiruvattiyūr itself which was a branch of the Patañjali-maṭha said to have been situated in the western quarter of Perumbarrappuliyūr, i.e., Chidambaram. In another inscription (No. 97 of 1939-40), Muṇaiyadaraiyar *alias* Kaṇḍiyadēvar figures as donor. He was probably a local chief under the Pāṇḍya king. The third inscription (No. 87 of 1939-40) is dated in the 37 + 1st year and the astronomical details given in it are correct for A. D. 1335, March 26. It records a gift of golden ornaments such as *paṭṭam*, *Gaṅgādēvī* and the crescent moon to the god at Tiruvottūr in her name 'Kaliyugarāman-tiruttōl-piriyāda-tirunaṅgai' by the Pāṇḍya queen Ulagamuḷudumuḍaiyār. In the *An. Rep.* for 1929, para. 21, it has been pointed out that more than one Pāṇḍya king had the surname Kaliyugarāman, including Māṇavarman Vira-Pāṇḍya (accession 1334 A. D.). From the high regnal year, 37 + 1st year, quoted in the present record and from the fact that the details given in it do not work for the king who ascended in 1334 A. D., the ruler mentioned herein may be identified with Jātavarman Vira-Pāṇḍya whose accession took place in 1296 A. D. The details of date given in the last record (No. 89 of 1939-40) agree for A. D. 1310, August 3. This inscription states how in the previous year, the temple at Tiruvottūr was without funds and how the crisis was tided over by borrowing paddy from a lady called Śivanammai, which was later on adjusted by the temple authorities by undertaking to provide for offerings to the deity Sōmanāthadēva set up by her in the temple.

A certain Sundarattōḷuḍaiyār *alias* Kūpakarāyar of Nāḷkuruchchi in Pāṇḍi-maṇḍalam is noticed in an epigraph from Tirunāmanallūr in the South Arcot District, where the king is only called Perumāl Vira-Pāṇḍya (No. 271 of 1939-40). This person also figures in a record from Vṛiddhāchalam in the same district (No. 66 of 1918), dated in the 8th year with other details which work correctly for both the Vira-Pāṇḍyas (accession 1253 A. D. and 1296 A. D.). Since in this region, records of Vira-Pāṇḍya of the later date are usually found, the present inscription may be assigned to him.

The identity of Vira-Pāṇḍya in two records from Madura (Nos. 274 and 279 of 1941-42), is not clear. One of these (No. 279 of 1942) is attested by the *tirumandira ōḷai* officer Tyāgavinōda Brahmārājaṇ.

56. The astronomical details given in a few inscriptions of Jātavarman Sundara-Pāṇḍya are helpful in identifying the kings mentioned in them. No. 189 of 1939-40 from Viriñchipuram, North Arcot District, combines the 2nd regnal year with Śaka 1227 for Jātavarman Sundara-Pāṇḍya (accession 1303 A. D.). No. 183 of 1939-40 from the same village dated in Śaka 1[2]28 also belongs to this king. The donor in the first record is Vira-Champaṇ *alias* Ediriliśōḷa-Śambuvarāya who also figures in No. 97 of 1900 from Tiruvattiyūr, dated in the 12th year of Māṇavarman Sundara-Pāṇḍya. This Vira-Champa is evidently identical with the chieftain of the same name whose inscriptions dated Śaka 1236 have been found at Tiruvallam and Little Conjeeveram (*Ep. Ind.*, Vol. III, pp. 70-71).

57. There are a few inscriptions of Māṇavarman Sundara-Pāṇḍya without any distinguishing epithets from Tiruvattiyūr, North Arcot District (Nos. 92, 96 and 98 of 1939-40), and Śiṅgiḷam, Tirunelveli District (Nos. 255, 260, 261 and 264 of 1940-41). Of these, No. 92 of 1939-40 from Tiruvattiyūr, dated in the 12th regnal year, gives the eulogy of the shepherd class called *Nanda-putras* or *Vaṇḍuvarāpati Tiruvāyppādināttavar* settled in Tōṇḍaimaṇḍalam. It states that this community met in the hall called Amudavallāṇ-tirumaṇḍapa of the temple at Tiruvottūr and signified their gratitude for the divine grace shown to their caste and families by agreeing to give for each *tiram* (i.e., a herd of 80 sheep, 80 cows and 80 buffaloes), a lamp, a heifer and a young buffalo to their tutelary deity Tiruvottūruḍaiya-Nāyaṇār. This community is also known from inscriptions at Karūr and Bāhūr (*An. Rep.* for 1937, page, 70). The astronomical details given in this record do not work correctly for any of the known kings of the name with the title 'Māṇavarman'. It has been pointed out above that there is an epigraph of Māṇavarman Sundara-Pāṇḍya in the same village (No. 97 of 1900) mentioning as donor, the chief Virachampaṇāyaṇ *alias* Śambuvarāyaṇ who flourished in the time of Sundara-Pāṇḍya with the title Jātavarman (accession 1303 A. D.). The astronomical details given in another record under review from Tiruvattiyūr (No. 98 of 1939-40) belonging to Māṇavarman

Sundara-Pāṇḍya are correct for A. D. 1314, March 3, Sunday which falls in the reign of Jaṭāvarman (not Māṛavarman) Sundara-Pāṇḍya (accession 1303 A. D.).

58 An inscription of a later Jaṭāvarman Sundara-Pāṇḍya comes from Nāmakkal in the Salem District (No. 376 of 1939-40). From the astronomical details given in it, which correspond to A. D. 1322, July 10, the king may be identified with the Pāṇḍya ruler the date of whose accession was 1318 A. D. The inscription is dated in the 4 + 1st year and records a gift of 1,000 *kūḷi* of land to Pariśāṛrūr Sarvadēvabhātta Sarvakratuyāji of Śrī-Muppavvaisamudra-chaturvēdimāṅgalam, by the *sabhā*, the *nāṭṭār* and the *nagarattār* communities of Eḷu-nāḍu in Nādālvā-nāḍu.

Some of the lands given are stated to have been situated below the tank at Namaṇi *alias* Paṇḍitabhūṣaṇa-chaturvēdimāṅgalam and at Muṣiri *alias* Bhuvālōkamānikka-chaturvēdimāṅgalam. Namaṇi and Muṣiri are perhaps to be identified with the villages of the same names in the Rasipur and Tiruchchen-godu taluks of the Salem District.

A few inscriptions of Jaṭāvarman Sundara-Pāṇḍya without any distinguishing epithets come from beyond the traditional Pāṇḍya territory, from North Arcot (Nos. 91 and 101 of 1941-42; 37, 41 and 43 of 1940-41), Chingleput (Nos. 333, 334 and 336 of 1939-40 and No. 132 of 1940-41) and South Arcot (No. 183 of 1940-41) Districts. The community called 'Bhūmidēvapura' is noticed in two records from Kuṇṇattūr and Eḷuvāmpādi in the Polur taluk of the North Arcot District (Nos. 91 and 101 of 1941-42). It has been pointed out in the *An. Rep.* for 1937, para. 43, that this community was also known as 'Nattamakkal' and that it adopted the ploughshare (*mēḷi*) for worship, as also for its standard. The Kuṇṇattūr record dated in the 14th year is engraved below a representation of the plough along with other insignia such as lamp-stand, Gaja-Lakṣmī, etc., and it is attested by an accountant of the *Valaṅgai* and *Idaṅgai-mīkāma-samayam*.

59. Three records of Māṛavarman Parākrama-Pāṇḍya (accession 1334 A. D.) come from Idaipparaḷ and Kuṇṇattūr, North Arcot District, and Kāṭṭu-Idaiyār, South Arcot District. The inscription from Idaipparaḷ (No. 141 of 1941-42) records the constitution of the village into an *aṅgi-*

Māṛavarman Parākrama-Pāṇḍya—
accession 1334 A. D.

nāṇ-puḷalidam colony by the local chief Kulaśēkhara Gaṅganārāyaṇa-chakravartī in the 8th year of the king promising to collect only $\frac{1}{4}$ *panam* per family from the *Kaikkōlas*, *Vāṇiyar*, *Settis*, etc., settling in the village. The astronomical details given in the Kuṇṇattūr epigraph (No. 105 of 1941-42) correspond to A. D. 1341, January 19. It records an order of Śambuvarāya remitting taxes on certain *dēvadāna* lands belonging to the temple of Vīra-Champēsvara-mūḍaiya-Nāyaṇār in the village. The present appellation Vīra-Jambukēśvara given to the deity is evidently a corruption of the name Vīra-Champa. It has been pointed above, para. 56, that a Vīra-Champāṇāyaṇ *alias* Śambuvarāya figures as a Pāṇḍya feudatory in the North Arcot District. The other inscription of Parākrama-Pāṇḍya (No. 203 of 1940-41) is dated in the 9th year and refers to the construction of the *paṭṭigaippadaḷ* of the *snapanam-maṇḍapa* in the temple of Tirunaṭanampurindarūḷiya-Nāyaṇār at Idaiyāru.

60. Nearly all the inscriptions of the later Pāṇḍya rulers in the collection come from Dēvadānam in the Ramnad District. The kings represented are :—

Later Pāṇḍya rulers.

1. Śenbaga Parākrama-Pāṇḍya *alias* Vīra-Pāṇḍya with date Śaka 1409 and 2nd regnal year (Nos. 250 and 251 of 1940-41),
2. Tirunelvēlpperumāl *alias* Veṭṭumperumāl—Śaka 1469, Kīlaka (Nos. 300-302 and 304 and 309 of 1940-41),
3. Dharmapperumāl Kulaśēkhara, also called Parākrama-Pāṇḍya and his son Aḷagaṇ-Perumāl—Śaka 1476 and 13th regnal year (No. 245 of 1940-41),
4. Dharmapperumāl Kulaśēkharadēva and his son Aḷagaṇ-Perumāl Ativīrārāmaṇ—Śaka 1483 and 13th regnal year (No. 230 of 1940-41),
5. Perumāl Aḷagaṇ-Perumāl Ativīrārāma *alias* Śrīvallabha—Śaka 1494 and 10th regnal year (No. 239 of 1940-41) and
6. Jatilavarman Perumāl Abhirāmavaratūṅavarman *alias* Vīra-Pāṇḍya —Śaka 1520 and 10th regnal year (No. 252 of 1940-41).

The records of Aḷagaṇ Perumāl Ativirarāma *alias* Śrīvallabha mentioned above (No. 239 of 1940-41), notices among the boundaries of the land endowed, 'the high road through which the elephants are driven' (*yāṇai-turattugira-peruvali*).

Rebellion of Veṅgaḷarāja in Śaka 1469.

By far the most interesting of the records of the later Pāṇḍya period are the short inscriptions found on a group of sculptured stones set up in a field near the village Iḷavēvaṅgāl in the Kolilpatti taluk of the Tirunelveli District. They are 11 in number, one of which bears no inscription, but the standing figures of a male and female, while another contains a fragmentary inscription of Sundara-Pāṇḍya (No. 308 of 1940-41) without any sculptural representation on it. Altogether there are nine hero-stones with inscriptions on them (Nos. 300-307 and 309 of 1940-41). These stones each about 4 feet in height depict series of conflicts between two opposing warriors. One of these warriors is represented with a high slanting top-knot, fighting on foot with bow and arrows, having a shield in the left arm for protection. The enemy appears as a royal warrior wearing a crown and riding on horse back. A shield, a sword and a lance form his armour. Most of the inscriptions dated Śaka 1469, Kīlaka, record the death of some Maṛava soldiers of Kuṇḍaiyaṅkōṭṭai who fought on the side of Tirunelvēlpperumāl *alias* Veṭṭumperumāl against the army of a certain Veṅgaḷarāja when the latter rose in revolt against his overlord. They state that Tirunelvēlpperumāl was camping at Iḷavēvaṅgāl at the time. Some of the Maṛava soldiers are stated to have died after piercing the horse of the opponent (*kudirai kurti paṭṭāṇ*). The scene of the battle might have been the field where the hero-stones are now found. The ruling chief of the region in about Śaka 1469 was the later Pāṇḍya king Kulaśekhara Parākrama-Pāṇḍya, son of Abhirāma Parākrama, in whose reign figures his brother Tirunelvēlpperumāl (Kulaśekhara) (No. 531 of 1917) who also served his cousin Śrīvallabha as minister (*An. Rep.* for 1918, para. 60). The Tirunelvēlpperumāl *alias* Veṭṭumperumāl of the present inscription may be identified with this Tirunelvēlpperumāl who was probably deputed to this part of the kingdom to quell the rebellion.

THE SAMBUVARAYAS.

61. The earliest member of this dynasty of chiefs in the collection is Viraperumāl Aḷappirandāṇ *alias* Rājarāja Sambuvarāyaṇ who is stated in No. 168 of 1939-40 from Ukkal to have constructed a *maṇḍapa* in the temple. He seems to be identical with the chief Virapperumāl Ediriliśōḷa-Sambuvarāya figuring as a donor in No. 566 of 1919 from Conjeeveram, dated in the 29th year of Rājarāja III and with Aḷappirandāṇ Rājarāja Sambuvarāyaṇ mentioned in a record of Vijaya Gaṇḍagōpāla from Atti in the North Arcot District (No. 303 of 1912).

Another chief figuring in the collection is Vira-Champan *alias* Ediriliśōḷa-Sambuvarāyaṇ mentioned in No. 189 of 1939-40 from Viriñchipuram. It is dated in Śaka 1227, and the 2nd year of Jaṭāvarman Sundara-Pāṇḍya.

62. No. 178 of 1939-40 from the same village records an order of Kulaśekhara-Sambuvarāyaṇ issued in the 14th year of Vira-Pāṇḍya. In another inscription from the same place (No. 180 of 1939-40) which is dated in the 12th year of the same Vira-Pāṇḍya, figures a Sambuvarāya issuing a similar order, but he is not given any distinguishing epithet. He was probably identical with Kulaśekhara-Sambuvarāya. The date of accession of Sambuvarāya's overlord Vira-Pāṇḍya has been taken to be A. D. 1253 in the *An. Rep.* for 1925-26, para. 34. The latter inscription (No. 180 of 1939-40) records an endowment made for the celebration of a festival called *Andalil-veṇṇrāṇ-tirunāl* in the temple. This festival should have been instituted in honour of some exploit of Sambuvarāya, similar to a festival called *Seyyār-ruveṇṇrāṇ-tirunāl* instituted by this Sambuvarāya at Vēḍāl (Nos. 77 of 1908 and 456 of 1925).

63. Inscriptions of Rājanārāyaṇa-Sambuvarāya in the collection range between the 3rd (No. 196 of 1939-40) and the 26th year corresponding to Śaka 1284 (No. 162 of 1939-40) of his reign and come from the North Arcot and Chingleput Districts. Of these, No. 120 of 1939-40, dated in the 18th year (= A. D. 1355) is left unfinished and mentions an endowment for worship to god Aṇṇāmalai-Nāyiṇār whose shrine is said to have been constructed in the temple at Tiru-

Kulaśekhara-Sambuvarāya.

Rājanārāyaṇa-Sambuvarāya.

vattiyūr' by Vira-[Ya]mpa-Nayinār *alias* Vira-Vallāḍadēva. Here the name Vira-Yampa apparently stands for Vira-Hampa. If so, this person may be identified with the Hoysala prince Vira-Virūpāksha-Ballāḷa IV, who was also known as Hampayya (Hampa-Voḍeya) and who was formally crowned in A. D. 1342 (*A. S. R.* 1909-10, p. 160).

No. 162 of 1939-40 from Ukkal, dated in the 26th year of Rājanārāyaṇa is the latest known record of this chief. It quotes the Śaka year 1284 with

Date of Vijayanagara conquest of Śambuvarāya territory.

other astronomical details which correspond to A. D. 1362, March 30, Wednesday. As records of Kampana dated a few months later, in October and December of the same year, are found in the same region (Nos. 40 of 1922 and 351 of 1921), it may be supposed that the Vijayanagara conquest of the Śambuvarāya country took place *between March and October of A. D. 1362*.

64. A record from Vaśūr, North Arcot District (No. 83 of 1931-42), dated in the 16th year belongs to Rājanārāyaṇa Tirumallinātha Tirunīrchchampan.

Rājanārāyaṇa Tirumallinātha Tirunīrchchampan.

It records a gift of land to the local temple of Tiruvēgambam-Uḍaiyār. In the *An. Rep.* for 1933-34, Part II, para. 24, it has been pointed out that Rājanārāyaṇa had an elder brother (*annāchchiyār*) called Mallinātha whose inscriptions dated in the 16th and 19th regnal years have been found at Pillaipālayam, Chingleput District and Koduṅgaḷūr, North Arcot District (Nos. 86 of 1921 and 139 of 1924). In inscriptions he is called Rājanārāyaṇa Malli-(or Tirumalli) nāthaṇ (Nos. 424 of 1905 and 86 of 1921) and Mallinātha Rājanārāyaṇa Śambuvarāya (No. 354 of 1911), sometimes with the title, 'Sakalalōkachakravartti' (No. 139 of 1924). The exact period of his independent rule has not yet been satisfactorily settled, though a record of the Vijayanagara ruler Kampana-Uḍaiyar from Kāvērippākkam, North Arcot district, dated in Śaka 1295, Ānanda, refers to a gift made by this chief to the local Viṣṇu temple (No. 390 of 1905).

THE TELUGU-CHODAS.

65. Seven inscriptions of the chiefs of the Telugu-Chōḍa dynasty were secured from the Siddhavattam taluk of the Cuddapah District and one from

Vaṁkeya-Chōḷa-Mahārāja.

the Nandikotkur taluk of the Kurnool District. The earliest among these (No. 13 of 1939-40) is engraved in characters assignable to the 9-10th century A. D. and refers itself to the 41st regnal year of a king named Vaṁkeya-Chōḷa Mahārāja. The inscription commences with the *praśasti*, *Charaṇa-sarōruha-vihita-vilōchana*, etc., and ends with a verse which attributes to the chief the epithets 'Teṅkanāḍitya, Komararabhīma and Pusiyyilladātma'. This eulogy and the title 'Teṅkanāḍitya' assumed by him indicate the Telugu-Chōḍa lineage of the king. He was probably an ancestor of his namesake Veṅka-bhūpāla who is referred to as the grandfather of Balli-Chōḍa in an inscription dated in Śaka 1067 from Darsi taluk in the Nellore District (*N. D. I.*, Vol. I, D. 48). It may be pointed out that among the members of this line who bore the epithet Teṅkanāḍitya, the donor of the present grant is the earliest, two of the later members being Nannichōḍa, the author of the Telugu work *Kumārasambhavam* and Oppili-Siddhi II who was a contemporary and probably a subordinate of Kākatiya Gaṇapati (*An. Rep.* for 1900, para. 53).

66. A later member of this family represented in the collection is Bijjīdēva-Chōḍa-Mahārāja who figures in an independent capacity in an inscription

Bijjīdēva-Chōḍa-Mahārāja.

from Tūḍūru, dated in Śaka 999 (No. 62 of 1939-40). A study of the epigraphs of the Chōḍas reveals that these chiefs were subjugated at different periods by the successive ruling dynasties of the Dekkan, such as the Pallavas, the Chāḷukyas of Bādāmi, the Rāshtrakūṭas of whom Gōvinda III had to undertake an expedition against the Southern kings including the Chōḷas, *i.e.*, the Chōḍas, the Chāḷukyas of Kalyāṇi and the imperial Chōḷas, and that they attempted to throw off their yoke of subjection whenever the central or the ruling authority showed signs of weakness or decay. It was on one such occasion, when there was confusion in the central Government on the accession of Vikramāditya VI, that Bijjīdēva must have tried to assert his independence. But he must have

been subjugated soon after he made an attempt at freedom for, we find an inscription at Saṅgamēśvaram in the Nandikotkur taluk (No. 430 of 1923), dated in Chālukya-Vikrama year 3, mentioning his subordinate Bijjaṇa-Chōḷa-Mahārāja, who can be identified with Bijjidēva-Chōḷa-Mahārāja of the present record as ruling over Kanne-300, Peḍakal-800 and Naravāḍi-500 divisions.

67. A trilingual inscription (Nos. 9 to 12 of 1939-40) from Doṅgalasāni belonging to a later member of this family, not only reveals the strained relationship that existed between the members of the Nellore and the Pottapi branches

Nallasiddha.

but also helps us to settle certain chronological points in the history of these chiefs. The records are dated in Śaka 1081, Pramādi, in the reign of Mahāmaṇḍalēśvara Bhujabalavīra Nallasiddharasadēva Chōḷa-Mahārāja and gives an account of the expedition undertaken by his generals Rēvaṇa-Heggaḍe and Pōṭaṇa-Heggaḍe against Mallidēva and Sōmēśvara, the lords of Pottapi. The Śaka year quoted in the record would be the earliest date so far known for a Nallasiddha. A feudatory called Madhurāntaka Pottappi-Chōḷa Siddharasa figures in a record of Kulōttuṅga II dated in his 8th regnal year corresponding to A. D. 1141 (No. 572 of 1907). But the identity of this chief with the one mentioned in the present record is not certain. Considering the early date for the Nallasiddha of the present record, it would be reasonable to identify him with his namesake, the brother of Errasiddha (*An. Rep.* for 1900, para. 46). The details of the expedition as recorded in the inscription are, briefly, that Mahāmaṇḍalēśvara Bhujabalavīra Nallasiddharasadēva Chōḷa-Mahārāja, the lord of Kāñchī, ruling from Nellūrupaṭṭaṇa, actuated by a desire for conquest (*digvijaya*) marched against Mallidēva and Sōmēśvara, the lords of Pottapi. The two forces met at Doṅgalasāni, to the west of the confluence of the rivers Cheyyāru and Pennaiyāru when Nallasiddha's general, *Mahāpradhāni Sandhivigrahi* Rēvaṇa-Heggaḍe mounted on horseback, routed Mallidēva, killed twelve princes including Sōmēśvara along with a thousand of their men and disabled many others, and was himself killed finally in the encounter. Then Rēvaṇa's brother Pōṭaṇa collected a large force and after securing victory for his overlord Nallasiddharasa, made endowments of perpetual lamps and *mēlu-paṭṭam* in the temple of Mallikārjuna at Śrīparvata and on its four gateways at the cardinal points, viz., Tripurāntaka, Siddhavaṭa, Aṇampura and Mahēśvara. The record concludes with the statement that *Sandhivigrahi* Kāvaṇa Heggaḍe, the son of Rēvaṇa mentioned above and Dāramāmbikā, consecrated an image of Vishnu near the gateway of Peḍanāḍu and donated ten *vr̥ttis* of land to Brāhmanas. The Tamil version of the inscription (No. 12 of 1939-40) which refers itself to the reign of Tribh. Kulōttuṅga-Chōḷadēva (III) informs, in addition, that Mallidēva and Sōmēśvara were the sons of Vimalāditya and that Pōṭaṇa-Heggaḍe was wounded in the battle. The date given in the record (A. D. 1160) falls in the reign of Rājarāja II (A. D. 1146-1173) and the context would show that it was the date on which the battle was fought. The mention of Kulōttuṅga (III) (A. D. 1178 to 1217-18) in the Tamil version of the inscription would make it clear that the details of the battle must have been recorded nearly two decades after its occurrence. Of Sōmēśvara who was killed in the battle, there is an inscription at Nandalūr (No. 611 of 1907) which records the building of a *gōpura* of the Saumyanāthasvāmin temple by him.

68. The next chief of this dynasty represented in the collection is Madhurāntaka Pottappi-Chōḷa Gaṇḍagōpāla Tirukkālattidēva Chōḷa-Mahārāja who

Tirukkālattidēva (Tikka).

is called 'the descendant of Karikāla' and bears the epithets 'Kirtinārāyaṇa,

Bhujabalavīra, Maṇḍalikadiśāpaṭṭa, Vairigharaṭṭa, Uṇaiyūr-puravarādhiśvara, Ayyanasiṅga', etc. (Nos. 16, 35, 49 and 71 of 1939-40). In No. 16 of 1939-40 which is a fragmentary Tamil record from Gaṅgapērūru. Cuddapah District, he is referred to as the son of Manmasiddharasa and is stated to have gained a victory over (the Velanāḍu chief) Prithviśvara in the course of his expedition (*digvijaya*) and entered (?) Siddhavaṭa after the conquest of the Western region. His victory over the Velanāḍu chief is mentioned in Nos. 446 of 1919 and 71 of 1939-40 and in the *Nirvachanōttara-Rāmāyaṇamu* of Tikkana Sōmayājīn. The epithet, *Kāñchīpura-tripura-triṇētra*, borne by Tirukkālattidēva in No. 71 of 1939-40 is noteworthy, though it cannot be ascertained definitely as to who the ruler of Kāñchī was—Chōḷa or Hoysala—when this chief destroyed it.

THE HAIHAYAS OF THE TELUGU COUNTRY.

69. A damaged inscription from Mācherla in the Palnad taluk, Guntur District (No. 16 of 1941-42), dated in Śaka 1056, records the grant of the village Koppunūru situated in Pallināṇḍu-300 district free from all imposts to god Kāḍēśvara installed by Trilōchana-Pallava at Mahādēvi-taṭāka, by Anuṅgu Kāma-bhūpati, at the instance of his minister Mallika, son of Kēśava. Apparently the chief belongs to the Haihaya lineage in which there were more than one ruler of this name. No. 575 of 1909 from the same village seems to mention two princes named Anuṅgu-Kāma, one of whom made a gift of land in Śaka 1033. A son of Mailadēvi-Kāmarāju, viz., Anuṅgu-Kāmarāju figures in the same region in Śaka 1085 in an inscription from Pinnali (No. 707 of 1926).

THE KALUKAḌA CHIEFS.

70. No. 33 of 1939-40 from Māchupalle in the Cuddapah District is engraved in Tamil characters and belongs to Sōmēśvara. Sōmēśvaradēva-Mahārāja who is given the epithets *Mahāmaṇḍalēśvara*, *Trailōkyamalla*, *Bhujabala-vīra-Nārāyaṇa* and *Niśśaṅkapratāpa*. These *birudas* may indicate that he was a Kalukāḍa chief. It is dated in Śaka 1178, Rākshasa (=A. D. 1255, July 20) and mentions *Gaṇḍapēṇḍāra Maṇḍalika Brahmarākshasa* Gaṅgay-Sāhaṇiyār ruling from Vallūru in Mutti (i.e. Mulkia)-vaṇāṇḍu. This chief is stated to have presented the village Māśaruṇḍapalli situated at the southern gateway of Śrīparvata to Vāsudēva-Nāyaka of the Bhārgavagōtra belonging to Kāḷaḍi in Malaimaṇḍalam, who in turn presented certain lands in this village to one Perumāl, son of Siddhamarāśar of the Bhūtimāśhagōtra, for providing offerings to the god Siddhavaṭamudaiya-Nāyaṇār during the early morning service and for feeding the *ēkaḍaṇḍi-saṇyāsins* and the Brāhmanas of Malai-maṇḍalam. In the same cyclic year Rākshasa quoted in the present inscription the very same chief Gaṅgayya-Sāhiṇi with the titles *Gaṇḍapēṇḍāra* and *Maṇḍalika Brahmarākshasa* figures in the reign of Kāktiya Gaṇapati at Tripurāntakam in the Kurnool District (No. 176 of 1905). Kāḷaḍi mentioned in the inscription may be identified with the birthplace of the famous Advaita philosopher Śaṅkarāchārya, in the Cochin State.

THE HOYSALAS.

71. An inscription which belongs to Vīra-Rāmanātha comes from Peruṅguḍi in the Trichinopoly District (No. 394 of 1939-40). It states that in the 10th year of his reign a goldsmith named Kūṭṭaṇ completed an unfinished portion of the local temple. In continuation of the inscription is added in a slightly different hand a statement that this donor presented in the 19th year of the king a forehead-plate to the god (in gratitude) for the restoration of the eyesight of his son Nallamaṅgai who had lost it while he was still young.

Vīra Rāmanātha: eyesight restored by divine grace.

THE VELANANDU CHIEFS.

72. No. 459 of 1940-41 from Tripurāntakam dated in Śaka 1055, registers gifts made by the Velanāṇḍu chiefs Paṇḍa and Rājēndra Chōḍa, stated to be the younger brother and son of Goṅka (I) respectively.

Among the new epigraphs copied at Śrīśailam during the year 1942-43, the earliest is a fragment dated in Śaka 1089, i.e. 1167 A. D. (No. 59 of 1942-43). In

Vīra-Rājēndra Chōḍa at Śrīśailam.

a preliminary verse in Sanskrit it refers to Vīra-Rājēndra-Chōḍa who made the gift of a perpetual lamp to god Mallikārjuna. In the subsequent prose portion is mentioned a feudatory chief who bears, among others, a title indicating his lordship over Indulūru in Pāka-nāḍu. This Vīra-Rājēndra-Chōḍa may be identified with the Velanāṇḍu chief of that name, son of Goṅka II.

THE KAKATIYAS.

73. From Siddhēśvaram, Kurnool District (No. 40 of 1942-43) was secured a record of Kākatiya Gaṇapati which registers a gift by Māmala Mallayya to a temple erected evidently at Siddhēśvaram, in the name of the royal preceptor Viśvēśvaraśivādēva. This teacher is identical with Viśvēśvara-Saṁbhu, the great Pāsupata ascetic, hailing from the Gauda country, whose activities under Kākatiya patronage are described at length in an inscription from Malkāpuram (*An. Rep.* for 1917, part ii, paras. 33-34). The present record is not dated, but could be assigned to about 1255 A. D., as it refers to the above named teacher who initiated him in about 1252 A. D.

74. Of the other records of the dynasty, No. 13 of 1941-42 from Mācherla, dated in Śaka 1210, belongs to the reign of Rudradēva-Mahārāja, *i.e.*, Rudrāmbā, the daughter of Gaṇapati. It introduces the subordinate Bōlnāyani Mallikārjuna as donor to the temple of Mūlasthāna Rāmanāthadēva of Mahādēvicherla in Pallināṇḍu. A later chief named Gōpālavardhana *alias* Bōlnēningāru appears to have been a military officer of Pratāparudra (*A. R.* for 1916, part ii, para. 53).

Rudrāmbā.

75. The next ruler Pratāparudra, is represented by two records from Nandikōtkūr, Kurnool District and Chaṇḍuvāyi, Cuddapah District (Nos. 22 of 1942-43 and 5 of 1939-40). In the former, dated in Śaka 1213 (=A. D. 1291), the king is called Mahāmaṇḍalēśvara Kumāra Rudradēva. In a record dated one year earlier, this ruler is called Rudrakumāra (No. 321 of 1937-38). As Rudrāmbā, his predecessor, is known to have been on the throne even in 1291 A. D., these records would indicate that Pratāparudra was heir apparent (*Kumāra*) during the life time of queen Rudrāmbā and was actually crowned some time after 1291. Mahāsāmantha Cheraku Manuma Bollaya Redḍi who figures in the record from Nandikōtkūr as the father of the donor Rudradēva, was not previously known. The other record dated in Śaka 1241, registers the grant of certain taxes to the temple of Siddhanātha at Chaṇḍuvāyi by Rudraya-leṅka, the younger brother of Mahāpradhāni Juṭṭeya-leṅka who was ruling over Pottappi-bhūmi, Sakhalibhūmi and Muliki-nāḍu and mentions the latter as Juṭṭaya-leṅka Goṅkā-Redḍi.

Pratāparudra.

76. Among the records mentioning the members of the Kāyastha family, No. 10 of 1941-42 from Mācherla, Guntur District, mentions Chaṇḍubāvi-Ammaṅgāru, the younger sister of Gaṅgeya Sāhīni, as the donor of some lands to God Alālanātha of Kārchī. This lady may be identified with Chandaladēvi, the sister of Gaṅgeya-Sāhīni. By her Ambakshmāpa had two sons, Janārdana and Tripurāridēva (No. 229 of 1935-36 and *Ep. Ind.*, Vol. XXV, pp. 270 ff.)

Kāyasthas.

Janārdana or Jannigadēva figures in a record (No. 50 of 1941-42) of Śaka [11]82 as a donor of a village for maintaining an educational institution and for the feeding of guests, etc., at the Śivaliṅga-maṭha. The gift is stated to have been entrusted to the Rājaguru Śāntapūrvaśiva-Dēśika of the Abhinava-Gōlakī-maṭha at Śrīśaila. No. 26 of 1941-42 dated Śaka 1205 mentions Gaṇḍapendāra Tripurāridēva-Mahārāja as 'ruling the earth'. Apparently he is identical with Tripurāridēva, the younger brother of Janārdana, for whom the latest date so far known is Śaka 1194. Another record from Varikuṇṭa which is dated Śaka 1226 (No. 65 of 1939-40) records a gift made by Tripurāridēva, son of Gaṇḍapendāra Ambayadēva-Mahārāja. In the same year this chief is stated to have been ruling over Mulki-nāṇḍu from his capital, Vallūri-paṭṭana (No. 391 of 1938-39). As we know that Ambadēva II, was ruling at least up to Śaka 1224 (No. 414 of 1911), the Tripurāri mentioned in his record is probably a hitherto unknown son of Ambadēva II. If so, he would be Tripurāri II. It is not impossible, however, that he might be the same as Tripurāri I, the elder brother of Ambadēva, who is known to have been ruling jointly for some years at least with his brother.

THE REDDI CHIEFS.

77. An inscription from Śrīśailam (No. 43 of 1942-43) dated in Śaka 1327 (=A. D. 1405), records the construction of a flight of steps leading to the temple of Śikharēśvara by Kāṭama-Redḍi Vēmā-Redḍi for the merit of Komaragiri

Reddi and his wife. This Komaragiri belonged to the Koṇḍaviḍu branch of the Reddi chiefs and Kāṭama-Reddi Vēmā-Reddi of the present record is identical with his minister and brother-in-law who is familiarly known as Kāṭaya-Vēmā (*An. Rep.* for 1900, para. 63). From the title, 'Gajapati-vibhāḍa', applied to the chief in this record it may be inferred that his relationship with the Gajapati rulers of Orissa was not friendly.

THE GAJAPATIS.

78. From Nematikallu in the Guntur District was secured a copper-plate grant (C. P. No. 4 of 1941-42) belonging to the Gajapati prince Haṁvīra, son of Kapilēśvara, dated in Śaka 1383, Vṛisha, Bhādrapada, śu. 1, Friday corresponding to A. D. 1461, Friday, August 7. It registers a grant by the prince of the village of Chiruvṛōlu on the Kṛishṇā, clubbed with Mēllamiṛru under the new name Pratāpa-Haṁvīrapuram to 109 Brāhmaṇas of various *gōtras*. The village granted is evidently Chiruvōlu in the Divi taluk of the Kistna District.

The genealogical portion of the grant begins with an account of Kapilēśvara of the Solar race. His military prowess is then described and the wording in the grant detailing his conquest of Hampā, Dhārā, Kalburga and Dhilli is almost similar to that found in his Veligalani grant (C. P. No. 17 of 1934-35), dated three years earlier than the present record, *i.e.* in Śaka 1380 (=A. D. 1458). It would appear that all these conquests by Kapilēśvara should have taken place by A. D. 1458, the date of the latter record. The Muslim historians of the Deccan speaking of events that took place in A. H. 863 (=A. D. 1458), allude to the victory of the Rāy of Orissa over the forces of the Bāhmani ruler in the vicinity of Dēvarakoṇḍa, Nizam's Dominions (Briggs: *Ferishta*: Vol. II, pp. 456-7; *Tabaqat-i-Akbari*: Vol. III, part i, pp. 78-9; *Burhan-i-Masir*: *Ind. Ant.*, Vol. XXVII, p. 244). It was evidently after this victory that Kapilēśvara assumed the title *Kalubarigēśvara*. It is not definitely known when this king came into conflict with the ruler of Dhārā which was the secondary capital of Mālvā at this period under the Muhammadan kings. Regarding his conflict with the Vijayanagara ruler whose capital was Hampā there is ample evidence, literary and epigraphical, to show that quite early in his reign Kapilēśvara had extended his conquests in the south to include portions of Vijayanagara territory on the eastern sea-board, with headquarters at Koṇḍaviḍu.

It may be remarked that the present charter is the only copper-plate record secured of this prince so far, while there are several stone inscriptions of his found in the Kistna District and in the Nizam's Dominions (Nos. 148 and 157 of 1913; 833 of 1922 and 110 of 1902). *Ferishta* calls him Amber Rāy, but states wrongly that he was the cousin of the dead Rāy of Orissa (evidently Kapilēśvara), while he is definitely referred to as the son of Kapilēśvara in the record under review and in stone inscriptions at Warangal (No. 110 of 1902) and Zakkampūdi (No. 148 of 1913; *vide Bhārati*, Vol. XII, part i, p. 426). This prince is called in inscriptions Haṁvīrakumāra, Haṁvīranṛipa, Ambidēva, Ambīradēva-kumāra-Mahāpātra and Kumāra Haṁbīradēva.

THE LATER CHALUKYAS.

79. An interesting inscription (No. 204 of 1941-42) in Kannāḍa of the time of the Western Chālukya king Tribhuvanamalla (Vikramāditya VI) was secured at Śrīraṅgam in the Trichinopoly District which was under the rule of the Chōla kings who were frequently at war with the Chālukyas. It records a gift of lamps made to the god of the place by a subordinate (name lost) of the Western Chālukya ruler, who was his general (*daṇḍanāyaka*) and foreign minister (*Kannāḍa-Sandhivigrahi*). The charter is dated in the 29th regnal year (1099-1100 A. D.) of the Chōla king [Kulō]ttuṅgaḍēva (I). (See para. 36 above).

Five more inscriptions of the same king (Nos. 21, 69, 70, 71 and 71-A of 1941-42) ranging in date from the 36th to the 47th year of his reign, deserve to be noticed. The earliest of these (No. 21) comes from Yāgaṇṭi in the Banganapalle State and mentions the king's subordinate Kētamalla-Nāyaka who made a grant of land to the temple of Indrēśvara which is probably the present Yāgaṇṭiśvara temple which, as an important pilgrimage centre in this State, attracts large crowds during some festivals.

Three inscriptions of the king come from Rāchānapalle in the Anantapur District. Of these Nos. 71 and 69 mention the feudatory chiefs, Mahāmaṇḍalēśvara Rēviyarasa who in No. 69 is stated to be the *aliya* (nephew or son-in-law) of Bhuvanaikamalla Mahārāja (*i.e.* Sōmēśvara II), and Mahāmaṇḍalēśvara Kētamallarasa. Another chief mentioned is Mahāmaṇḍalēśvara Mummaḍi Chōlarasa who has the characteristic Telugu-Chōla *praśasti* commencing with *Aridurdharavara*, etc. The inscription tells us that his emblem was the peacock and his crest was the rampant lion (*uttunga-simha-lāṅchhana*). The fourth inscription of the king (70) mentions the generals Ananta, Sōvarasa and Mācharasa each of whom makes a grant of money of the *Vaddarāvula*, *Herjjuṅka* and *Bilkode* incomes respectively to the god Mallikārjunadēva of the place. Of these generals, Ananta may be the same as Anantapāla, the well-known general and minister of Vikramāditya VI.

80. Of the time of Bhūlōkamalla Sōmēśvara III we have one record from Appikoṇḍa in the Vizagapatam District (No. 2 of 1941-42). It states that the general Māchimayya, Nāyaka and the commander Mārttāṇḍayya Nāyaka confirmed the gift of the *dēvabhōga* village Appikoṇḍa which had been previously granted for offerings to the god Sōmēśvara of Dantivāra. The former is mentioned as the *pradhāna* of the *Mahāpradhāna Daṇḍanāyaka* Annarāja and as the *samastādhikāri* of Viśākhapaṭṭaṇa and the territory to the east of Pampavādi. We have seen in an inscription from Rāchānapalle noticed above (No. 70 of 1941-42), that a certain Mahāmaṇḍalēśvara Mācharasa figures as a subordinate of Vikramāditya VI in his 47th regnal year. It is very probable that this chief is identical with Māchimayya Daṇḍanāyaka of the present record. Later records of the time of Bhūlōkamalla in this region are already known to us (*S. I. I.*, Vol. IV, No. 1109 and *ibid.*, Vol. V, No. 68).

An incomplete inscription in the Śiva temple on the seashore at Appikoṇḍa in the Vizagapatam taluk (No. 1 of 1941-42), records a gift to the god Chilliśvara-Mahādēva of the place by Upēndradēva Chakravarti, who bears the epithets Sarvalōkāśraya and Viṣṇuvardhana, for the merit of his father Koppadēva-Chakravarti. The chief belongs to the Pañchadhārila branch of the Eastern Chālukyas, of which a genealogy is given in an inscription from Pañchadhārila itself (*Ep. Ind.*, Vol. XIX, p. 164), and he is identical with Upēndra III, son of Koppa by Gaṅgamāmbā.

THE KALACHURYS OF KALYANA.

81. This dynasty is represented by an epigraph from Saṅgamēśvaram in the Nandikotkur taluk of the Kurnool District (No. 32 of 1942-43). It belongs to the reign of Bhujabala-chakravarti Rāya-Murāri Sōvidēva and is dated in the cyclic year Nandana, corresponding to A. D. 1173. The record mentions several members of the trading organisations, such as the Four Nāḍu, Eight Nāḍu, the Five Hundred *Svāmis* of Ayyāvoḷe, the *setṭis* of Kannaḍa Four-Thousand and of Eḍaḍore Two-Thousand, who together made a gift to the god Saṅgamēśvara.

THE YADAVAS OF DEVAGIRI.

82. At the request of the Government Epigraphist for India and with the kind courtesy of Mr. G. Yazdani, M.A., O.B.E., Director of Archaeology, Hyderabad State (since retired), copies were secured of three huge oblong copper-plates (C. P. No. 2 of 1939-40) which were originally in the possession of a Gōsāvi at Purushōttampuri in the Bhir district of H.E.H. the Nizam's Dominions. The record has since been published in *Ep. Ind.*, Vol. XXV, pp. 199 ff. It is dated in Śaka 1232 expired, Sādhāraṇa which corresponds to A. D. 1310, and registers the grant of four specified villages situated in the Kānhairi-khampaṇa (subdivision) of the Kānhairi-dēśa for the formation of an *agrahāra* by king Rāmachandra of the Yādava dynasty to his minister Purushōttama *alias* Purushai-Nāyaka and the donation of the said *agrahāra* in turn by the latter to the gods and eighty-three Brāhmaṇas of various *sākhās* and *gōtrās*. These Brāhmaṇa beneficiaries represent the three Vēdas including the two sections of the *Yajurvēda*, *viz.*, the Black (*Kṛishṇa*) and the White (*Śukla*). The inscription furnishes much valuable information on many historical incidents connected with the reigns of Rāmachandra and his predecessors commencing with Simhāṇa. One of these which is of particular interest is the statement that Rāmachandra freed Vāraṇāsi from the Muhammadan forces (*Mlēchchha-gana*).

and built there a golden temple dedicated to Vishnu. This is the last record of the king known so far.

THE SILAHARAS.

83. Three families of these chiefs have been noticed by the late Dr. Fleet and other scholars, but subsequent discoveries in the Bombay-Karnatak have revealed the existence of a few more branches of this stock that had settled in parts of the Bijapur and Dharwar districts of the Bombay Presidency. Another offshoot of the family ruling in the Kurnool District has been brought to light by a few records found in this district (No. 317 of 1938 and Nos. 33 and 64 of 1942-43). One of these (No. 33 of 1942-43) was issued in the reign of the Western Chālukya king Tirbhuvanamalladēva (Vikramāditya VI) and it mentions his feudatory Satyarasa bearing the distinctive titles of the Śilāhāra family, like *Jīmūtavāhanakulasambhava*. This Satyarasa is identical with the feudatory mentioned in an inscription of Bhuvanaikamalla Sōmēśvara (II) from Erramatham in the Kurnool District (*An. Rep.* for 1938, p. 83). A reference in the latter record to the position (*manneya*) held by this chief leads to the conclusion that he should have established himself in the area roughly comprising the Nandikotkur taluk of the Kurnool District. No. 64 of 1942-43 from the same region refers to another chief of this family whose name probably was Rājāditya.

THE VIJAYANAGARA KINGS.

84. The earliest record of the Vijayanagara dynasty in the present collection comes from the Cuddapah District (No. 45 of 1941-42) and belongs to Mahāmaṇḍalēśvara Sāvanna Oḍeya ruling from his *nelevidu* Udayagiri. It is dated in Śaka 12[84], Sōbhakṛit (= A. D. 1362), and records a donation by Mahāmaṇḍalēśvara Vijayadēva-Mahārāja. Sāvanna Oḍeya of the record may be identified with Sāvana I, son of Kampa I, who is known from other records to have been ruling about this period at Udayagiri-pattana as 'lord of the Eastern Ocean' (*A. S. R.*, for 1907-08, p. 238). Records of this prince described as the 'son' of Bukka, his uncle, are found in the Tamil country at Tiruvaiyāru, Tanjore District, and Puñjai-Pugaḷūr, Trichinopoly District, and even as far south as Tirukkalakkudi in the Ramnad District (Nos. 350 of 1927-28, 253 of 1894, *S. I. I. Vol. V*, No. 552, and 98 of 1916).

85. Of Kampana II, seven records have been secured ranging in date from Śaka 1287 to 1297. The earliest of these is dated in Śaka 1287 and comes from Viriñchipuram in the North Arcot District (No. 194 of 1939-40). It records the conferment of the office of *Āryakāṅgāni* in the temple of Viriñchipuram on a certain Perumakkaḷ-Nāyanār of Rājamahēndri.

His minister (*Mahāpradhāna*) Duggana is mentioned in a record (No. 166 of 1941-42) dated in Śaka 1291 from Olagampattu in the Polur taluk of the North Arcot District granting the village Ulagalattu *alias* Śrī-Aḷagar-Chakravarti-chaturvēdimangalam to the Vaiṣṇava Āchārya Periya-Nallānchakravarti. This minister may be identified with Duggana noticed as an officer under the king in a record from Tiruvadi in the Cuddalore taluk (*An. Rep.* for 1922, para. 42). The donee Nallānchakravarti is introduced with a number of *birudas* such as *Vēdamārggapratishthāchārya*, *Śrī-Rāmānujaśaraṇāgatavajrapañjara*, *Vaidikasārvabhauma*, *Śrīvaiṣṇavasamayadūshakaragaṇḍa*, *Śrī-Ahōbala-nāthavaibha[va]virōdhimānamarddana* and *Tiruvēnkatanāthadivyaśrīpādapadmārādhaka*. He is described as the son of Aḷagarchakravarti and grandson of Śrī-Kāvyaachakravarti of Puḷudikkudi-Uruputtūr in Kākkalūr, evidently identical with the village of the same name in the Trivellore taluk of the Chingleput District. Members of this Nallānchakravarti family are mentioned in inscriptions from Guntur and Chingleput districts (*An. Rep.* for 1910, para. 49 and No. 576 of 1919).

Kampana's general Gōppanna-Uḍaiyar is mentioned in a record from Tirunārunkonrai, South Arcot District, dated in Śaka 1283, Śubha-kṛit (No. 303 of 1939-40).

86. From the Karnataka Research Society, Dharwar, was secured a copper-plate grant of Harihara II, son of Bukka I (C. P. No. 23 of 1940-41). It was originally published without facsimile by Dr. Fleet in *J. B. Br. A. S.*, Vol. XII, p. 352. It is dated in Śaka 1301, Siddhārthin, and states that on the occasion of the lunar eclipse, in the presence of God Virūpāksha on the Tuṅgabhadra, king

Harihara (II) divided the district of Gadag *alias* Kratupura consisting of 66 villages, into three equal shares, and retaining one share as his portion, endowed the second to the deities Tryambaka and Viranārāyaṇa of Gadag and gave the third share as an *agrahāra* to Yajamāna Sammanāchārya and other Brāhmaṇas. The king is stated to have secured the permission of the spiritual preceptor, Kriyāśaktiguru before making the gift. This grant is almost identical with C. P. No. 15 of 1924-25 issued on the same date during the reign of the same ruler. The palaeography of the present record, however, points to a later date and its

His Gadag grant of Śaka 1301 spurious.

text and wording contain more information relating to the achievements of the donor and his ancestors. Further, the verses extolling the prowess of Saṅgama (I), Bukka (I) and Harihara (II) in the present grant are identical, almost word for word, with those found in inscriptions of the time of Krishṇadēvarāya. It, therefore, appears that the record in question is a later copy made out sometime during Krishṇadēvarāya's rule of an original grant.

Another copper-plate record of Harihara II was secured from Hulekal, Sirsi Taluk, North Kanara District (C. P. No. 11 of 1939-40). It is a thin single plate engraved on both sides in Nāgarī characters and the language is Sanskrit (verse) and Kannaḍa. It is dated in Śaka

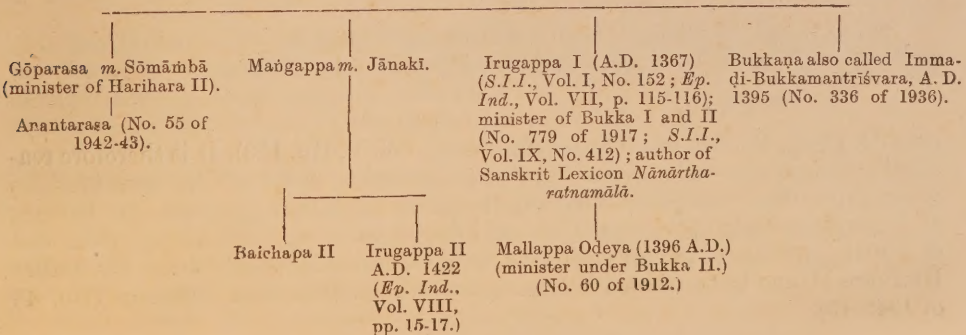
His subordinate, Ichappa-Vaḍeya
entitled 'Karnāṭa-Mahāpradhāna'.

1326, Svabhānu, Phālguna, śu. 1, Sunday and mentions Rājādhirāja Rājaparamēśvara Virapratāpa Harihara-Mahārāya as ruling from his capital at Vijayanagara. It then introduces a subordinate of the king named Ichappa-Vaḍeya bearing the epithet *Karnāṭa-Mahāpradhāna*, who was governing the provinces of Gutti, Idugundi and others from his throne at Gōva. The object of the record is to register the endowment of the village Taṭṭagāra situated in the Idugundi-nāḍu to a divine called Sarvajña-Sarasvati of the Ādityēśvara (temple) at Śrī-Gōkarṇa as *bhikṣhā-svāsthya* by the governor at the instance of, and in the name of the king, on the occasion of a solar eclipse. The solar eclipse specified would naturally be expected to have occurred on Māgha, Amāvāsyā, the day previous to the date mentioned in full above. But there was no solar eclipse on that day in the cyclic year Subhānu which corresponded to Śaka 1326 current. There was a lunar eclipse on Māgha Purnimā in Subhānu (=Sunday, 27th January, 1404) which, it is likely, the composer of the grant confused with the solar eclipse. The date is irregular in other respects also but its probable equivalent would be A. D. 1404, February 17, Sunday.

Of the stone inscriptions of the king, No. 55 of 1942-43, coming from Śrī-śailam, Kurnool District, is in Sanskrit and gives the genealogy of the king and his minister Anantarasa. It states that the minister Ananta installed a Śiva-linga, called Tryambaka for the welfare of his family. It is stated of Anantarasa that he was the son of Gōparasa and Sōmāmbā and grandson of Baichaya-Daṇḍanātha, 'the light of the family of hereditary ministers to Bukkarāya.' This Baichaya is evidently identical with Baicha or Baichapa, the minister of Bukka I and Harihara II. But Anantarasa and his father Gōparasa are mentioned here for the first time. Gōparasa was probably the eldest son of Baicha in view of the fact that Anantarasa his son was also minister to Harihara II, like his father and grandfather. From the available records, the genealogy of this family may be given as follows :—

Baicha I.

(minister of Bukka I and Harihara II : *Ep. Ind.*, Vol. VII, p. 115 ; *Ep. Ind.* Vol. VIII, p. 16 ; *S.I.I.*, Vol. I, No. 152.)



Another record of the king No. 164 of 1942-43 from Chivvāda in the Tiruttani division of the Chittoor District, is dated in the year Pramādi, corresponding to A.D. 1373-4 and states that Māchā-Redḍi Gaṇapati-Redḍi assigned the fish incomes (*mīṇpararu*) from the tanks in the village for the expenses of keeping the tanks in repair and proper maintenance. The donor bears the *birudas* of the Redḍi chiefs, viz., *Addanki-simhāsanādhiśvara*, *Jagadobbagaṇḍa*, *Jagad-gōpāla*, *Basavaśaṅkara*, etc. He is mentioned in an inscription at Dāmal, Chingleput District (No. 115 of 1923), dated in Śaka 1324 (1403 A.D.), wherein he traces his descent from Vēmā Redḍi of the Vellai-chēri-gōtra, who is evidently the same as Prōlaya Vēma of Koṇḍaviḍu. A certain Mādarasar Vasavaṇaṅgaḷ of Nāvānai *agrahāra* and of the Bhūtimāsha-gōtra is noticed as donor in a record from Tiruvattiyūr in the North Arcot District, dated in Śaka 1300 (No. 80 of 1939-40). The street called Vasavaṇa-tiruvīdi at Tiruppaṇaṅgaḍu in the same district was probably named after this person (No. 241 of 1906).

87. Three records of Bukka from Paḍavēḍu, North Arcot District (Nos. 81 to 83 of 1940-41), dated in Śaka 1325, Svabhānu, register several donations made to the temple of Attimalaip-perumāl by the

Bukka II.

Nandagōpālar and members of the *Vaṇḍuvarāpati-nāttār* community residing in Śōlamaṇḍalam and Maḷanaḍu. They were evidently of the shepherd community (*maṇrādis*). They agreed to collect, annually among themselves, from each family half a *Virachampaṇ-guligai* and conduct the services and festivals in the Attimalaip-Perumāl temple (see para. 57 above). Of the different sects comprising the *Vaṇḍuvarāpati-nāttār* community, several bear names like *Nandagōpālar*, who had the *Garuḍa* banner, the *Pugatgōpālar*, *Viragandagōpālar* and *Vijayagandagōpālar* and others who bore the insignia called *Virakālī-āyiragaruḍanārāyaṇaṇ*.

Another record from the same place (No. 52 of 1940-41), dated in Śaka 1327, does not specify any ruling king, but the date falls in the reign of Bukka II. The language of the record is Kannada and the script Grantha. It registers an endowment of 1,000 *kūḷi* of land for (the remuneration of 2 persons) blowing the conch during service in the temple of Sōmayadēva at Paḍaviḍu, by *Mahāpradhāni* Mallarasa, son of *Mahāpradhāni* Heggappa.

88. Of the inscriptions of Bukka's brother Viruppaṇa-Uḍaiyar, Nos. 96 and 97 of 1940-41, found in the Virūpākshēśvara temple at Sāmburāyanallūr, North

Viruppaṇa-Uḍaiyar II (Virūpāksha II).

Arcot District, are dated in Śaka 1304, Dundubhi and refer to an endowment of

land and house sites to the god under orders of Maṅgappa-Uḍaiyar, who was evidently an officer in the region roughly comprising the present North Arcot and Chingleput Districts (No. 300 of 1910). Records of Viruppaṇa are found in this locality from A.D. 1377, Piṅgaḷa, (A.R. No. 156 of 1907) and it may be presumed that he succeeded Kampana and Jommaṇa in the administration of the southern portions of the Vijayanagara kingdom.

Another record of the king from Viriñchipuram (No. 199 of 1939-40) dated in the cyclic year Āṅgiras, corresponding to A.D. 1392, registers a grant of land and house sites for *adhyayana* to the *Rudra-Bhaṭṭas* under the lake Okkanin-rāṇ-ēri dug by Ālvār Kampavāna-bhaṭṭar, instead of at Sivaṇ-agaram *alias* Umāpatichaturvēdimāṅgalam as the latter proved unsuitable to them. This inscription incidentally refers to the temple of Okkaninra-Nāyinār which may be identified with the Īśvara temple at Vakkaṇāpuram, near Viriñchipuram (*S.I.I.*, Vol. I, No. 65).

89. No. 341 of 1940-41 from Peddapasupula, Cuddapah District, registers a gift of land made by king Vira Dēvarāya-Oḍeya to Rāyasam Viṭhappa, son of

Dēvarāya I.

Karaṇika Adeppa, in Śaka 1304. He is known to have been crowned in Śaka 1328

(=A.D. 1406; No. 345 of 1905 and *Ep. Carn.*, Vol. V, Hn. 133). It is therefore reasonable to take the early date of the present record to refer to the period of his viceroyalty over this part of the empire under his father Harihara II. In fact an inscription bearing the same date, viz., Śaka 1304 from Chilamkūru (No. 404 of 1904) mentions Dēvarāya-Oḍeya as governing Udayagiri under his father Harihara II and he continued in that capacity until Śaka 1322, Vikrama (No. 45 of 1942-43).

90. Vīra-Bhūpati is represented by a single record from Paḍavēḍu (No. 67 of 1940-41) in which he bears the title 'Lord of the Eastern, Southern, Western and Northern oceans'. It is dated in Śaka 1355 (wrong for Śaka 1332), Vikṛiti and records the installation (of some images) in the Ammaiappa-Nāyinaṅṅ temple by the king. From the same place was secured a record of Vijayarāya-Uḍaiyar, son of Dēvarāya (No. 54 of 1940-41), dated in Śaka 1334 (=A.D. 1412), Nandana. Another record of this prince, dated Vyaya (=A.D. 1406), is found in the same region at Turiṅjikuppam in the Polur taluk of the North Arcot District (No. 101 of 1942-43). These two princes Vīra-Bhūpati and Vijayarāya seem to have held concurrent jurisdiction over the Tamil country as viceroys under Dēvarāya I.

91. From Pūḍēru in the Nellore District was secured a copper-plate record (C.P. No. 19 of 1940-41) of Dēvarāya (II), dated in Śaka 1347, Viśvāvasu. It registers the grant of a village renamed Dēvarāyapura to several Brāhmaṇas.

Dēvarāya II.
Mallappa Daṇṇāyaka, an officer of this king, figures in two records from the Polur taluk, North Arcot District (Nos. 59 of 1940-41; 193 of 1941-42). A record of the same king from Tachchāmbāḍi, in the same taluk (No. 155 of 1941-42), mentions a certain Veṅgaḷanāthar, son of Malaiappa-Nāyakar, evidently a local chief, and records that the *Valaṅgai* and *Idaṅgai* communities bestowed upon him the title of *Maraiṇpukkār-Kāvalaṅ* and the right of collecting certain dues from them.

The statement of Abdur Razack that a desperate attempt was made on the life of Dēvarāya in A.D. 1443, i.e., Śaka 1365 (*An. Rep.* for 1906, para. 46; *A.S.R.* 1907-08, p. 251 and n. 2) is corroborated by a record from Paḍavēḍu (No. 60 of 1940-41), dated in Śaka 1366 (=1444 A.D.). It registers an endowment made by a certain Duvārāpativēḷaṅ in order that the king's body might be restored to adamant strength and health and that he might exercise universal sovereignty (*Irāyar tirumēṇi vajjirakāyamāy sakala sāmrāchchiyamum paṇṇi aruḷa vēṇum eṇru*). However, the statement of Nuniz that Dēvarāya died a few months after the event, does not seem to be correct, for it is known that the king continued to live for several years thereafter and his death is referred to in a record from Kadakaṇi, Mysore (*Ep. Carn.*, Vol. VIII, Sb. 18), dated in Śaka 1370, Vibhava (=A.D. 1448-49).

92. A bi-lingual inscription (No. 348 of 1939-40) engraved on the base of the outer south *gōpura* of the Ēkāṃranātha temple at Conjeeveram and dated in Śaka 1379, Dhātu, records the consecration of the image of Triyambakēśvara and the construction of a sixteen-pillared *maṇḍapa* in front of the Tāṇḍavadēva (Kakku-Nāyaka) shrine by Triyambakadēvī, daughter of Virapratāpa Vijayarāya-Mahārāya. The way in which the latter is introduced in the inscription with the *birudas* of a ruling king, viz., *Mahārājādhirāja* and *Rājaparamēśvara* makes him either identical with Mallikārjuna in whose reign the date of this inscription falls, or in the alternative, with Vijayarāya-Bukka III.

Another record of the king from Paḍavēḍu (No. 85 of 1940-41), dated in Śaka 1384 (=A.D. 1462), registers a donation made by one Rāmakṛṣṇa Nāyinaṅṅ with the prayer that 'Īśvara-Nāyakkar should rule the earth'. It is not certain whether this Īśvara-Nāyaka is the same as the Tuḷuva general of that name who figures in an inscription of Virūpāksha, dated Śaka 1393, Khara (No. 120 of 1921).

The latest record of Mallikārjuna in the collection is dated Sarvajit corresponding to A.D. 1467 (No. 202 of 1939-40) which is two years later than the latest date known of him so far.

93. Of the records of Virūpāksha secured in the present collection No. 156 of 1941-42 coming from the North Arcot District is dated in Śaka 1403, Śārvarin and registers a donation made by a certain Varunāchcheṭṭiyār in accordance with a *rāyasam* of Sāḷuva Narasiṅga. His records in the present collection range in date from 1481 to 1485 A.D. and it is difficult to say if these records refer to one and the same Virūpāksha. (*A.S.R.* 1907-08, p. 252.)

94. From Sōlapuram, North Arcot District, was secured a record of Rājaśekhara (No. 199 of 1941-42), the son of Mallikārjuna and the grandson of Dēva-rāya. The record is dated Śaka 1408, Parābhava and registers an endowment

Rājaśekhara.

made by Kommayadēva Timmarāja for the merit of Śāluva Narasiṃhadēva Mahārāja Udayar. The fact that Śāluva Narasiṃha does not assume imperial titles in the present record which is dated in the year in which he is supposed to have usurped the throne and assumed imperial dignity, may be

Śāluva usurpation.

taken to indicate that by the date of this record, i.e., August 7, 1486 A.D., he had not formally usurped the throne (A.S.R. 1907-08, p. 254). It may be noted, however, that in the Tumkur record of November 3, 1486 A.D. (Ep. Carn., Vol. XII, Tm. 54), Narasiṃha bears imperial titles.

95. An inscription from Tirunāmanallūr in the Tirukkoyilur taluk of the South Arcot District (No. 250 of 1939-40) belonging to Śāluva Narasiṃgadēva-

Śāluva Narasiṃgadēva-Mahārāja.

Mahārāja, dated in Vikṛiti, registers that Annamarasar, the *avasaram* officer of the

king, repaired the *maṇḍapas* and *gōpuras* of the temple of Toṇḍaḡal-Nayinār at Tirunāvalūr which had remained neglected for some years, and that he rehabilitated the village and made provision for reviving worship in the temple for the merit of the king. The desolation of the temple was probably due to Orissan invasion in the time of Gajapati Kapilēśvara, as a number of records, dated in Śaka 1393, Vikṛiti, referring to this incident are found in the same taluk (An. Rep. for 1935-36, para. 65). Another inscription from the same place (No. 249 of 1939-40), dated in the cyclic year Śārvarin (=Śaka 1402), refers to the desolate condition of the walls and the *maṇḍapas* in the same temple, and states that worship in it had been in abeyance and that on the representation of Śidār-udaiyan, Tiruveṅḡadanātha-Toṇḍaimānār, probably a local chieftain, revived worship therein by a gift of land. The necessity for this repair is not evident especially as in the cyclic year Vikṛiti (i.e., 10 years earlier) the same temple is said to have been put in condition after years of neglect (No. 250 of 1939-40) unless Vikṛiti is a mistake for Vikārin (Śaka 1401). In the latter case the revival of worship in the temple mentioned in No. 249 might be considered as not different from the similar benefaction recorded in No. 250. Tiruveṅḡadanātha-Toṇḍaimānār bears the *birudas*, 'Pagaittavar-kāḷan', 'Gaṇḍanārāyaṇan' and 'Tiruppaḍi-Vēlaikkāran', i.e., a body-guard at the gate-way (*tiruppaḍi*) of the palace. Another subordinate of the king was Arulānanda-tāṇḍava-perumāl Toṇḍaimān styled *vēlaikkāra* with the *birudas*, 'Mahāmaṇḍalādhiśvaraṇ', 'Naralōkasūryan', 'Gaṇḍanārāyaṇan' and 'Chidambaranātha-Śrīpādaśekharaṇ' (No. 277 of 1939-40). The inscription mentioning this chief refers to a tax called *talaimānikkam* which was probably collected on the occasion of the *talaimāni* (tonsure?) ceremony of children as suggested in No. 165 of 1937. Two other officers of the king were Mādirāja Chennaya and Chokka-Nāyinār (No. 107 of 1939-40). Nāgama-Nāyakkar, the *Mugappāvāḍai* officer of the king known already (No. 318 of 1909), is also noticed in a record from Āttuvāmpāḍi (No. 93 of 1940-41), dated in Śaka 1409 (=A.D. 1487).

96. A copper-plate record of Immaḍi Narasiṃha (C. P. No. 38 of 1940-41), dated in Śaka 1414, Paridhāvi, records the grant of the village of Māganagere,

Immaḍi Narasiṃha.

renamed Immaḍi-Śrī-Narasiṃhapura, in the Rodda-nāḍu, a subdivision of Penugonḍasthala, divided into 28 shares and allotted among several learned Brāhmaṇas of various *gōtras* and *sūtras*. The gift is stated to have been made by the king in the presence of God Viṭṭhalēśvara, whose shrine is probably different from the one at Vijayanagara constructed later by Kṛṣṇadēvarāya.

Of the stone records of the king, No. 61 of 1940-41, from Padavēḍu, dated in Śaka 1416, Ānanda, registers the donation made by a certain Rājanārāyaṇa-vēlār, the agent of Tirumalai-Nāyakar-Īśvara-Nāyakar for securing universal sovereignty to the king. Īśvara-Nāyakar is evidently the Tuḷuva general Īśvara, son of Timma and it would appear that up to Śaka 1416, he continued to wield influence in the state. That the donation should be made with the prayer for the universal sovereignty of the king after he had already been two years on the throne would indicate that the whole of the Vijayanagara kingdom had not yet come under his sway as evidenced by the existence of Virūpāksha's records up to Śaka 1416 in parts of the empire (No. 278 of 1931-32). An epigraph of the king from Varaṅjaram (No. 190 of 1940-41), dated Śaka 1420, is of interest as

it registers a donation made by Salakayadēva-Mahārāja with the prayer that Svāmi-Mahārāyar (*i.e.*, the king) may perform *digvijaya*. Salakayadēva-Mahārāja is apparently the father of the famous brothers Peda-Tirumala and Chinatirumala, the brothers-in-law of Achyuta. Another record of this king in which he is called Immaḍi Tammarāya Mahārāya, dated in Śaka 1424, was secured from Tiruvūr, Chingleput District (No. 339 of 1939-40). This inscription mentions the officer Kaṣavarāya, son of Sāluva Tipayadēva-Mahārāya, who enjoyed Turugūr (*i.e.*, Tiruvūr) as his *Nāyakattanam*.

97. A copper-plate grant (C. P. No. 32 of 1940-41) belonging to Krishnadēvarāya dated in Śaka 1435, refers to the construction of the 1,000-pillared *mandapa* by the king within the precincts of the temple at Tiruvaṇṇāmalai in the place occupied by the Periyannāṭṭu-*maḍam* after paying compensation to the owners of the latter. This *maṭha* is now located outside the temple and is known as *Appar-maḍam* evidently after the name of the saint Appar whose image is installed in it. The construction of the 1,000-pillared *mandapa* is also recorded in a stone inscription of the king at Tiruvaṇṇāmalai, dated in Śaka 1438 (No. 574 of 1902).

The stone inscriptions of Krishnadēvarāya-Mahārāya in the collection range in date between Śaka 1431 (No. 144 of 1939-40) and Śaka 1451 (No. 172 of 1939-40). In the last mentioned record the king is given new titles such as Abhaṅgarāja-vēśyā-bhujāṅga, Rāhuttamalla, Rājādhirāja-pakshi, Saṁbuvarāyasthāpanāchārya, Kalyānapuravarādhiśvara and Sālukkyarāya-chakravartti. The king's officer Immaḍi Tirumalai-Nāyaka who figures in No. 340 of 1939-40, dated in Śaka 1441, is known to have been the governor of the Tiṇḍivanam-śirmai under the king (No. 35 of 1905). His jurisdiction seems to have extended as far as Kugaiyūr, South Arcot District (No. 101 of 1918), Erumaiveṭṭipālaiyam, Chingleput District (No. 168 of 1930), Dēvikāpuram, North Arcot District (No. 358 of 1912) and Āragalūr, Salem District (No. 451 of 1913). He seems to have continued in office under Achyutarāya also (No. 276 of 1915). In a record from Dēvikāpuram (No. 352 of 1912), Tirumalai-Nāyaka is described as a Kannāḍi-Nāyaka residing at Marudaraśar Paḍaiviḍu, *i.e.*, Paḍaiviḍu in the present Vellore taluk of the North Arcot District. His identity with the officer of the same name under Krishnadēvarāya is not, however, clear.

In an inscription (No. 332 of 1939-40) from Tiruvūr, Chingleput District, Sadāśiva Nāyaka is mentioned as agent of Immaḍi Tirumalai-Nāyaka. He is also known as a subordinate under Tirumala in an inscription from Dēvikāpuram in the North Arcot District (No. 361 of 1912). Another agent of Tirumalai-Nāyaka was Īśvaraiyar who is mentioned in two inscriptions from Tiruvūr, Chingleput District, dated in the cyclic year Sarvajit, corresponding to Śaka 1449 (Nos. 341 and 342 of 1939-40).

No. 340 of 1939-40 from the same village mentions the *dēvadāna* village Maṇḍalapurushanpattū belonging to the temple of Śiṅgīsuramudaiya-Nāyaṇār at Tiruvūr. In another record of Krishnadēvarāya from Paḍavēḍu (No. 75 of 1940-41), a Maṇḍalapurusha figures as one of the *tānattārs* of the Rāmachandradēva temple. We know of a Tamil lexicographer by name Maṇḍalapurusha who is believed to have flourished in the time of Krishnadēvarāya (*Q.J.M.S.*, Vol. XIII, pp. 487 ff). The Maṇḍalapurusha referred to in the epigraphs may be identified with the aforesaid lexicographer who was a disciple of the Jaina teacher Guṇabhadra. This Guṇabhadra finds mention in a verse inscription (No. 302 of 1939-40) from Tiruniṇṇai, a Jaina centre of pilgrimage in the South Arcot District, wherein he is praised for his scholarship both in Tamil and Sanskrit and described as the wise man (*vittagan*) of Koṇḍaimalai, *i.e.*, Tiruniṇṇai. In another record from the same place, No. 303 of 1939-40, this teacher is called 'Vīrasaṅghapratishṭhāchārya', thereby indicating his role as the founder of a school of Jaina religion.

No. 144 of 1939-40 from Karandai states that the lands belonging to the Jaina temple Virarājendraśōlap-perumpallī in the village had been free of all taxes for a long time, and that during the administration of Rāmappa-Nāyaka, the *Mugappāvādai* officer of king Narasiṁharāya, the *jōḍi* tax was levied unjustly on these lands with the result that they fell into disuse. This was, however,

repealed and worship revived in the temple when, on the occasion of his coronation, Kṛishṇadēvarāya remitted the taxes on all *dēvadāṇa* lands including those of Jaina and Buddhist temples in the Paḍaiviḍu-rājya and Chandragiri-rājya. The date of this inscription is given as Śaka 1431, Śukla, Makara, śu. 10, Thursday, Puṇarpūṣam. The astronomical details given in it are not regular.

A certain Rāmachandra-Dikshita figures as donor of a village to the temple of Mukkaṇṭiśvaramuḍaiya-Tambirāṇār at Kalvāyikuṭṭai, *i.e.*, Kalavagunṭa in the Chittoor District (No. 356 of 1939-40).

Rāyasam Rāmachandra Dikshita.

He is evidently identical with the person of the same name mentioned in No. 76 of 1939-40 from Tiruvattiyūr in the North Arcot District wherein he is called a *rāyasam* officer. This latter record is dated in the cyclic year Vijaya which would correspond to Śaka 1455, in the reign of Achyutarāya-Mahārāya. In a record of Achyuta from Tirupati this officer is mentioned as the son of Nāga-Bhaṭṭar of the Kāśyapa-gōtra and Āpastamba-sūtra (*T.D.I.*, Vol. IV, p. 116).

An undated inscription from Jōti in the Cuddapah District (No. 26 of 1939-40) records the construction of the *ālera* (steps?) leading to the river, by *Rāyasam*

Rāyasam Koṇḍamarasa and Ayyapparasa.

Koṇḍamarasayya who was evidently the famous general of Kṛishṇadēvarāya. In No. 97 of 1913, dated in Śaka 1447, it is stated that a gift of a village was made to the temple at Kambadūru, Anantapur District, by *Rāyasam* Ayyapparasa. In order that *Rāyasam* Koṇḍamarasayya might dwell in heaven. In the *Ep. Rep.* for 1913, it has been taken to mean that Koṇḍamarasayya probably died sometime before this date. No. 34 of 1939-40 from Māḍapūru in the same district makes mention of one Ayyaparasa, son of *Rāyasam* Timmarasa. In No. 499 of 1906, however, we have an Ayyaparasa, son of *Rāyasam* Koṇḍamarasa. There was another person by name *Rāyasam* Ayyaparasa, son of Gottimukil Timmarasa (Tipparasa) (*Ep. Rep.* 1920, para. 46). The identification of these three is rather perplexing since all of them are said to have been of the Bhāradvāja-gōtra and Āśvalāyana-sūtra.

Among the other officers and subordinates of Kṛishṇadēvarāya figuring in his inscriptions may be mentioned the following :—

Other officers of the king.

- (i) Bukkarāju Timmarāju who held the Pōlūru-sīma as *Nāyaṅkara* figures in an inscription, dated Śaka 1439, from Nemalladinne, Cuddapah District (No. 352 of 1940-41). This chief is perhaps the son of Bukkarāja Rāmarāja of the Āraviḍu family of which Bukka was the most distinguished member and founder. It is not unlikely that his name was adopted by some members of the family, as in the present record, as their family name or that the name of the grandfather was prefixed to that of the grandson when the latter could not actually take the name of his grandfather as explained in *A.S.R.* for 1908-09, p. 195. The chief Rāmarāyamḍu mentioned in this record as the former donor of the grant which was now renewed by the Vidvan-mahājanas of the place, is in all probability identical with Rāmarāju, father of Timmarāju.
- (ii) Śāluva Gōvindarāja Voḍeya, son of Rāchirāju-Ayya, is mentioned in an inscription from Korrapādu, Cuddapah District (No. 428 of 1940-41). He was the brother of the famous general Śāluva Timma and was ruling over Gutti-rājya in Śaka 1435 (*S.I.I.*, Vol. IV, No. 800) and Kudagu-nādu and Terkaṇāmbiya-sīma in Śaka 1444 (*Ep. Carn.*, Vol. IV, Gu. 1 and 35).
- (iii) Triyāmbakarasa and his *kāryakartta* Kōnappa-Nāyuḍu, son of Koṇḍa-Kūnappa-Nāyuḍu are mentioned in a record from Mācherla, Guntur District (No. 15 of 1941-42). Nuniz refers to a chief as Trimbicara in connection with the expedition that Kṛishṇarāya undertook against Raichur in A.D. 1520 (*A.S.R.* 1908-09, p. 182). It is not certain whether Triyāmbakarasa of the record under review is identical with him.
- (iv) Dēmarusayya, who was holding the Gaṇḍikōṭa-sīma as *Nāyaṅkara* in Śaka 1448 and the latter's subordinate Aṇṇajayya who held the

pārūpatyam of Sakali-sīma which was included in the Ghaṇḍikōṭa-sīma (No. 35 of 1941-42 from Pōrumāmilla, Cuddapah District). This chief is mentioned in No. 14 of 1915 as the father-in-law of Chandraśēkhara who is said to have ruled over the Śrīsaila-rājya as a subordinate of Kṛishṇarāja.

- (v) Ānegondi Rāmayadēva Mahārāja and his *dalavāy* Appāna-Nāyakkar (No. 185 of 1941-42 from Mēlvilvarāyanellūr, North Arcot District).

98. Tirumalaidēva-Mahārāja, son of Kṛishṇadēva-Mahārāja, is represented by a single inscription in the present collection (No. 132 of 1942-43) from the Tiruttani division of the Chittoor District. It bears details of date equivalent to A.D. 1524, November 10, Thursday and it would therefore appear that his premature death, which is believed to have taken place in this year, should have occurred subsequent to the date of the present record.

Tirumalaidēva-Mahārāja.

99. Of the records of Achyuta ranging in date from Śaka 1452 (No. 110 of 1940-41) to Śaka 1462 (No. 325 of 1940-41, from Kannelūru, Cuddapah District), No. 266 of 1939-40, dated in Śaka 1457, Manmatha, which comes from Tirunāmanallūr, South Arcot District, mentions as donor Tipparājar Bhōgaiyar of Urai-yūr, a subordinate under Salakarāja Tirumalaidēva-Mahārāja. A few inscriptions, evidently of this Bhōgaiya, have been secured from this region in previous years (Nos. 174, 175 and 253 of 1906 and No. 356 of 1921) and he is stated to have restored certain donations to the Tiruppanāṅgaḍu temple that had been withheld by Vira Naraśiṅgarāja *alias* Sellappa in defiance of the king's orders (*A.S.R.* 1908-09, p. 188). The inscription under review records a gift of Mēṭṭu-Uṟattūr as *umbiligai* by this Bhōgaiyar, probably at the instance of his master Salakarāja-Tirumala, to a certain Pāpparāja and seven others, for the services of *ḍaṇḍigai* and *kuḍai*, i.e., carrying the palanquin and umbrella. From this village, it is stated, the donees made over 1 *mā* of land for the maintenance of a *maṭha* to Meyjñānamāmuni, a disciple of the Śikāḷivallalpaṇḍāram.

Sāluva Nāyaka *alias* Sellappa figures in a record of Achyuta at Palavantāṅgal, Chingleput District (No. 110 of 1940-41) bearing details of date corresponding to A.D. 1530, November 4, Friday, which falls almost exactly a year after the king's coronation which took place on or about the 5th November 1529 A.D. (*A.S.R.* 1908-09, p. 187). In the record this chief is referred to as *Mahāpradhāna* Sellappa Sāluva Daṇṇāyaka of Kāñchīpuram in Tondaimaṇḍalam, and as making a donation to the local temple for the merit of the king. It would appear from the present record that for a year subsequent to the coronation, Sellappa continued to be loyal to the king and had not turned a rebel. From a record of the same year it may be concluded that this chief was, at that time, a trusted general of the king as the latter made a donation for the merit of the chief (No. 256 of 1910).

Another inscription of the king (No. 355 of 1939-40) from Kalavaguṇṭa in the Chittoor District, which is dated in Śaka 1457, Jaya, mentions as donor

His subordinates Vaiyappa-Nāyaka and
Narasabhūpāla of Bejavāḍa.

Vaiyappa-Nāyaka, son of Nalleṟamanāyan Chinṇa-Timmappa-Nāyaka and he may be identified with Baiyappa, the father of Kṛishṇappa of Gingee (*Ep. Rep.* for 1934, para. 34). Narasabhūpāla, son of Tirumalarāja and grandson of Kaṇṭhamarāju Timmarāju, figures as a subordinate in a record of Śaka 14[53], Khara, at Garisalūru, Cuddapah District (No. 349 of 1940-41). He claims to belong to the solar race, bears a number of epithets such as Bejavāḍapuravarādhiśvara, Mādhavavarmakulapradīpa, etc., and is stated to be holding the Chāṅgalamarri-sīma as *nāyāṅkara* under the king. This chief may be identical with Narasayyadēva-Mahārāja of the solar race who was the son of Tammarāja and who figures as a subordinate of Kṛishṇadēvarāja in Śaka 1431 (*A.S.R.* 1908-09, p. 184). Earlier members of this family figure in records at Udayagiri in the Nellore District (Nos. 208 and 209 of 1892) and at Tirumala, North Arcot District (No. 255 of 1904). Mahāmaṇḍalēśvara Salakarāju Peda-Tirumalayyadēva-Mahārāja, the brother-in-law of the king, is introduced in No. 325 of 1940-41 from Kannelūru as the *Vākiṭi-śirahpradhāni* of the king. Sāluva Gōvinda is also known to have held this post under Kṛishṇadēvarāja (*A.S.R.* 1908-09, p. 183, n. 6).

His *Vākiṭi-śirahpradhāni* Salakarāju
Peda-Tirumalayyadēva.

100. Two copper-plate records of the reign of Sadāśiva from the South Kanara and the Dharwar Districts (C. P. Nos. 6 and 20 of 1940-41) of which the grant from Dharwar is curiously enough engraved in Malayālam script while the language is Kannaḍa, refer to the administration of the Sōḍeya-rājya in North Kanara by Immadi Arasappa Oḍeya. In No. 6 this chief is stated to be the son of Arasappa Oḍeya. He figures in the first inscription (C. P. No. 6 of 1940-41) as the donor of Śaṃpēṇahaḍahina-grāma included in Benṇegāmve, a village in his own province of Sōḍeya-sime to the Jaina spiritual teacher Chārukīrti-panḍitadēva.

The stone records of Sadāśiva in the year's collection range in date from Śaka 1464 to 1491. Of these, four epigraphs (Nos. 3, 6, 8 and 26 of 1942-43) coming from different villages in the Kurnool District are all dated in Śaka 1469 and mention Veṅkaṭādri, the younger brother of Aḷiya Rāmarāja of the Āravīḍu family. These records constitute the earliest epigraphical evidence bearing on the early career of this chief. He is styled in these records as Mahāmaṇḍalēśvara Rāmarāju-Veṅkaṭādri-Ayadēva-Mahārāja and is described as governing the *sīmas* of Kandanaṇḍolu and Gaṇi which correspond to parts of the Kurnool District. He is stated to have remitted a number of taxes in favour of several *agrahāras* in these two *sīmas*. His son Raṅgaparājayyadēva-Mahārāja and grandson Mahāmaṇḍalēśvara Rāmarāju-Gōpālārājayya Mahārāja seem to have continued to administer the same Kandanaṇḍolu territory as would appear from the fact that they figure as subordinates of Sadāśiva and Veṅkaṭa I respectively in inscriptions coming from the same region (Nos. 11 and 4 of 1942-43). It is known from the Telugu work *Rāmārājyaṃ* (v. 267) that Veṅkaṭādri was ruling from his headquarters at Kandanaṇḍolu or modern Kurnool. This information is substantiated by the evidence of these records which show that the administration of the Kurnool territory was carried on successively for three generations from Veṅkaṭādri.

No. 357 of 1939-40 from Kalavaguṇṭa, dated in Śaka 1485, which falls in the reign of this king, mentions an endowment of lands to the temple for the merit of Aḷiya Rāmappayyadēva Mahārāja and his agent Basavappa-Nāyaka.

No. 122 of 1939-40 from Tiruvattiyūr, dated in the cyclic year Ānanda corresponding to Śaka 1471, may be assigned to the time of Sadāśiva as it mentions a local officer under Kōṇēti Timmayadēva-Mahārāja who must be identical with the chief of that name mentioned in No. 12 of 1904. It records a curious decision of the temple authorities against lending any of the articles belonging to the Tiruvattiyūr temple (to outside institutions).

Other inscriptions of Sadāśiva give the names of the following chiefs who were his subordinates :—

1. Rāmarāja-China-Timmarāja who held the Rāmēśvaram-Podaṭūri-sīma as *nāyaṅkara* from the king in Śaka 1465. His subordinate was Timmarāju (No. 367 of 1940-41).

2. Mahāmaṇḍalēśvara Nandyāla Timmayyadēva-Mahārāja who held the Ghaṇḍikōṭa-sīma as *amaram* from the king in Śaka 1466. He remitted the taxes such as *Durgadaṇḍayani-varṭtana*, *bēḍige*, *kāṇika*, etc., of certain villages to god Varadarāja of Dudyāla (No. 408 of 1940-41) and the taxes on the barbers of Korrapāḍu in Śaka 14[69] (No. 425 of 1940-41).

3. Mahāmaṇḍalēśvara Varadarājula China-Veṅgaḷayyadēva-Mahārāja who held the Gutti-sīma as *nāyaṅkara* from the king in Śaka 1466 (No. 433 of 1940-41).

4. Pemmasāni Timmānāyaka who is known to have held Ghaṇḍikōṭa under the king and to have helped Rāmarāja who espoused the cause of Sadāśiva as against that of the usurper Salakarāja Tirumala (Dr. N. V. Ramanayya's *Vijayanagara: The Third Dynasty*, p. 83) and his son Pemmasāni Rāmaliṅga-Nāyaṇiṅāru (Nos. 326 and 437 of 1940-41).

5. Nallam Timmarājayya who held the Chāṅgalamaṇṇi-sīma and Nandyāla Timmarājayya Nāraparājayya who held the Ghaṇḍikōṭa-sīma in Śaka 1468 (No. 403 of 1940-41).

6. Mahāmaṇḍalēśvara Nārayadēva-Mahārāja, son of Nandēla Naraśiṅgaya-dēva-Mahārāja of the Ātrēya-gōtra, Āpastamba-sūtra and the lunar race who granted the village Eṇaguḍi in his fief in Śaka 1470 (No. 432 of 1940-41).

7. Mahāmaṇḍalēśvara China-Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and the great-grandson of Āravīti Bukkarāja, who held the Ghaṇḍikōṭa-sīma as *nāyaṅkara* under the king in Śaka 1470 (No. 434 of 1940-41).

8. China Timmā-Nāyaṇiṅgāru, son of Pemmasāni Timmā-Nāyuḍu, who belonged to the Musala-gōtra and who held the Gutti-māṇi as *nāyaṅkara* under the king. The chief is said to have made the gift of a village for the merit of his parents Timmā-Nāyuḍu and Māchamaṇiṅgāru and the king and Āliya Rāmappayyadēva-Mahārāja in the Śaka year 1473 (No. 439 of 1940-41). (See Nos. 326 and 437 of 1940-41 wherein Pemmasāni Timmānāyuḍu and his other son Rāmalinga-Nāyuḍu figure).

9. Mahāmaṇḍalēśvara Pina Aubhaḷēśvaradēva Mahārāja, son of Pina Aubhaḷēśvaradēva-Mahārāja and grandson of Nandēla Aubhaḷēśvaradēva-Mahārāja, who granted lands to the religious preceptor Vāmana-Nārāyaṇa Jīyya, the disciple of Śaṭhagōpa-Jīyya, in the Ghaṇḍikōṭa-sīma which was included in the Udayagiri-rājya which the chief held as *nāyaṅkara* under the king in Śaka 1473 [3] (No. 426 of 1940-41).

10. Mahāmaṇḍalēśvara Rāmarāja China Tirumalarājayyadēva-Mahārāja who held the Avuku-sīma as *nāyaṅkara* under the king in Śaka 1480 (No. 351 of 1940-41) and Śaka 1489 (No. 435 of 1940-41).

11. Mahāmaṇḍalēśvara Jillēla Veṅḷarājadēva-Mahārāja in Śaka 1481 (No. 446 of 1940-41).

12. Mahāmaṇḍalēśvara Koṇḍarājadēva-Mahārāja, the son of Chinna Timmarāja, and the grandson of Āravīti Peda-Koṇḍrāja who held the Chāḷa-marri-sīma as *uṇbali* under the king in Śaka 1482 (No. 404 of 1940-41). The dynastic list of the Āravīḍu chiefs shows that Peda Koṇḍa's grandson Koṇḍarāja was the son of Kōṇēṭirāja by Tirumalāmbikā and not as the son of China-Timma as stated in this epigraph (See *A. S. R.*, for 1908-09, *Dynastic List of the Āravīḍu chiefs*, opp. p. 200).

13. Āliya Rāmappayyadēva-Mahārāja figures in an inscription of which the date is damaged, as holding the Ghaṇḍikōṭa-sīma as *nāyaṅkara* under the king (No. 376 of 1940-41).

14. Mahāmaṇḍalēśvara Nandēla Timmayadēva-Mahārāja, son of Naraśiṅgayadēva-Mahārāja and grandson of Avubhaḷayadēva-Mahārāja in Śaka 1469 (Nos. 33 and 34 of 1941-42).

15. Mahāmaṇḍalēśvara Rāmarāju Rāmappayyadēva Mahārāja in Śaka 1469 (No. 33 of 1941-42).

16. Mahānāyaṅkāchārya Vonnam Pāpā-Nāyuḍu, son of Vōbul-Nāyuḍu, a subordinate of Nandēla Timmarāja in Śaka 146[9] (No. 54 of 1941-42).

17. Nandēla Nāraparāja, son of Nandēla Timmarāja, holding Ghaṇḍikōṭa-sīma as *nāyaṅkara* under the king in Śaka 1471. His subordinate Muppinēni-Paruvata-Nāyuḍu makes an endowment to god Chennakēśvara of Śaṅkhavaram (No. 29 of 1941-42).

18. Mahānāyaṅkāchārya Vonnam Peda-Vōbul-Nāyuḍu, son of Vonnam Ādi-Nāyuḍu, another subordinate of Nandēla Timmarāja administering the Kalachapāṭi-sīma (No. 49 of 1941-42).

101. The next king represented in the collection is Śrīraṅgadēva Mahārāja (Nos. 173 and 273 of 1939-40 and No. 390 of 1940-41). His subordinate

Śrīraṅga. Krishnappa-Nāyaka whose agents were Chinna-Bommu-Nāyaka of Vēlūr and

Rāyasam Tirumalaiyar-Ayyaṇ figure in Nos. 173 and 273 of 1939-40 respectively. No. 273 of 1939-40 from Tirunāmanallūr, dated in the cyclic year Āṅgīrasa corresponding to Śaka 1494, records an agreement given by the *nāṭṭār* of Tirunāvalūr to the king's agents, present and future, and to the *saṅkēṭis* of the several divisions withdrawing certain social privileges like the use of *pāvāḍai*, *parivaṭṭam* and *mugamtuḍai* from the masons, carpenters and smiths of Tirunāvalūr-śīrmai and Kuppa-śīrmai and giving them the same status as that enjoyed by similar classes of artisans in Padaivīḍu, Seṅji and Tiruvaṇṇāmalai. The latest inscription of the king (No. 390 of 1940-41), dated Śaka 1496, Bhāva, describes him as ruling from Penugonda.

102. Records of Veṅkaṭapati I, younger brother and successor of Śrīraṅga, range in the year's collection from Śaka 1511 to 1533. Of these No. 284 of 1939-40 mentions the officer Koṇḍama-Nāyaka, son of Kṛishṇappa-Nāyaka, as the donor of the village Māmbākkam, where this inscription is found, to (a temple at) Vṛiddhāchalam. His benefactions to the Chidambaram and Śrī-muṣṇam temples during the reigns of Śrīraṅga II and Veṅkaṭa I are well known (*Ep. Rep.* for 1914, para. 34 and for 1916, para. 73).

The next inscription of the king (No. 338 of 1939-40) mentions his agent Nāranappa-Nāyakkar of Śivaram as the donor of some taxes to a Viṣṇu shrine in the Rishyaśṛṅgēśvara temple at Tiruvūr in the Chingleput District. The third inscription is from Viriñchipuram (No. 212 of 1939-40) and records a gift of certain taxes to the temple made by Mahāmandalēśvara Jillēlla Ōbaladēva-Mahārāyaṇ for the merit of Kṛishṇamarāja. The order was conveyed to the *pārupatiyam* Periya Kēśava-Nāyaka. Veṅkaṭapati is known to have married from the Jillēlla family (*A. S. R.* for 1911-12, p. 187). Bommu Nāyaka of Vēlūr figures as the king's subordinate in a record from Kalkuppam, Polur taluk, dated Śaka 1517 (No. 105 of 1942-43). He is introduced with a number of epithets such as Gaṇḍaragaṇḍa, Paṇḍita-puṇḍarika-chaṇḍa-mārtāṇḍa, Vēlūruśa-sanāṅka, Anukūla-gōtra, etc., and is described as the son of Nāgama Nāyaka and grandson of Tippu-Nāyaka. This chief probably belongs to the family of Chinna Bommu Nāyaka of Vēlūr, who was a patron of Appayya Dikshita.

His subordinate : Bommu Nāyaka of Vēlūr.

Nos. 31 of 1941-42 and 353 of 1940-41, dated Śaka 1523 and 1533 respectively, show that Veṅkaṭa was ruling from Chandragiri as his capital.

His rule from Chandragiri.

103. Of Rāma, the son of Śrīraṅga and successor of Veṅkaṭa, there are two inscriptions dated in Śaka 1541 and 1545 respectively. The earliest from Karandai in the North Arcot District, (No. 137 of 1939-40) registers a gift of land by a certain Vāla-Nāgama Nāyaka and the *talattār* of the village to a scholar by name Kayilāyappulavar. Of this king there are only very few inscriptions in the Tamil country and the present one adds one more to the number. The other record coming from the Cuddapah District in the Telugu country (No. 369 of 1940-41) mentions as the subordinate of the king, a chief of the Pemmasāni family named Pemmasāni Timmā-Nāyuḍu. This chief is perhaps to be identified with the king's minister Pemmasāni Pedda-Timmarāju whose brother China-Timma was the patron of a Telugu poet during the reign of Veṅkaṭa I (*A. S. R.* 1911-12, p. 188). His identity with Pemmasāni Immaḍi Timmā-Nāyuḍu (*Ep. Rep.* 1926, para. 44) is, however, not clear.

Rāma (IV).

104. A copper-plate grant (C. P. No. 24 of 1940-41), dated in Śaka 1558 in the reign of Veṅkaṭapati II, records the grant of the village Pennalūru situated in the Tirumunaiappāḍi-nāḍu of the Tiruvēndipuram-rājya to several Brāhmaṇas of various gōtras and sūtras. The grant village is evidently the modern Pinnalūr in the Chidambaram taluk where the plates were secured. The genealogy of the king in the present record is identical with that found in his Kūniyūr and the Koṇḍyāta grants (*Ep. Ind.*, Vol. III, p. 236 and *Ind. Ant.*, Vol. XIII, p. 125).

Veṅkaṭapati II.

In the present record the gift is stated to have been made by the king on the request of a certain Mudu-Veṅkaṭa-Bhūpati, the son of Veṅkaṭēndra and the grandson of Kṛishṇa-Bhūpāla, the lord of Maṇināgapura. These chiefs were evidently the rulers of Gingee who are stated to have hailed from Maṇināgapura (*Ep. Rep.* for 1918, para. 83). Kṛishṇa-Bhūpāla, the grandfather of Mudu-Veṅkaṭa, is evidently Kṛishṇappa Nāyaka mentioned in the Jesuit records (Heras : *Aravīḍu Dynasty*, pp. 403 ff.) as having granted facilities to Jesuit missionaries and identical with Vaiyappa Kṛishṇappa-Nāyaka who figures as a subordinate of Veṅkaṭapati I in a copper-plate record of the latter dated in Śaka 1518, Hēvilambi (C. P. No. 11 of 1934-35). It is known that this Kṛishṇappa of Gingee tried to assert his independence towards the close of the reign of Veṅkaṭapati I (*Ep. Rep.* 1934-35, para. 51) and on the latter's death openly rebelled along with Gobbūri Jaggarāja and others in opposing the succession of the legitimate claimant Śrīraṅga, the nephew of the deceased king (*A. S. R.* 1911-12, p. 187). As the grant village Pennalūru of the present record appears to have been included in the principality

His subordinate Mudu-Veṅkaṭa Bhūpati (of Gingee).

of Gingee it would appear that the authority of the Vijayanagara ruler was again established over this area and its ruler brought to subjection.

In a stone record from Āttuvāmpādi in the North Arcot District (No. 86 of 1940-41) the king is called Ānegondi Venkaṭapati-rāya. The epithet, 'Ānegondi' is attached to his name evidently because he was a viceroy at Ānegondi before he was nominated by Rāma (IV) to succeed him on the Vijayanagara throne. From the *Rāmarājīyam* it is known that Koṇḍarāja, the uncle of Venkaṭapati was also ruling from Ānegondi. Apparently Venkaṭapati inherited the province from his uncle. The present princely family of Ānegondi is descended from this Venkaṭapati through his brother China Venkaṭapati (*Ep. Rep.* 1922, para. 56).

Another inscription of Venkaṭapati copied at Kaikalūru, Kistna District (No. 480 of 1940-41) is dated in Śaka 1550. After invoking success to the king the record registers the foundation of the temple of Venkaṭeśvara at Kainkaryapurī (Kaikalūru) by the minister Liṅgōji, who is described as the grandson of Rāmōji, the son of Gōpuji and Bandāyī, and the elder brother of Rāmōji-Paṇḍita of the Kūdale-vaṁśa, the Ātrēya-gōtra and Kāṇva-śākhā.

The latest record of this king from the North Arcot District (No. 146 of 1941-42) bears the date Śaka 1564 and registers a donation by Rēpalli Mukunda Redḍi, the *kāryakarta* of Timmanāyakarayaṇ.

105. The last king of the Vijayanagara dynasty represented in the collection is Śrīraṅga (VI). Two inscriptions of his, from Kalavaguṇṭa in the Chittoor District (Nos. 358 and 359 of 1939-40), dated in Śaka 1561 and 1560 respectively, mention his *Daḷavāyī* Tippānāyanayya. As the dates of the records fall in the reign of his predecessor, Venkaṭapati II, they were evidently issued by Śrīraṅga as crown-prince. It is known that ever since the beginning of Venkaṭa II's rule, i.e., from Śaka 1552 (=A.D. 1630), Śrīraṅga was functioning as crown-prince and issuing records in his own name (*A. S. R.* 1911-12, pp. 191 and 192-3).

In another record of the king dated in the cyclic year Tāraṇa (=A.D. 1644) Tupākula Krishṇappa Nāyaka is described as ruling the Nārāyaṇavanam-sīma and his subordinate Baṅgāru Nāyaḍu, the Chirutani-sīma (No. 112 of 1942-43). This Krishṇappa Nāyaka is evidently identical with Tupākula Rāmakrishṇappa Nāyaka, son of Tupākula Periya-Rāmaḥadra Nāyaka mentioned in a Śrīraṅgam record (No. 108 of 1938-39).

106. A later member probably of the Karnāṭa family, viz., Rāmarāja Rāmappayya, with the imperial titles, figures in an inscription, dated in Śaka 1612, from Chinavenuturla in the Jammalamadugu taluk (No. 380 of 1940-41) wherein the king is stated to be ruling from Vijayanagara. Vijayanagara had long before this time ceased to be the capital, but its traditional association as such lingered on till nearly a century after its destruction.

MISCELLANEOUS.

107. A short inscription of four lines (No. 401 of 1940-41) engraved in characters of about the 7th century A.D. on a rock called *Sanyāsi-guṇḍu* overhanging a small natural cave on the hill at Penikelapāḍu in the Jammalamadugu taluk of the Cuddapah District is of some interest. It is in Sanskrit verse in the *Anuṣṭubh* metre and states that the excellent teacher Vṛishabha who was a cloud to the crops namely the righteous (*Bhavyas*) and who was an unshakeable rock to his opponents in discourse, lived on this hill. The term *bhavya* is generally applied to the Jains and hence it may be presumed that Vṛishabha was a Jaina saint.

108. At Rājēndrapaṭṭaṇam in the Vṛiddhāchalam taluk of the South Arcot District were secured three short inscriptions in Pallava-Grantha characters of about the 7-8th centuries A.D. mentioning the names 'Śrī Mahēndra', 'Sāriputra', disciple of Buddhavarmma, and 'Śrī-Śāntamati'. The last three, from their appellation, may be considered to be Jaina or Buddhist names (Nos. 139-141 of 1940-41). To about the same period may be assigned a similar short inscription in Tamil from Kunṇāṇḍārkōyil in

Inscriptions in Pallava-Grantha characters of the 7-8th centuries A.D.

the Pudukkottai State giving the name Kandavārchēni, wife of Siṅgaṇ (No. 222 of 1940-41).

No. 102 of 1941-42 in Vatteḷuttu characters is an inscription on a hero-stone at Kuṇṇattūr in the Polur taluk of the North Arcot District. It seems to record the death while resisting a raid on the village Varūr, of a warrior called Pēpāṭaṇ whose figure is sculptured below in relief holding a bow and sword and attended by a servant. On palaeographic grounds, the inscription may be dated anterior to the Kiḷ-Muttugūr record of Narasingavarman of about the 9th century A.D. (*Ep. Ind.*, Vol. IV, p. 360) and it is one of the few Vatteḷuttu inscriptions found in this region. Several stones with representations of heroes cut in relief and bearing inscriptions in archaic Telugu characters were found at Perimiḍi in the Venkatagiri Zamindari of the Nellore District. These mention names like Bhīmarāju, Iruga, son of Malunāga, and Kalidhīra, son of Nīla. The last named person who had the epithets such as Prathita-Yaśuṇḍu, Athiratuṇḍu, [Chō]lakaṛādityuṇḍu, Rāchamerugu, is stated to have lost his life in a battle. Attention may be drawn to the title 'Chōlakaṛāditya' given to the hero which perhaps shows his connection with the Chōlas. An inscription of the 9th century A.D. from Venmaṇi, North Arcot District, engraved over the figure of a warrior holding a child in the left hand and a scimitar in the right mentions the destruction of the village in the time of Valluvik-kaṅgaraiyar who was probably a Gaṅga chieftain ruling the region (No. 116 of 1941-42). It may be observed that a verse inscription (13th century A.D.) from Tiruvaṇṇāmalai in the same district (No. 507 of 1902), mentions the Bāṇa chief Ponparappināṇ *alias* Magadaipperumāḷ as having had an engagement at Venmaṇippāḍi evidently Venmaṇi of the above record.

109. Conjeeveram has still a few early relics worthy of further exploration. The Ēkāmraṇātha temple contains a few fragmentary label-inscriptions in Pallava-Grantha script of the 7th century A.D.

Pallava and Buddhist vestiges at Kāñchi.

found on slabs built into the walls of the outermost *prākāra* (Nos. 344 and 347 of 1939-40). One of them contains the *biruda* 'Nṛpachūdāmaṇi' probably of the Pallava sovereign, Mahēndravarmaṇ I whose inscription is found on a pillar in the same temple (No. 82 of 1921). In another can be read the syllables *grihē śailā*, the import of which is not clear. It may be observed that there is a sculpture in relief on a small slab built into the same wall representing Buddha's *nirvāṇa* and a figure of Buddha in the round seated in the *dhyāna-mudrā* pose set up in the premises of the police station close to the temple, thus adding to the Buddha vestiges already known at Kāñchi (cf. *Ep. Rep.* for 1920, p. 118).

On a slab built into the wall of the outermost *prākāra* of the Ēkāmraṇātha temple at Conjeeveram is an inscription of five lines stating that the *maṭha* of Tirumēni Iśānadēva was the gift of the

Sculpture of Iśānadēva in the city.

Tirumēni Iśānadēva was the gift of the *Periyaṇāṭṭār* (No. 343 of 1939-40). The writing may be attributed to the 13th century A.D., and above this inscription is carved in relief the figure of a monk, probably Iśānadēva himself, seated on an ornamental pedestal holding a lotus in either hand. He wears a crown on the head and a pair of circular ornaments adorn his big ear-lobes. To his right is a long-necked pitcher and to the left is a triangular object. Below the pedestal is an ornamental *kumbha* with a lamp on either side. The *Periyaṇāṭṭār* mentioned here are a community of agriculturists who also figure in inscriptions copied in previous years (*Ep. Rep.*, 1938-39, para. 30).

110. Tiruniraṅgoṇrai in the Tirukkoyilur taluk of the South Arcot District is one of the important places of pilgrimage for the Jains of the Tamil country.

Cavern with beds at Tiruniraṅgoṇrai,
South Arcot District.

Near this village runs a chain of hillocks from north to south and on one of these, at the northern end, is a cavern about 40 feet from the ground level commanding a full view of the river Gaḍilam flowing about a mile away. The cavern faces east and measures roughly about 40 feet by 30 feet, the height ranging from 2 to 6 feet. On its brow are two driplines for preventing rain water from getting inside. There are a number of beds with pillow lofts both inside and outside the cavern but without any early inscriptions. However, in its vicinity are found a few inscriptions in Tamil assignable to the 9th century A.D. referring to Chaturmugaṭ-tirukkōyil of the Kīḷaippalli at Tiruniraṅgoṇḍai (No. 306 of 1939-40) and to the existence of two Jaina shrines in the place (No. 308 of 1939-40).

A little to the north of this cavern are two big boulders facing each other and meeting at the top, on the inner face of one of which is cut in relief a standing figure of Pārśvanātha, about $3\frac{1}{2}$ feet in height, with a serpent hood and triple umbrella. On either side of this image stands an attendant waving a fly-whisk. This Pārśvanātha is known locally and in an inscription at the place as Appāṇḍār (No. 303 of 1939-40) and Kanaka Jimagiri Appar (No. 299 of 1939-40). Round these boulders, modern constructions have grown up, relegating the Appāṇḍār shrine to a corner in the north of the temple. Directly in front of the entrance to the temple, is the shrine of Chandranātha, a seated figure made of mortar, with a circumambulatory passage around. The latest addition is the *gōpura*, a little down the hill, which according to an inscription in it, is stated to have been completed in Yuva, Paṅguṇi 2, dvitīya, Rēvatī, Sunday (No. 315 of 1939-40) corresponding probably to A.D. 1636, February 28, Sunday. An inscription found on the basement without any superstructure, a little below the Appāṇḍār temple, mentions the shrine of Pāliylālvār (No. 317 of 1939-40). Of the two bronze images of Chandranātha in the temple, the smaller which is about $1\frac{1}{2}$ feet in height, contains the following inscription on its pedestal (No. 319 of 1939-40) :—

- 1 Śrī Tirunaṇḍōṇḍai
- 2 Ālappirandāṇ Mōgaṇ Kachchiy-
- 3 Kachchināyakkār

“(This image of) Kachchiy-Kachchināyaka (of the) sacred Tirunaṇḍōṇḍai (was the gift of) Ālappirandāṇ Mōgaṇ.” This image is referred to in an inscription of the place (No. 311 of 1939-40) which can be assigned to Kulōttuṅga-Chōla II.

111. An image of a seated Yakshi was found at Sembāṭṭūr in the Pudukkottai State with an inscription in Tamil characters of about the 11-12th century A.D. on its pedestal (No. 218 of 1940-41).

Yakshi image with inscription at Sembāṭṭūr
(Pudukkōṭṭai State).

It is represented with two hands, the right holding a lotus while the left rests on the thigh. The right leg which is thrown down touches the back of a lion and the left leg is bent at the knee and remains parallel to the seat. The inscription states that this Yakshi was made by Mūvēṇḍālūrdēvar of Jayāṇḍōṣōlak-kuḷamaṅgala-nāḍu. Similar label-inscriptions of about the 12th century A.D. recording the consecration of the images of Dakṣhīnāmūrti and Durgā in the Śiva temple at Nallūr, South Arcot District, are helpful in the study of South Indian sculptures (Nos. 142 and 148 of 1940-41).

112. No. 124 of 1939-40, dated in the 3rd regnal year of Pārthivēndravarmān, comes from Velīyanallūr in the North Arcot District. Another inscription, dated in his 4th regnal year, ascribes to him the title, ‘who took the head of Pāṇḍya’ and

records the construction of a sluice called, *Tirumalapāḍi*, to the tank at Tach-chulānpāḍi in memory of the deceased Maṇḍakkaṇār, the daughter of Pudu-nāḍārnambi Eḷuvāṇār and the wife of Chēripperumāṇār who was the son of Aiyārādīyal, the chief of Pāḍā-nāḍu (No. 158 of 1941-42). No. 157 of 1941-42 is dated in the 5th regnal year of a king whose name is not given, but from the mention of Chēripperumāṇār, son of Aiyārādīyal, who figures in this epigraph it may be assigned to the same chief, viz., Pārthivēndravarmān. That the region represented by the present Tiruttani division, Chittoor District, was part of the dominions of Pārthivēndra is indicated by two records, dated in the 7th and 10th years, found in this locality (Nos. 174 and 197 of 1942-43). These mention as donors Paḍuvulāṇ Kalāṅgāmalaiaṇ and Pārādāyaṇ Nārāyaṇ of Kuladipa-maṅgalam who held Kāṭṭukkumuṇḍūr as *jīvita* and who is described as a *Kaṇṇmi* of Pallavamārāyar.

113. The Paṅgaḷa-nāḍu chief Attimallar *alias* Kaṇṇaradēva-Pṛithivīganga-raiyar, son of Vayiriadīgal, ruling over Kalleduppūr-maryādā figures as donor in a record engraved on a pillar used as a jamb in the Draupadī temple at Padiyāmpaṭṭu in the Polur taluk of the North

Paṅgaḷa-nāḍu chief Attimallar *alias*
Kaṇṇaradēva-Pṛithivīganga-raiyar.

Arcot District (No. 140 of 1941-42). From the contents of the inscription it is evident that this pillar does not belong to the temple. The beginning of the inscription which probably contained the date is lost. It records certain additions made to the temple, the installation of the image of Rishabhādēva and the grant of the village Korraṁāṅgalam for worship of the deity by the chief. The inscription on another pillar in the same place states that Perumāṇadīgal wanted

to respect the gift made by the chief Prithivigaṅgaraiyar and that he issued an order to this effect through his officers (*adhikārī*) Mugaiyūruḍaiyāṇ and Miṇavaṇ Mūvēndavēlaṇ. The period of the rule of Prithivigaṅgaraiyar is known to be about Śaka 875 (=A.D. 953) (*Ep. Ind.*, Vol. VII, p. 195) and Perumāṇadigaḷ mentioned above may be taken to be a Chōla king, probably Uttama-Chōla under whom Miṇavaṇ-Mūvēndavēlaṇ figures as an officer (*vāśal-kēlvi*) in an inscription from Paḷāṅkōyil in the same taluk (No. 352 of 1925).

114. At Tirupparaṅkuṇṇam in the Madura District a few inscriptions in verse praising the Bāṇa chief Magadēsaṇ have been secured (Nos. 208, 255, 256 and 258 of 1941-42). Some of these verses

Verse inscription of the Bāṇa chief Magadēsaṇ are also found in a few inscriptions at
at Tirupparaṅkuṇṇam. Tiruvaṇṇāmalai (Nos. 507 and 554 of

1902). In the *A. R.* for 1939, para. 27, it has been observed that Māravarmaṇ Sundara-Pāṇḍya with the title 'Śōṇāḍu-vaḷaṅgiyarulīya', when he gave back the conquered Chōla territory to Kulōttuṅga-Chōla III, did not restore the entire country, but gave a portion to the Magada chieftain, evidently for his assistance in the campaign. The provenance of the inscriptions mentioning this Bāṇa chief at Tiruvaṇṇāmalai in the North Arcot District and the distant Tirupparaṅkuṇṇam in the south, point to the wide region over which this chief wielded influence.

Bāṇa chiefs of Āragalūr are mentioned in a verse inscription from Kuḍumiyāmalai in the Pudukkottai State (No. 207 of 1941-42). The inscription is after the style of the Vriḍdhāchalam and Tiruveṇṇainallūr records of the Kāḍavarāya chiefs, praising each chief in succession (*S. I. I.*, Vol. XII, Nos. 263 and 264). It starts with Araivāl Tyāgavāṇaṇ, after whom his son Ponnin-Perumāḷ is mentioned and stops with the latter's younger brother Aṇjāda-Perumāḷ. The information given in the record is helpful in elucidating the genealogy of these local chiefs.

115. There is a single record of Allun-Tikka in the collection (No. 159 of 1942-43). The king is herein called Madhurāntaka Pottappichchōlaṇ-Mahāvīrājar Allun-Tikkarasar Gaṇḍagōpāla. It

The Gaṇḍagōpālas.

is dated in the 2nd year and registers a gift of land by Kālattiyaṇ *alias* Iruṅḷadēvaṇ for offerings during the *tiruppalli-eḷuchchi* ceremony and for lamps in the Śiva temple at Nemali.

Inscriptions of Vijaya-Gaṇḍagōpāla range between the 3rd year of his rule (No. 329 of 1939-40) and the 28th (No. 95 of 1939-40). His earliest inscription which is from Kōvūr contains a tradition with regard to the donor, a certain Kāmaṇ Peruṅgāṭṭuppillai. He is said to have belonged to one of the 70 families including that of Ēlēlaśiṅgaṇ at Tirumayilāppūr whom Karikāla-Chōla is stated to have settled at Rāmadēvachchēri at Kāñchī. The mention of Tirumayilāppūr with Ēlēlaśiṅgaṇ is important since the place is associated with Tiruvalluvar, the author of the famous Tamil couplets *Kural* and the merchant friend Ēlēlaśiṅgar. No. 117 of 1939-40 from Tiruvattiyūr, dated in the 9th year, mentions as donor Uḍaiyālvar-adigaḷ Mittāṇḍa Nāchchi, the wife of Ālappirandāṇ Kāḍavarāyar of Kūḍal. The same donor figures in two records from Tiruvaṇṇāmalai, dated in the reigns of Rājarāja III, (31st year) and Peruṅjiṅga (15th year), where she is stated to be the daughter of Penṇaraśiyār *alias* Uḍaiyālvar and the wife of Ālappirandāṇ Kāḍavarāyaṇ Śādumperumāḷ (*S. I. I.*, Vol. III, Nos. 77 and 98). The wording in the inscription suggests the identity of this Śādumperumāḷ with the chief Peruṅjiṅga himself who may therefore be presumed to have been on friendly terms with Rājarāja III and with Vijaya-Gaṇḍagōpāla.

The subordinate position occupied by the Sambuvarāya chief, Sēṅgēṇi Virāgarāṇ Ālappirandāṇ *alias* Rājarāja-Sambuvarāyaṇ under Vijaya-Gaṇḍagōpāla is brought out by two inscriptions from Tiruvattiyūr, dated in his 27th and 28th years (Nos. 93 and 95 of 1939-40). He seems to have been wielding power under Vijaya-Gaṇḍagōpāla in the region round Tiruvattiyūr. From para. 42 above it will be seen that this chief would be identical with Virapperumāḷ Rājarāja-Sambuvarāya and that he had been a subordinate under Rājarāja III also. From No. 108 of 1939-40 from Tiruvattiyūr it would seem that he had also assumed the names Gaṇḍagōpāla and Kulōttuṅgaśōla-Sambuvarāya, in addition.

Another Sambuvarāya chief under Vijaya-Gaṇḍagōpāla having his jurisdiction round about Viriñchipuram in the same district was Rājagamabhīra-Sambu-

varāya whose wife Ārāyumperumāl figures as a donor in a record from the place, dated in the 17th year of the reign of Gaṇḍagōpāla (No. 179 of 1939-40).

116. Three records of Peruñjiṅga I secured from Karandai in the North Arcot District are in verse (Nos. 140, 142 and 143 of 1939-40), and eulogise the prowess and greatness of the chief. Of these No. 140 of 1939-40 is of importance as mentioning his relationship to the Chōla sovereign whose daughter he is stated to have espoused. This also makes mention of his fight at Tellāru and the imprisonment of the Chōla. No. 143 consists of three verses of which the first is identical with verse 2 of his Vailūr record published in *Ep. Ind.*, Vol. XXIII, p. 180, wherein the poet warns all the kings to take a lesson 'from the prison-house in which lay the Chōla of Pugār', and pay their tribute to Peruñjiṅga before his anger was roused.

No. 287 of 1939-40 from Pullūr in the South Arcot District should also be assigned to Peruñjiṅga I as it refers to the construction of a temple called Śokkachchīya-Vinnagarālvār by Perrāṇ Tennavadaraiyaṇ for the welfare of the chief; as Śokkachchīya is known to have been his title from his inscription at Āttūr (No. 285 of 1921).

117. An inscription of the 6th year of Peruñjiṅga (probably the 2nd of the name) from Tirunāmanallūr (No. 242 of 1939-40) records an endowment made by the chief for worship to a *bānalinga* of god Viśvēśvaradēva set up in the precincts of the temple by Uḍaiyār Gaṅgōli Jñānaśiva *alias* Svāmīdēva. The name suggests that he was a man of some importance and probably connected with some religious institution. From a record dated in the 21st year of Peruñjiṅga (II) we learn that the Śiva temple of Tevvaināyaka at Sumaṅgali which had been in ruins was dismantled and reconstructed of stone by three residents of Vāvalūr in that year (No. 126 of 1939-40).

118. The Yādava chief Vira-Nāraśiṅgadēva Yādavarāya is represented by two inscriptions from Murukkampaṭṭu and Nallāttūru in the Tiruttani Division of the Chittoor District, dated in the 37th and 54th regnal years respectively of the chief (Nos. 113 and 162 of 1942-43). The latter registers a gift of land as *sarvamānya* by the *talaikkudi* of Mayaṅgāl in Illattūr-nādu, a subdivision of Kuṇṇavardhana-kōṭṭam to Periyānāyaṇ, a member of their class, for *iraṅgal-mīṭkai* by the ordeal of fire. The regnal year quoted is the highest so far known for the chief.

119. A record from Nemali, Chittoor District, registers a provision made for deepening the lake of the village annually for the merit of Vira Ōbularāya and of his father Gavattarāja (Gautarāja) in the time of Sāluva Guṇḍayadēva-Mahārāja (No. 161 of 1942-43).

120. Two records from Uyyakkondāṇ Tirumalai belong to Mahāmaṇḍalēśvara Kōṇerīdēva-Mahārāja, and are dated in the cyclic year Saumya corresponding to Śaka 1411 (Nos. 378 and 384 of 1939-40). Of these No. 384 gives him the *birudas*, *Pattukattārirāya*, *Vasavaśaṅkara*, *Madiyāda-maṇṇar-manavāla* and *Kāñchīpuravarādhiśvara* without reference to any overlord. A similar record issued in his own name and giving him the same *birudas* comes from Nallūr (No. 158 of 1940-41) and is dated four years later in Śaka 1415 (current). We know how this chief was deprived of his administrative authority over the Trichinopoly District by Narasā-Nāyaka (*An. Rep.* for 1936-37, para. 78).

121. An inscription (No. 56 of 1941-42) from Nindali in the Venkatagiri Zamindari introduces a king named Avubhaṇanāthadēva Mahārāja, who, from the *praśasti*, appears to be connected with the Eastern Chālukya family of Vēṅgī. Among the *birudas* held by him are *Rājamahēndra*, *Vīrachalīkya-chandra*, *Vēṅgī-Vishayādhiśa*, *Draviḷamaṇḍalikaśallakīpallava-madagaḷēndra*, *Vishnuvardhana*. It is dated in Śaka 1[245] and records a gift of land made by his subordinate Mahāmaṇḍalēśvara Apratimalla Bāchayadēva-Chōḍa Mahārāja, probably at the instance of his overlord, to the temple of Bhimēśvara at Drākshārāma. Chiefs belonging apparently to this family and hearing the title Apratimalla are known to have held sawy over

Peruñjiṅga I.

Peruñjiṅga II.

Vira-Nāraśiṅga-Yādavarāya.

Sāluva-Guṇḍayadēva-Mahārāja.

Kōṇerīdēva-Mahārāja.

A fourteenth century chief with Eastern Chālukya *praśasti*.

parts of the present Cuddapah District during the 15th century A.D. from a few inscriptions from the Cuddapah taluk (Nos. 384 and 385 of 1938-39).

122. No. 440 of 1940-41 from Enumulachintala mentions a chief named Hūliya Mallayadēva-Mahārāja who bears the epithets Mahāmaṇḍalēśvara, Gōḍeyarāya, Rūpanārāyaṇa, Rāyahulirāya and Gaṇḍabhērūṇḍa. He figures as a subordinate of Naraśiṅgarāja-Oḍeya. The inscription is dated in Śaka 1388 (=A.D. 1466), when king Virūpāksha III had just ascended the throne of Vijayanagara. The mention of Naraśiṅgarāja-Oḍeya in this inscription, instead of the reigning king, may perhaps be due to the fact that in this region, so far away from the capital, the power of Śāluva Naraśiṅga who later on dominated the ruling house of Vijayanagara was already recognised.

123. A fragmentary inscription (No. 54 of 1942-43), on a mutilated slab at Srīśailam refers to Kāchaya Reḍḍi who opposed the Muhammadan invasion into the South. The invaders, it is stated, subjugated Mālava and Mahārāshṭra and next advanced into the Teluṅga country. The name of the ruler in whose reign the record was issued and the date are unfortunately lost but the record may be assigned on palaeographic grounds approximately to the 14th century A.D. The reference to Kāchaya as the commander-in-chief (*sēnāpati*), his title *Mahārājasthāpanāchārya* occurring in the record and the statement that he saved the Kākatiya throne would lead to the conclusion that he took a prominent part in stemming temporarily the tide of the Muhammadan invasion of the Kākatiya kingdom. Kāchaya is stated to have founded the village Gaṇapāvuram in Kannāḍu, after his mother's name. His father's name was Mailaya.

124. The Toṇḍaimāṇ chiefs of Aṇṇāṅgi are represented by a few inscriptions secured from Kurumbūr and Śilattūr near Aṇṇāṅgi in the Tanjore District in the year 1941-42. These are :—

- 1 Sūryadēvar Kulaśekhara Toṇḍaimāṇ, Śaka 1352 (No. 221),
- 2 Aḷagiya Maṇavāḷapperumāl Toṇḍaimāṇ, Śaka 1365, Rudhirōḍgārin (Nos. 220 and 223) and Śaka 1377, Bhāva (No. 224),
- 3 His son Lakkaṇadaṇṇāyaka Toṇḍaimāṇ, Śaka 1365, Rudhirōḍgārin (No. 222),
- 4 Tirunelvēlpperumāl Toṇḍaimāṇ, Śaka 1387, Pārthiva (No. 217),
- 5 Inbavanapperumāl Toṇḍaimāṇ, Śaka 1399, Durmukhi (No. 226),
- 6 Ēkapperumāl Toṇḍaimāṇ, Śaka 1414, Paridāpi (No. 213), Kālayukti (No. 215).

Excepting Sūryadēva, all the rest are referred to as 'Aṇṇāṅgi-araśu', i.e., ruler of Aṇṇāṅgi and the last viz., Ēkapperumāl bears among others the title *Ēḷu-nāḷaiyil Īam-konḍāṇ*, i.e., he who took Ceylon in seven days (No. 213). It may be pointed out here that Ēkapperumāl's son Poṇṇambalanātha-Toṇḍaimāṇ claims only to have collected tribute from Ceylon within seven days (*Ep. Ind.*, Vol. XXI, p. 124). It is possible that the word *tirai* meaning tribute is omitted (after *Īam*) by mistake in the present record. Whether this title was inherited both by the father and the son from their ancestors, or whether it indicates an actual expedition to the island has to be established by future discoveries. Another inscription from Pillaiyāyāl, dated in Śaka 1420, Kālayukti, refers to a previous gift to the temple of Aḷudaiya-Tambirāṇār at Tirupperunturai by Uḍaiyār Sūryadēvar Toṇḍaimāṇ and to the collection of tribute by Ēkapperumāl-Toṇḍaimāṇ for payment to the Rāya, 'who took Madura' (No. 211 of 1941-42). The Rāya mentioned here may be identified with the Vijayanagara ruler of the time especially as Narasaṇa-Nāyaka figures in the region about this time as the agent of Śāluva Immaḍi-Narasimha (*A. R.* for 1924, para. 43).

125. A Gaṅgaraiyaṇ Ālappirandāṇ, whose full name is lost, figures in a record from Nammiyēndal in the North Arcot District (No. 114 of 1941-42). He is given the titles, 'Kuvālāla[pu]rīśvaraṇ', 'Gaṅgakulōdbhavaṇ', 'Kāvērīvallaḅhaṇ' and 'Nandigirināthaṇ'. Amarābharana Siyagaṅga, the patron of Bhavanandi, the author of the Tamil grammar *Naṇṇūl*, is also known to have had these *birudas*. We have, however, no means of ascertaining whether the chief mentioned in the present record can be identical with Amarābharana. The record mentions an order of the

chief without reference to his overlord. The appellation 'Ālappirandān' assumed by him is noteworthy and may explain his subordination to the Kāṭṭava chief Kōpperuñjīga under whom a certain Ālappirandān served in the region surrounding Mēlpādi in the Chittoor District (*S. I. I.*, Vol. XII, No. 202).

126. The Travancore king Venṛumankōṇḍa Bhūtalavīra Ravivarman is represented by a copper-plate from Rādhāpuram in the Nanguneri taluk of the Tinnevely District (C. P. No. 4 of 1942-43).

The Travancore chief Bhūtalavīra.

This is dated Kollam 715, with other astronomical details which correspond to A.D. 1540, April 1, Thursday. It records a grant of land made, while the king was in his palace at Pankuḍi, for conducting worship during the service called Ravivarman-*sandi* instituted in the temple of Varaguṇēśvaramudaiya-Nāyanār and his consort Kalyānasundari-Nāchchiyār at Pūsaṅguḍi *alias* Rājarājapuram in Muṛattā-nāḍu. It is stated at the end that this inscription is a copy of the record engraved on the east wall of the central shrine (at Rādhāpuram) which is apparently No. 356 of 1930 copied in this village. The present inscription adds to the evidence showing that a portion of the present Nanguneri taluk of the Tinnevely District formed part of the Travancore territory during the rule of this king (*T. A. S.*, Vol. IV, pp. 101 ff.).

127. A record of the Señji chief Kṛṣṇama-Nāyaka, dated in the cyclic year Nandana, corresponding to A.D. 1592, comes from Koḷattūr, South Arcot

Señji chief Kṛṣṇama-Nāyaka.

District, and it registers the gift of this village renamed Kāśī-Viśvanāthapuram by the chief for the worship of the gods Koṇḍēśvara and Viśvanātha (No. 193 of 1940-41).

128. The Tanjore Nāyaka chief Raghunātha-Nāyaka with his minister Dikshitarayyaṅ and agents Nāraṇappa-Nāyaka and Tirumalaikoḷundapiḷḷai, is noticed in three inscriptions from the

Raghunātha-Nāyaka of Tanjore.

Polur taluk of the North Arcot District (Nos. 154, 161 and 179 of 1941-42). Śēttupattu-śirmai stated to have been within the jurisdiction of the Nāyaka, covers the region round the present Śēttupattu in this taluk. The interest evinced by the chiefs of this Nāyaka family and their benefactions to the temples of this locality are known from inscriptions copied in previous years in the North Arcot District (*An. Rep.* 1905, para. 38 and *An. Rep.* 1929, para. 69).

129. *Karaṇikkam* Vayirava Nayinār is mentioned as an agent of the Madura Nāyaka chief Viśvanātha at Pallakurichchi in the Tinnevely District (No. 273

Nāyakas of Madura.

of 1940-41). The temple of Varaguṇa-pāṇḍīśvara to which a gift is stated to have been made in the present record was evidently so called after the early Pāṇḍya king of the name and thus indicates its antiquity. The *kīlai-gōpura* at Madura known as Sundara-Pāṇḍya-gōpura (para. 51 above), contains a few inscriptions of the Nāyakas of Madura, *viz.* Virappa, dated in Bhāva and Pramādin (No. 283, 282 of 1941-42), Muttu-Virappa with Śaka dates 1531, Saumya, and 1545 (Dundubhi) and Tirumalai-Nāyaka, dated in Śaka 1547, Krōdhana (No. 287 of 1941-42). The benefactions of Virappa-Nāyaka are noticed in two inscriptions from Tirupparaṅkunṛam close to Madura. Virappa is called 'Kachchipperuñchelvaṅ' and he is stated to have constructed the *gōpura* and the compound wall to the temple of the place (No. 262 of 1941-42) besides a *maṭha* to the east of this *gōpura* and to have set up an image of Gaṇēśa (Aṅkaraṅ) (No. 264 of 1941-42).

130. Chinna Bommu-Nāyaka of Vēlūr, the patron of the Advaita scholar Appaya Dikshita figures in an independent capacity in two records from Polur taluk in the North Arcot District (Nos. 71 and 74 of 1942-43). They are dated in Śaka 1503 and 1505 which fell in the last years of Śrīraṅga II (c. 1578-1586 A.D.).

Chinna Bommu-Nāyaka of Vēlūr.

131. Gobbūri Etirāja, the brother of the notorious rebel Jaggarāya and the father-in-law of Rāmadēva, figures in an inscription from Attippattu, Tirutani Division (No. 185 of 1942-43). This record is dated in the cyclic year Paridhāvin (A.D. 1612) and it styles Etirāja as *Mahārāja* indicating that he practically ignored his emperor Veṅkaṭa I who was still alive. He took an active part in the war of succession after the death of Veṅkaṭa (1586-1614 A.D.) and

Gobbūri Etirāja.

also entered into an agreement with the Dutch Governor of Pulicat in 1620 A.D. In this agreement he calls himself 'Governor over 40 Hindu miles of territory' (*Sardesai Commemoration Volume*, p. 273).

132. The Velugōṭi chiefs are represented by a few inscriptions from the Venkatagiri division in the Nellore District. Of these No. 57 of 1941-42 from Nindali, dated in Śaka 1539, records the gift for repairs of a tank at Nindali by

Velugōṭi chiefs.

Velugōṭi Venkaṭapatirāya. It may be pointed out that this chief was a cousin of the famous Ēchama-Nāyaka and was holding portions of the Nellore District as *amara* under king Venkaṭapati. A large number of inscriptions of this chief which are included in the *Nellore District Inscriptions* show that he had a great interest in improving the condition of the ryots, offering them irrigational facilities. No. 55 of 1941-42 also from Nindali and dated in Śaka 1710 records the construction of a well by certain Vaiśyas during the reign of KumāraYāchama-Nāyaka. This chief ruled from Śaka 1699 to Śaka 1727.

133. By far the most important of the epigraphs of the 17th century are two inscriptions from adjacent villages of the Polur taluk of the North Arcot District (Nos. 78 and 79 of 1942-43).

Mahrāṭṭa general Ēkōji.

The earlier of them (No. 79 of 1942-43), dated in Śaka 1587, Viśvāvasu with other astronomical details corresponding to 5th March, 1666 A.D. records a donation for the merit of the Mahrāṭṭa general Ēkōji by his subordinates Timmōji-panḍitar, Tryambaka-panḍitar and Pāppōji-panḍitar. The second epigraph, dated 20 days later, i.e., 25th March, 1666 A.D., records the foundation of a hamlet called Navābupālayam in the name of Khānē-Ajam Hajarati Navābu Sāyabu, by his agent A[mu]lvar Khān Sāhebu and other officials (No. 78 of 1942-43). It is known that Venkōji also called Ēkōji, the favourite son of Shāhji inherited the acquisitions of his father in the Mysore and Arcot territories on the latter's death in A.D. 1664. His record under review provides the earliest date of his presence in this region although it is known that in 1654 A.D. he was sent on an expedition against the Srīśaila country by his father. From the fact that the inscription of Khānē Ajam Hajarati Navābu is found in such close proximity to Ēkōji's record, both in point of date and provenance, it may be presumed that the former was also a Bijapur general like Ēkōji. Two other inscriptions from the Polur taluk of the North Arcot District which, from their palaeography, may be assigned to the 17th century A. D. mention Anantōji-panḍitarayyaṇ and Nimbōji-panḍitarayyaṇ who were the local officers in the region (No. 93 of 1942-43).

134. No. 4 of 1941-42 comes from Ailūru in the Gannavaram taluk of the Kistna District and records the gift of the village Madhurāpura to Vēmūri Anantanārāyaṇa Sōmayājīn by Hajarati Ālampanah Sulatānu Abdullā Khutupu Sāha.

Mir Jumla.

It is said that during the reign of the king when Mir Jumla Muḥammad Syed Navab was the head of the administration, the latter, by the command of the king, had the overgrown jungle in the neighbourhood of Mēdūru and Aiyālūru on the bank of the Kṛishṇā, cleared and fixed 10 *varāhas*, probably as *śrōtriyaṃ*, and having named the site Madhurāpuram granted it as an *agrahāra* to Vēmūri Anantanārāyaṇa Sōmayājīn who performed, at the instance of Mir Jumla, a *Sarvatōmukha-Yajña*. The gift was made for the purpose of teaching the *Vēdas* and *Sāstras* and for extending hospitality to strangers, for the merit of the Sultan and himself. The inscription is of interest in that it reveals the tolerant attitude of the Muslim rulers towards their Hindu subjects in that period.

135. An inscription on a rock at Chinna-Karūr in the Namakkal taluk of the Salem District (No. 374 of 1939-40) is dated in Śaka 1590 without mentioning any king. It records the formation of an *agrahāra* by a certain Immaḍi Rāma-

Local chieftains of the Salem District.

chandra-Nāyaka who was probably a local chieftain. It is not clear if he could be identified with the donor of the same name mentioned in No. 41 of 1913 from the same taluk which is however dated 50 years earlier, i.e., Śaka 1541, Siddhārthin. The omission of the overlord in the present inscription is very probably due to the unsettled condition of this part of the country when the Mysore chieftain Dodḍa-Dēvarāya was making inroads into Salem and Trichinopoly areas, which were then under the rule of the Nāyakas of Madura (*Mys. Gaz.* (revised), Vol. II, p. 2442).

Another inscription from the same region is No. 375 of 1939-40 which is incised in characters of the 17th century A.D. and mentions Jagadēvarāya in

whose jurisdiction *Kunrattūr-durgam* is said to have been included. This Jagadēvarāya is evidently identical with the chief of the same name who was rewarded with an extensive territory including Bārāmahāl by the Vijayanagara king Tirumala for having defended successfully the fort of Penukoṇḍa against the attack of the Bijapur Sultans. His capital was Chennapaṭṇa, not far away from Bangalore and he continued to be in power till A.D. 1630 when the Rājas of Mysore absorbed his possessions into the Mysore State. The present record is dated in the cyclic year Rudhirōdgārīn which would correspond to A.D. 1605 and records an agreement (*iśaimurī*) given by the Seventeen Kambalattār of the mason community to the Sukkāḍar community. Since the inscription is incomplete, the details of the agreement are not available.

136. The benefaction of a Muhammadan chief at Śingikulam, Tinnevely district, is mentioned in an inscription of the place, dated in Śaka 1643, Śubha-kṛit, corresponding to A.D. 1722-23 (No. 268 of 1940-41). It states that the

Chanda Sāheb.

channel from the river running to the south-east of Pūlam *alias* Rājārājapuram was dug by a certain Sāyabu (name not clear) for the merit of Amudu Khān Kimānu Khān Paṭṭāyittu Sāyabu, son of Mirekhān Paṭṭāyittu who was the elder brother of Ajam Shah Mahammudu Khān Paṭṭāyittu. The date of this record falls in the period of the Madura Nāyaka chief, Vijayarāṅga Chokkanātha, whose copper-plate record of Śaka 1637 corresponding to A.D. 1715 from Tinnevely is known (Sewell's C.P. No. 11). Another inscription, dated in Śaka 1659, Kālayukti corresponding to A.D. 1738-39 from Śāttakkūḍal (No. 137 of 1940-41) in the Vriddhāchalam taluk of the South Arcot District refers to the period (of rule) of Chandā Sāheb and to the *subāh* of Pīlaiporuḱkīra-Pīḷai.

137. In the 15th and 16th centuries A.D., portions of the present Madura and Ramnad Districts were under the sway of a family of chiefs known as the Vāṇādarāyar chiefs in Madura and Ramnad Districts. Vāṇādarāyar who owed allegiance to the Vijayanagara crown. The last chief of this dynasty hitherto known was a Sundarattōḷḍaiyān Mahābalivāṇādarāyan with dates Śaka 1450 to 1468. The subsequent history of this family is not known as their territory had passed into the hands of the newly established Nāyakas of Madura. We, however, hear of the rebellion of a certain Vāṇādarāyar which was quelled by Virappa-Nāyaka, son of Viśvanātha. The actual name of this rebel is not known, but from a copper-plate record dated in Śaka 1499, secured from Tinnevely (C.P. No. 33 of 1940-41) it may be supposed that he must have been the donor *viz.*, Dēvaśikhāmaṇi Mahābalivāṇādhīrāyan. This chief bears the titles *Vīra-Kaṇchikan*, *Bhuvanaikavīraṇ*, *Pararājagandāṇ*, *Gaṅgakula-vamśōdbhavaṇ*, *Hiranyagarbhāvatāraṇ*, *Sētumūlarakshādhurandharaṇ*, *Aḷagarcharaṇālayaṇ*, etc. The inscription records the grant of the village Śendōṭṭi in Mūvaraśaṅkōṭṭai for worship in the temple of Kailāsanātha at Vēmbattūr, and for the maintenance of the Dakṣhiṇa-Gōḷakī-maṭha in the place. The same *maṭha* was the recipient of the village Araikkūlam, according to another copper-plate grant from the same source, at the hands of Virappa-Nāyaka, six years earlier, *i.e.*, in Śaka 1493, when it was presided over by the teacher Īśāna-Sivāchārya, the disciple of Pushpalaka-Sivāchārya who was again the disciple of Aghōra-Sivāchārya of the Naidhṛava-Kāśyapa-gōtra.

138. Three copper-plate grants of the Sētupati chiefs were obtained for examination through the Revenue Divisional Officer of Dēvakōṭṭai, Ramnad District (C. P. Nos. 2, 7 and 8 of 1942-43).

Sētupati chiefs.

One of these is dated Śaka 1673, Prajōt-patti, Śivarātri, corresponding to A.D. 1752, February 2, in the reign of Vijaya Raghunātha-Sētupatikāttadēva who is also called Araṣunilaiyitta Vijaya Raghunātha-Śaśivarnattēvar (No. 7). He is given a number of *biruḍas* such as the 'Establisher of the Chōḷa and Pāṇḍya kingdoms, conqueror of Toṇḍaimaṇḍalam, Īlam, Koṅgu and Yālpānam, the protector of Toṇḍi and the foremost among the servants of Rāmanāthasvāmin (at Rāmēśvaram)'. The inscription records the construction of the Śiva temple on the east bank of the tank at Chaturvēdimāṅgalam *alias* Śivagaṅgai and the consecration therein of the god Śaśivarnā-Īśvarasvāmin and goddess Periya-Nāyakī, along with the *parivāradēvatas*, by prince Mudduvaḍuganātha-Periya-udaiyāttēvar who also made an endowment of land for worship. In the inscription, prince Mudduvaḍuganātha is given the titles *Kulandainagarādhīpati*, *Ravikulasēkhara*, *Śivakāryadhurandhara*, *Araśārāvaṇarāma*, *Saṅgītatyāga-prasaṅga*, *Samarakōḷāhala*, etc. The copper-plate record No. 8 also introduces this prince with a

number of Vijayanagara titles along with other *birudas* such as *Sētukāvalaṇ*, *Sembinaṇṇāḍaṇ*, *Irandaḱālameduttāṇ* and *Sanḡitavidyāvinōḍaṇ* (No. 8). The date is given as Śaka 1674, Āṅgīrasa with other astronomical details, corresponding to A.D. 1752, October 17. After a lengthy and fanciful preamble describing the cosmogony of the universe ending with the creation of the artisan castes by the five-headed lord Sadāśiva, the inscription states that the several members of the Kammāḷa community of Śivagaṅga, comprising 74 divisions of the five castes, the *Samayasāṅkēṭins* and their dependants, the *Dēvēndra-kuḍumbar*, who were all assembled under orders of the king in the temple of Śaśivārṇa-Īśvara mentioned above at Śivagaṅga, granted a fresh deed for the several requirements of the temple, in place of the old one said to have been lost. According to this deed, each Āśāri setting up a family after marriage and doing business was to pay annually 2 *paṇams*, (each member of) the *Kuḍumbar* 1 *paṇam* and each family of *Puḷḷipallu* (?) 1 *paṇam*.

139. The Śivagaṅga chief Muttu Vijaya Raghunātha Periya-udaiyār-Tēvar is represented by a copper-plate record secured from Āṇḍāṅkōyil in Papanasam

Śivagaṅga chief Muttu Vijaya Raghunātha
Periya Uḍaiyār Tēvar.

taluk of the Tanjore District (C. P. No. 10
of 1942-43). It is dated in Śaka 1711,

Saumya with other astronomical details which correspond to A.D. 1790, March 25, Thursday. The chief called the *paripālagar* of Śivagaṅgai-rājya is introduced with a number of titles including those of Vijayanagara and Sētupati rulers. The inscription records the gift of the village Miṇāppūr for worship in the temple of Sembinaṇṇasvāmin at Tenputtūr *alias* Āṇḍāṅkōvil in Śōḷadēsam by *Aṭṭavanai* Māyāṇḍiā-pillai, son of Śudalaimuttā-pillai of Śiva-gōtra, residing at Śiṟuvayal. Miṇāppūr may be identified with the village of the same name in the Tiruvāḍāṇai taluk of the Ramnad District. The present Śivagaṅga Zamindari originally formed part of the territory of the Sētupatis of Ramnad and it was during the rule of Kūṭṭa ? Tēvar *alias* Kumāra Muttu Vijaya Raghunātha Sētupati (A.D. 1728-1734), that it was formed into a separate entity under Śaśivārṇa *alias* Muttu Vijaya Raghunātha Periya Uḍaiyār Tēvar.

140. A copperplate with writing in Tamil was secured through the Tahsil-dar of Ōmalūr in the Salem District (C. P. No. 1 of 1942-43). It is dated in

Copper plate of the Mysore chief
Immaḍi Virarāja-Uḍaiyār.

Śaka 1698, Manmatha (=1775-76 A.D.)
in the reign of the Mysore chief Immaḍi

Virarāja-Uḍaiyār and records a gift of land made by several persons for worship and daily offerings to the temple of Sōmēśvara at Vanavāsi included in the Kāvēripuram-śirmai of Vaṇḱi-nāḍu. A further endowment of land made in the next year Durmukhi to the same temple is also noticed in the later portion of the record. It is known that by 1775 A.D., the Mysore king Chāmarāja-Uḍaiyār VIII had died and that Haider who was all powerful in the region had selected Chāmarāja IX as the next ruler of Maisūr (*Mysore Gazetteer* (revised) p. 2509). It is not known what relationship, if any, the Virarāja of the present record bore to Chāmarāja IX. Vanavāsi may be identified with the village of the same name in the Ōmalūr taluk of the Salem District.

141. Among the Cheṅgāḷva chiefs who ruled over parts of Mysore and Coorg during the 16-18th centuries A.D., one is noticed in an epigraph on a huge

A Cheṅgāḷva chief at Śrīśailam.

bell in the *ghaṇṭāmaṭham* at Śrīśailam,
Kurnool District (No. 60 of 1942-43). It

is dated in Śaka 1512 (A.D. 1591) and states that the bell was presented to God Mallikārjuna by Piriya Rājayyadēva Mahā-arasu, the son of Śrīkaṇṭharājayya, the ruler of Naṇjarāja-paṭṭana for the merit of his deceased ancestors. This chief, also called Rudragana, is identical with Piriya Rājayyadēva (A.D. 1586-1607) mentioned in the records from Mysore (*Ep. Carn.*, Vol. IV, part ii, intro. pp. 17-18). His mother was Vallabhājamma.

Another inscription from the same place (No. 50 of 1942-43), dated in Śaka 1525 (=A.D. 1603) records the erection of certain shrines and halls evi-

Haṇḍe chief, Dēmappa-Nāyaka.

dently in the precincts of the local temple,
by Dēmappa-Nāyaka of the Haṇḍe family.

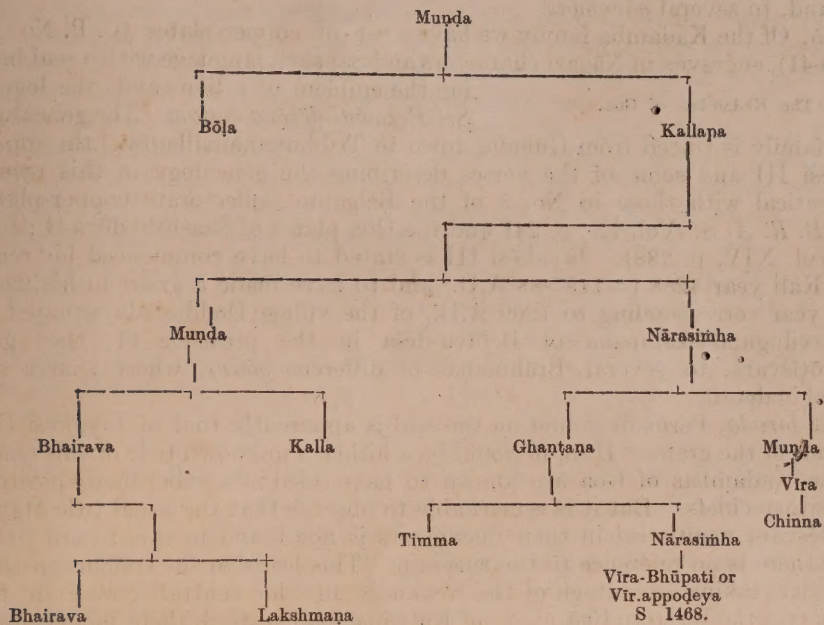
A third inscription dated in Śaka 1237 (=A.D. 1315), from the same place (No. 44 of 1942-43), records a pledge undertaken in the interest of the *Śiva-*

Kalu-maṭha and Arsi-maṭha at Śrīśailam.

samayāchāra, by the pontiff of the Kalu-
maṭha and Arsi-maṭha and their agents

with the co-operation of the Mahā-Mahēśvaras residing at the holy place. According to this agreement, arrangements were made for fair distribution of daily offerings, after worship, among the devotees and for proper conduct of festivals in the temple of Mallikārjuna.

142. A family of chiefs who ruled from Biligi in the Siddāpūr taluk of the North Kanara District, Bombay Presidency, is represented by six copper-plate records. The earliest of these is dated in Śaka 1468 (=A.D. 1545) in the reign of Vira-Bhūpāla and records a grant of certain incomes from land for worship in the Tribhuvanachūdāmaṇi-basadi at Bidire (i.e., modern Mūdabidare). (C. P. No. 2 of 1940-41). It also states that many chiefs of this family distinguished by the title 'Maleya-huly-ugra-mārkkoḷa' (aggressive like the fierce tiger of the mountain) ruled at Śvētapuri, i.e., Biligi and furnishes the following genealogy of the chief commencing with Muṇḍa-Bhūpāla :—



The next Copper-plate, dated in Śaka 1608 (=A.D. 1685) refers to Mahāprabhu Sōmaśekhara-Nāyaka of the family (C. P. No. 17 of 1940-41). The gap of 140 years between the previous record and this can be filled in with the assistance of a historical poem in Kannada, entitled "The genealogy of the Biligi chiefs (*Biligi-Arasugala Vamśāvali*)" which furnishes the names of seven chiefs that ruled successively during the intervening period. These are Raṅgarāja, Ghaṇṭendra (II), (I) Tammarasa, Ghaṇṭendra (III), Mauna Ghaṇṭendra (IV), Śivappa-Nāyaka and Śivappa-Nāyaka (II). Sōmaśekhara-Nāyaka (I) of the present record was the adopted son of the last named ruler.

Sōmaśekhara's son was Sōmaśekhara-Nāyaka (II) who figures along with his wife Chennamallammāji in two copper-plate records, dated in Śaka 1631 and 1638 (C. P. Nos. 7 and 13 of 1939-40). He was succeeded by his two sons Bhadrappa and Basavendra according to the Kannada work mentioned above which was composed in the time of the latter. The last two copper-plate grants, both dated in Śaka 1692 (=A. D. 1769) refer to another chief of the same line named Sōmaśekhara-Nāyaka (III) who might have been removed by one or two generations from Basavendra, though the relationship between the two is not definitely known (C. P. Nos. 12 and 14 of 1939-40).

These chiefs were Jaina by persuasion for a few generations in the beginning but subsequently became the followers of the Viraśaiva faith.

143. A set of copper plates inscribed in indifferent Nāgarī characters and faulty Kannada language of about the 13th century A.D. was secured from a village in the Parasgad taluk, Belgaum District (C. P. No. 25 of 1940-41). The date is wrongly given as Śaka 1102, Saumya, in the reign of the Western Chālukya king, Hemmāḍidēva. The inscription appears to be spurious and it records a gift of land in the Kurupēṭa-nāḍu of the Kuṇḍi Three-Thousand province, to one Kāṭeya Sāvanta of Tāḍammagere. A similar record of about the same period has been noticed in the *An. Rep.* for 1925-26, para. 2.

144. Another set of plates bearing an inscription in faulty Kannada and Marāṭhī languages written in Nāgarī characters of about the 14th century A. D., is reported to have been found underground some years ago at Manōli in the

A copper-plate grant of Rukumāṅgadēva.

Parasgad taluk of the Belgaum District (C. P. No. 26 of 1940-41). It bears no date but refers itself to the reign of the king Rukumāṅgadēva Chakravarti who was born in the Brahma-kula, bore the title 'Ahichhapuravarādhīśvara' (Lord of Ahichhapura, the best of cities) and had for his crest and banner the emblem of the golden peacock (*Suvarṇa-māyūra-lāṅghana-dhvaja*). It states that the king while camping at Kolanūr on the bank of the river Malāpahārī in the course of an expedition to the south, made a gift of the village Maṇināgara in Haṅgarage Twelve of Kumdurige (division) included in the province of Kuṇḍi-Three Thousand, to several *gāvundās*.

145. Of the Kadamba family we have a set of copper-plates (C. P. No. 31 of 1940-41), engraved in Nāgarī characters and Sanskrit language with a seal bearing the emblem of a lion and the legend

The Kadambas of Goa.

Śrī-Permādi-dēvēna dattam. The genealogy

of the family is traced from Gūhalla down to Tribhuvanamalladēva, the son of Jayakēśi III and some of the verses describing the genealogy in this record are identical with those in No. 8 of the Belgaum Collectorate copper-plates (*J. B. B. R. A. S.*, Vol. IX, p. 241 and the Goa plates of Shashṭhadēva II; *Ind. Ant.*, Vol. XIV, p. 288). Jayakēśi III is stated to have commenced his reign in the Kali year 4288 (=1187-88 A.D.) and to have made a grant in his 22nd regnal year corresponding to 1209 A.D., of the village Doḍḍavāḍa situated in the Navilugunda-kampana of Beluva-dēśa in the presence of the god Saptakōṭīśvara, to several Brāhmaṇas of different *gōtras*, whose shares are specified in detail.

The *biruda*, Permādi, found on the seal is apparently that of Jayakēśi III, the donor of the grant. If so, it would be a hitherto unknown title of this chief.

The Kadambas of Goa are known to have ruled in a subordinate position as feudatory chiefs. But it is remarkable to observe that the usual title Mahāmaṇḍalēśvara mentioned in their documents is not found in this record; and further there is no reference to the suzerain. This leads to the conclusion that these chiefs taking advantage of the weakness of the central power in the country *viz.*, the Western Chālukyas of Kalyāṇa, had started their independent activities. Attention may be drawn to the fact that the Beluva *i.e.*, Beluvala region was under their rule. This tract is not known to have been under their sway before this period.

146. A set of copper-plates referring to a new branch of the Kadamba dynasty of kings was secured for examination from Gōkaṇṇ, North Kanara

Kadamba Kāmadēva of Chandāura.

District (C. P. No. 10 of 1939-40). The

set consists of four plates and is held together by a ring, the ends of which are soldered into the bottom of an oval seal bearing in relief, on its plain surface the figure of a couchant bull facing the proper left with an ornamental chain and bell round its neck. All the plates are engraved on both the sides and a few lines, *viz.*, ll. 44-45 and 54-60 are palimpsest. The characters are of the 13th century A.D. and the language is Sanskrit verse and old Kannada. The record introduces a chief named Kāmadēva whose genealogy is given as follows :—

Vīra

↓
Taila

↓
Kāmadēva

Kāmadēva who is also called Vīra-Kāvadēvarasa bore among other titles, two epithets *Banavāsi-puravarādhīśvara* and *Jayanti-Madhukēśvara-dēvalabdhavaraprasāda*, showing his connection with the rulers of the later Kadamba family. Kāmadēva is further given the high-sounding imperial title, Kadamba-Chakravartin which need not be interpreted literally since his subordinate status is partly disclosed by another of his titles *Samadhigata-paṇcha-mahāśabda*.

The inscription is dated in the Śaka year 1177, Rākshasa, Māgha, śu. 15, Thursday, lunar eclipse corresponding regularly to A.D. 1256, January 13, Thursday. The object of the record is the endowment of lands to Āhitāgni Mahēśvara-Bhaṭṭa of the Viśvāmītra-gōtra and others at the *agrahāra* village of Mūrūr. The gift was made by the chief in the presence of god Mahābalēśvara of Gōkaṇṇa. The capital of the chief was Chandā-ura from which he is

stated to have been ruling. The place should be identified with the modern Chandāvāra, 'an old town of strategic importance' situated in the Honāvar taluk, about 5 miles south-east of Kumṭa, North Kanara District.

The foregoing details relating to Kāmadēva mark him out as belonging to a hitherto unknown branch of the Kadamba lineage. The present one is the first dated record of the chief and the nature of its seal described above supports the above conclusion. All the later branches of the Kadamba family had the figure of a monkey or Hanumān on their banner and the emblem of a lion on their seal; but none, as in the present case, adopted the emblem of a bull for their seal. An undated inscription on stone at Kamalikoppa in the Sagar taluk, Shimoga District, Mysore State (*Ep. Carn.*, Vol. VIII, Sa. 30) refers to Kadamba-chakravarti Kāmadēva, son of Tailapadēva, from Chandāvura. These details show that the Kāmadēva of the present record may be identical with the latter. The rise of this new chiefdom in the neighbourhood at the cost of the two already existing Kadamba principalities of Goa and Hāṅgal, can be explained in the light of the disturbed political conditions in the latter half of the 13th century A.D., when the two mighty powers, the Yādavas of Dēvagiri and the Hoysalas of Dvārasamudra were fighting for supremacy, and the territories of the feudatory rulers were often overrun. From another significant epithet borne by Kāmadēva, viz., *Paśchīmasamudrādhipati* (Lord of the western ocean) it may be inferred that he held a strip of the Western coast.

147. A family of petty chiefs that ruled over parts of the West Coast is represented by a copper-plate (C. P. No. 25 of 1939-40) in the present collection. It

Sāluva chiefs of Nagire.
is a single detached plate, which, judging from its contents must have formed the last of a set containing at least two plates. The record, though incomplete, contains some useful historical information. It is dated in the Śaka year 1444 (current), Vishu (=A.D. 1521). The inscription registers an endowment of land at Māsūru by Malliseṭṭi for maintaining holy services in the *Śaṅkha-Jinara-basti* at Huligere as exhorted by the divine, Chandraprabhadēva. The chief from whom the land was purchased exempted it from all impositions as it was to be utilised for religious purposes. The gift village Māsūru may be identified with the village of that name in the Sagar taluk, Shimoga District, Mysore State. Two other inscriptions, quoting the same cyclic year, viz., Vishu and dated in Śaka 1442 and 1443 referring to Immaḍi Dēvarāya-Oḍeya have been published in *Bombay-Karnatak Inscriptions*, Vol. I, Nos. 68 and 69. The provenance and the geographical details of the present record point to the identification of this Immaḍi-Dēvarājodeya with Immaḍi Dēvarāya-Oḍeya of the said inscriptions. He belonged to a line of chiefs that ruled as feudatories under the Vijayanagara kings over a large tract in the West coast including the provinces of Nagire-rājya, Hayive, Tuḷu and Koṁkaṇa. They were Sāluvas by extraction and Jaina by persuasion like the Sāluvas of Saṅgitapura or Hāduvalli, who were their contemporaries. The precise relationship between the two families is not known.

148. A ruler named Narapatirāya-Chōḷa-chakravarti with the titles, 'Aśva-pati-Gajapatirāya-nirmūlana, Ēkāṁgavīra and Jambūdvīpa-pratipālaka' is noticed in copper-plate No. 3 of 1941-42.

A spurious copper-plate record of Narapatirāya-Chōḷa-chakravarti.
It appears to be a forged document and records a sale-deed executed in favour of one Nariya for the purchase of the village Hebbāṭa in the cyclic year Virōdhi. The epigraph might, on palaeographic grounds, be assigned to the 13th century A.D.

149. From Śrī Chārūkṛti Paṇḍitāchārya, the Jaina pontiff at Mūḍabidure, South Kanara District, were received for examination a number of copper-plate records in 1940-41 (C. P. Nos. 1-13).

Copper-plate records from Mūḍabidure.
They range in date from the 16th to the 18th century A.D. and the majority of them register land and other gifts made by local chiefs and private individuals for the benefit of the several Jaina temples of the place. Of these, No. 5 of 1940-41 is of peculiar interest in that it narrates the circumstances which led to the creation of a separate pontificate at Kārkaḷa by the Kārkaḷa chief Lakshmapparasa alias Bhairarasodeya. It is dated in the cyclic year Krōdhi, Śaka 1426. Krōdhi appears to be a mistake for Krōdhana corresponding to Śaka 1427 expired (=A.D. 1505-06). Intending to perform a religious ceremony called *saubhāgyada-nōhi*, the chief, it is related,

invited 'the then Jaina pontiff to Mūdabidure for its proper conduct. As this personage was at that time engaged in conducting a similar ceremony for the Chautā chief of his own place (i.e., Mūdabidure), he was not in a position to attend the function at Kārkaḷa but deputed as his substitute a priest of the *Nirvāṇa* section from Panasōge. The chief installed the priest, deputed as a pontiff, in the presence of Śrī Nēminātha at Kārkaḷa on the ground that this religious function could be conducted only by a teacher properly installed. The record is written in the form of a memorandum wherein he seeks the permission of the pontiff of Mūdabidure for the action already taken by him and for conceding certain rights and privileges to the newly installed teacher. The chief, it is stated, was the ornament of the Kadam̐ba lineage (*Kadam̐bānvaya-kula-tilaka*) and lord of the *siddha-simhāsana* at Kerevāse. He styles himself Mahārājādhirāja Maṇḍalika and makes no reference to his suzerain. This chief had probably assumed the status of a semi-independent ruler having taken advantage of the weakness of the central authority. He belonged to the line of the Kaḷasa-Kārkaḷa rulers and may be identified with Vira-Bhairarasa Oḍeya I for whom we have the date 1493 A.D. As the earliest date for his successor Immaḍi Bhairarasa Oḍeya is 1516 A.D., the chief of our record may be identified with one of these two (*Ep. Carn.*, Vol. VI, Intro. p. 20 and *Ep. Ind.*, Vol. VIII, p. 127).

Another copper-plate record (No. 4 of 1940-41), dated in Śaka 1554 (A.D. 1632-33), describes how a Jaina teacher of Mūdabidure effected a reform among the Jaina community by directing their violent activities into non-violent and righteous pursuits. It was the practice in the village to celebrate the annual *Dipāvālī* festival by holding physical contests, which often ended in bloodshed. Such a pastime being against the creed of Jainism, the Jaina residents took a vow, as a result of the teachings of Samantabhadradēva, that they would, in future, desist from such pursuits and celebrate the festival by dragging a car in honour of Lord Chandranātha, by lighting ten thousand lamps and doing other pious acts.

150. Saṅgamēśvaram in the Nandikotkur taluk of the Kurnool District is considered holy on account of its situation at the confluence of the two main rivers the Kṛishṇā and the Tuṅgabhadrā. It is celebrated in the *sthala-purāṇa* and in inscriptions of the place as Nivṛittisaṅgama and Dakṣhiṇa Kēdāra (Nos. 33, 39 and 40 of 1942-43). The recognition of its importance during the late Muhammadan period is afforded by an inscription here, dated in the Hījra year 1153 (=A.D. 1740). It records exemption of the tax on pilgrims visiting the place on the occasion of Kanyā-Bhāgirathī by Fakir Mahammada Sāhebu who must have been a local officer (No. 31 of 1942-43).

151. Two inscriptions, one from Malabar (No. 402 of 1939-40) and the other from the North Arcot District (No. 193 of 1939-40) are of interest as mentioning a mercantile corporation called the

The mercantile corporation: *Padinenḥbhūmi*
Tīśai-Āyiratt-aiṇṇūrruvar.

'Padinen Vishayattār' or 'Padinenbhūmi Tīśai Āyiratt-aiṇṇūrruvar'. This body is frequently met with in inscriptions of all periods from the time of the Chōla king Parakēsarivarman who may be identified with Vijayālaya (*Pud. Ins.*, No. 61). Their activities took them to several places, even beyond the borders of South India and they had their own organisation to promote their interests (*Ep. Rep.*, 1913, para. 25). From the elaborate string of *birudas* assumed by them in all their records, they seem to have wielded great influence wherever they were settled. The present inscription from Viriṇchipuram (No. 193 of 1939-40) alludes to a local tradition about the god to the effect that a merchant named Dhanapāḷa trading in pepper halted in this village on his way to Kāñchī. Being afraid of robbers on the way he promised as an offering to the god ten bags of his commodity on reaching the destination safe. He, however, forgot his vow on reaching Kāñchī, with the result that the pepper sold by him in the market was transformed miraculously into green gram, which brought upon him loud protests from the purchasers. The merchant then remembered his promise to the god which he duly fulfilled, whereupon, the greengram again turned into pepper. This story finds mention in the present record where it is stated that the mercantile community decided to collect certain imports from among themselves for the benefit of Valittunai-Nāyanār (Skt. Mārgasahāyēśvara) who, for the failure of a merchant to fulfil his vow for the safe convoy of his commodity

A miracle recorded.

(pepper) had converted the article into green gram and subsequently reconverted the same into pepper on the vow having been remembered and fulfilled. The other record from Peruvamba in the Malabar District (No. 402 of 1939-40) which is highly damaged, belongs to the time of Rājendra-Chōla I and is engraved in the Vaṭṭeluttu script. It seems to record the deliberation of an assembly of the Valaṇṇiyars and the Padinenbhūmi Tisai-Āyirattu-aiṇṇūruvar, the nature of which is not clear. The Valaṇṇiyars, as a mercantile body, figure largely in inscriptions and are known as leaders of *Vēlaikkāras* who according to No. 600 of 1912 from Ceylon included among other classes the *Vaḍugar* and the *Mala-yālar*. The existence of the present inscription in the Malabar District, mentioning the Valaṇṇiyar is therefore significant (cf. also *Ep. Rep.*, for 1913, paras. 27-30; *ibid.* 1915, para. 32 and *ibid.* 1923, para. 39).

152. The interest evinced in renovating temples by the army called *Idaṅgai-māsēṇaiyār* of the region surrounding the present town of Chandragiri is indicated by an inscription from *Vēlañṇēri* in the Chittoor District (No. 115 of 1942-43).

Idaṅgai-māsēṇaiyār.

The epigraph is dated in the cyclic year Bahudhānya and records the assignment by this body, of *idaṅgaivari* and other taxes arising from the locality for the renovation of the temples of Dakṣiṇāmūrti and of Aḷagiya-Perumāl at *Vēliruñchēri*. It is further stipulated that the *Samayasankētis* shall not collect any *panam* or *kāṣu* from the locality. Another inscription, dated in Śaka 1579, Hēvilambi from Kattagarampālaiyam in the Polur taluk of the North Arcot District (No. 69 of 1942-43) records the construction of a *mandapa*, evidently in the village, by Nallatāyār, daughter of Kāliṅgarāyar, one of the commanders (*Sēṇait-talaiyar*) of Magādevimaṅgalam in Paṅgalaṇādu.

153. Slabs with inscriptions have been found near tanks in several villages of the Tiruttani Division. All these bear in relief the figure of a boar and above it an inverted sword flanked by the sun and the moon constituting the well known Vijayanagara emblem. An identical inscription is engraved on all of them in Telugu characters and language of about the 17th century stating that the tank was constructed by Kāvētrāju Bahadūr at the command of Mahāmaṇḍalēśvara Kaṭāri Sāluva Bommarāja Bahadūr. Such slabs are found at *Vēlañchēri* (No. 116 of 1942-43), *Śrīgirikuppam* or *Śatruṇṇaiyapuram* (No. 122 of 1942-43), *Tiruttani* (No. 143 of 1942-43), *Tālavēdu* (No. 144 of 1942-43) and *Paṭṭābhirāmapuram* (No. 145 of 1942-43).

154. From two undated inscriptions secured from the Sundarēśvara temple at Madura (Nos. 285 and 286 of 1941-42), we learn that the outermost gōpura now known as 'Kilāi-gōpura' owed its origin to the Pāṇḍya king Sundara-Pāṇḍya after whose name and surname it was called 'Sundara-Pāṇḍyan-gōpuram' and 'Avaṇivēndarāmaṇ'. The inner gōpura in the same temple which is of a later period was the work of Vasavappa-Nāyaka, elder brother of Vaiyappa-Nāyaka and son of Iśvarappa-Nāyaka, who built it for the merit of (king) Achyutadēva-Mahārāya (No. 269 of 1941-42). Among other *birudas*, this Vasavappa bears the title 'Maṇināgapuravarādhīśvara' from which it may be surmised that he was an ancestor of the Gingee chiefs who are known from two records at Tirupparaṅkunṇam (Nos. 860 and 861 of 1917) to have hailed from Maṇināgapuram (Manikpur) in Āryāvartta.

155. An instance of self-immolation by entry into fire is recorded on a herostone of about the 9th century A.D. from Tekkulūr in the Tiruttani Division of the Chittoor District (No. 119 of 1942-43).

Cases of self-immolation.

A similar case of voluntary self-sacrifice, apparently for the successful termination of a festival in the Śiva temple of Sēṇḍamaṅgalam, South Arcot District, is recorded in No. 278 of 1939-40 assignable to about the 16th century A.D., wherein it is stated that a certain *Perrāṇ* cut off his own head on the occasion of a festival, for which the temple authorities presented (his descendants) with a piece of land and house-sites as *udirappatti*.

156. The zeal with which the sanctity of the temples were preserved by the devotees, is exemplified by a record (No. 261 of 1941-42) from Tirupparaṅkunṇam in the Madura District, dated in Śaka 1714 (A.D. 1792), belonging to the reign of a certain Hazarat Kepilai Nabābu Sāhēbu when Ahmad Khādar Sāheb was administering the territory under

Damage done to the temples at Madura and Tirupparaṅkunṇam by an European regiment.

him. The inscription states that a European regiment, evidently in the course of a campaign, camped near Madura and caused damage to the temples of Chokkanātha (at Madura) and Paḷani-Āṇḍavar (at Tirupparankunram) and forced their way into them, whereupon the priests and other temple officials were greatly agitated against the sacrilege, when Kuṭṭi son of Vayirāvi Muttukaruppan sacrificed his life by falling down from the *gōpura*. This act, strangely enough, seems to have had the desired effect of driving out the miscreants. The martyr's memory was honoured by a grant of a *rattak-kāṇikkai* (to his progeny). An almost similar instance of self-immolation by a certain Āṇḍarābharāṇa Mudali is found in another inscription (No. 260 of 1941-42) of about the same period from the same place, but the circumstances which led to it are not clear, as the record is damaged.

157. A record of Pachchayappa-Mudali the well known philanthropist of South India, dated in Śaka 1764, Śubhakṛit, comes from the Mīnākshi temple at Madura (No. 289 of 1941-42). Similar

Benefaction of Pachchayappa-Mudali.

records of his found at Śrirāṅgam and Jambukēśvaram are noticed in the *An. Rep.* for 1938-39, para. 74. All these are more or less in the same style and refer to the deposit of one *lakh* of *varāhaṇ* in the Government Treasury by order of the Hon. Supreme Court, from which in the present case, a sum of 120 *varāhaṇ* per year by way of interest was allocated for providing worship daily in the shrine of Mīnākshi Amman at Madura. Provision is also made in the present record for the appointment of two teachers, one on 10 *varāhaṇ* and the other on 5 *varāhaṇ* a month to teach Hindu boys the science of law (*vivakāra-śāstram*) and English respectively.

158. An inscription from Chakramallūr, Walajapet taluk, North Arcot District (No. 25 of 1940-41), dated in Śaka 1683, Vishu, corresponding to

Coin-Chennapattāṇam-varāhaṇ.

A.D. 1761-62 registers a sale of land to two Jainas of Tirupparampuram by the Mudalimār of Śakkaramūdūr for 405 *Chennapattāṇam-varāhaṇ*. The name of the coin is evidently to be ascribed to the place of its mint at Chennapattāṇam, i.e., Madras and the particular locality where the minting was done is now remembered in the name of a street called Mint Street in Madras. That Chakramallūr was once a flourishing Jaina colony is indicated by a seated Jaina image of big size lying uncared for in the village and numerous Jaina images of the place since removed from there and deposited in the compound of the Sub-Registrar's office at Arcot close by.

1	1939	Bombay	Marathi	Devanagari	1
2	1939	Bombay	Marathi	Devanagari	2
3	1939	Bombay	Marathi	Devanagari	3
4	1939	Bombay	Marathi	Devanagari	4
5	1939	Bombay	Marathi	Devanagari	5
6	1939	Bombay	Marathi	Devanagari	6
7	1939	Bombay	Marathi	Devanagari	7
8	1939	Bombay	Marathi	Devanagari	8
9	1939	Bombay	Marathi	Devanagari	9
10	1939	Bombay	Marathi	Devanagari	10
11	1939	Bombay	Marathi	Devanagari	11
12	1939	Bombay	Marathi	Devanagari	12
13	1939	Bombay	Marathi	Devanagari	13
14	1939	Bombay	Marathi	Devanagari	14
15	1939	Bombay	Marathi	Devanagari	15
16	1939	Bombay	Marathi	Devanagari	16
17	1939	Bombay	Marathi	Devanagari	17
18	1939	Bombay	Marathi	Devanagari	18
19	1939	Bombay	Marathi	Devanagari	19
20	1939	Bombay	Marathi	Devanagari	20
21	1939	Bombay	Marathi	Devanagari	21
22	1939	Bombay	Marathi	Devanagari	22
23	1939	Bombay	Marathi	Devanagari	23
24	1939	Bombay	Marathi	Devanagari	24
25	1939	Bombay	Marathi	Devanagari	25
26	1939	Bombay	Marathi	Devanagari	26
27	1939	Bombay	Marathi	Devanagari	27
28	1939	Bombay	Marathi	Devanagari	28
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30	1939	Bombay	Marathi	Devanagari	30
31	1939	Bombay	Marathi	Devanagari	31
32	1939	Bombay	Marathi	Devanagari	32
33	1939	Bombay	Marathi	Devanagari	33
34	1939	Bombay	Marathi	Devanagari	34
35	1939	Bombay	Marathi	Devanagari	35
36	1939	Bombay	Marathi	Devanagari	36
37	1939	Bombay	Marathi	Devanagari	37
38	1939	Bombay	Marathi	Devanagari	38
39	1939	Bombay	Marathi	Devanagari	39
40	1939	Bombay	Marathi	Devanagari	40
41	1939	Bombay	Marathi	Devanagari	41
42	1939	Bombay	Marathi	Devanagari	42
43	1939	Bombay	Marathi	Devanagari	43
44	1939	Bombay	Marathi	Devanagari	44
45	1939	Bombay	Marathi	Devanagari	45
46	1939	Bombay	Marathi	Devanagari	46
47	1939	Bombay	Marathi	Devanagari	47
48	1939	Bombay	Marathi	Devanagari	48
49	1939	Bombay	Marathi	Devanagari	49
50	1939	Bombay	Marathi	Devanagari	50
51	1939	Bombay	Marathi	Devanagari	51
52	1939	Bombay	Marathi	Devanagari	52
53	1939	Bombay	Marathi	Devanagari	53
54	1939	Bombay	Marathi	Devanagari	54
55	1939	Bombay	Marathi	Devanagari	55
56	1939	Bombay	Marathi	Devanagari	56
57	1939	Bombay	Marathi	Devanagari	57
58	1939	Bombay	Marathi	Devanagari	58
59	1939	Bombay	Marathi	Devanagari	59
60	1939	Bombay	Marathi	Devanagari	60
61	1939	Bombay	Marathi	Devanagari	61
62	1939	Bombay	Marathi	Devanagari	62
63	1939	Bombay	Marathi	Devanagari	63
64	1939	Bombay	Marathi	Devanagari	64
65	1939	Bombay	Marathi	Devanagari	65
66	1939	Bombay	Marathi	Devanagari	66
67	1939	Bombay	Marathi	Devanagari	67
68	1939	Bombay	Marathi	Devanagari	68
69	1939	Bombay	Marathi	Devanagari	69
70	1939	Bombay	Marathi	Devanagari	70
71	1939	Bombay	Marathi	Devanagari	71
72	1939	Bombay	Marathi	Devanagari	72
73	1939	Bombay	Marathi	Devanagari	73
74	1939	Bombay	Marathi	Devanagari	74
75	1939	Bombay	Marathi	Devanagari	75
76	1939	Bombay	Marathi	Devanagari	76
77	1939	Bombay	Marathi	Devanagari	77
78	1939	Bombay	Marathi	Devanagari	78
79	1939	Bombay	Marathi	Devanagari	79
80	1939	Bombay	Marathi	Devanagari	80
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83	1939	Bombay	Marathi	Devanagari	83
84	1939	Bombay	Marathi	Devanagari	84
85	1939	Bombay	Marathi	Devanagari	85
86	1939	Bombay	Marathi	Devanagari	86
87	1939	Bombay	Marathi	Devanagari	87
88	1939	Bombay	Marathi	Devanagari	88
89	1939	Bombay	Marathi	Devanagari	89
90	1939	Bombay	Marathi	Devanagari	90
91	1939	Bombay	Marathi	Devanagari	91
92	1939	Bombay	Marathi	Devanagari	92
93	1939	Bombay	Marathi	Devanagari	93
94	1939	Bombay	Marathi	Devanagari	94
95	1939	Bombay	Marathi	Devanagari	95
96	1939	Bombay	Marathi	Devanagari	96
97	1939	Bombay	Marathi	Devanagari	97
98	1939	Bombay	Marathi	Devanagari	98
99	1939	Bombay	Marathi	Devanagari	99
100	1939	Bombay	Marathi	Devanagari	100

APPENDIX E.

List of Stone Inscriptions in the Bombay-Karnatak copied during the years 1939-40 to 1942-43.

1	1939	Bombay	Marathi	Devanagari	1
2	1939	Bombay	Marathi	Devanagari	2
3	1939	Bombay	Marathi	Devanagari	3
4	1939	Bombay	Marathi	Devanagari	4
5	1939	Bombay	Marathi	Devanagari	5
6	1939	Bombay	Marathi	Devanagari	6
7	1939	Bombay	Marathi	Devanagari	7
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11	1939	Bombay	Marathi	Devanagari	11
12	1939	Bombay	Marathi	Devanagari	12
13	1939	Bombay	Marathi	Devanagari	13
14	1939	Bombay	Marathi	Devanagari	14
15	1939	Bombay	Marathi	Devanagari	15
16	1939	Bombay	Marathi	Devanagari	16
17	1939	Bombay	Marathi	Devanagari	17
18	1939	Bombay	Marathi	Devanagari	18
19	1939	Bombay	Marathi	Devanagari	19
20	1939	Bombay	Marathi	Devanagari	20
21	1939	Bombay	Marathi	Devanagari	21
22	1939	Bombay	Marathi	Devanagari	22
23	1939	Bombay	Marathi	Devanagari	23
24	1939	Bombay	Marathi	Devanagari	24
25	1939	Bombay	Marathi	Devanagari	25
26	1939	Bombay	Marathi	Devanagari	26
27	1939	Bombay	Marathi	Devanagari	27
28	1939	Bombay	Marathi	Devanagari	28
29	1939	Bombay	Marathi	Devanagari	29
30	1939	Bombay	Marathi	Devanagari	30
31	1939	Bombay	Marathi	Devanagari	31
32	1939	Bombay	Marathi	Devanagari	32
33	1939	Bombay	Marathi	Devanagari	33
34	1939	Bombay	Marathi	Devanagari	34
35	1939	Bombay	Marathi	Devanagari	35
36	1939	Bombay	Marathi	Devanagari	36
37	1939	Bombay	Marathi	Devanagari	37
38	1939	Bombay	Marathi	Devanagari	38
39	1939	Bombay	Marathi	Devanagari	39
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44	1939	Bombay	Marathi	Devanagari	44
45	1939	Bombay	Marathi	Devanagari	45
46	1939	Bombay	Marathi	Devanagari	46
47	1939	Bombay	Marathi	Devanagari	47
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50	1939	Bombay	Marathi	Devanagari	50
51	1939	Bombay	Marathi	Devanagari	51
52	1939	Bombay	Marathi	Devanagari	52
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69	1939	Bombay	Marathi	Devanagari	69
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72	1939	Bombay	Marathi	Devanagari	72
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74	1939	Bombay	Marathi	Devanagari	74
75	1939	Bombay	Marathi	Devanagari	75
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93	1939	Bombay	Marathi	Devanagari	93
94	1939	Bombay	Marathi	Devanagari	94
95	1939	Bombay	Marathi	Devanagari	95
96	1939	Bombay	Marathi	Devanagari	96
97	1939	Bombay	Marathi	Devanagari	97
98	1939	Bombay	Marathi	Devanagari	98
99	1939	Bombay	Marathi	Devanagari	99
100	1939	Bombay	Marathi	Devanagari	100

NOTE.—This Appendix is paged in continuation of Appendix F to the *Annual Report on South Indian Epigraphy* for the year 1938-39.

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1939-40 are registered in this Appendix.

Serial No.	District.	Taluk.	Village.	No. in the Appendix.
1	North Kanara	Sirsi	Bakkaḷ	1-4
2	Do.	Do.	Barūr	5-7
3	Do.	Do.	Bālēhalli	8
4	Do.	Do.	Chalḡār	9-10
5	Do.	Do.	Chippagi	11
6	Do.	Do.	Dēvatēmane	12-14
7	Do.	Do.	Honnēhalli	15-19
8	Do.	Do.	Hosamane	20
9	Do.	Do.	Hulēkal	21-33
10	Do.	Do.	Huṇasihalli	34-36
11	Do.	Do.	Idatalli	37-38
12	Do.	Do.	Kaḍabāl	39-44
13	Do.	Do.	Kalkuṇi	45
14	Do.	Do.	Karasvaḷli	46-47
15	Do.	Do.	Karūr	48-49
16	Do.	Do.	Kengaremath	50
17	Do.	Do.	Kibballi	51-53
18	Do.	Do.	Kuḷave	54
19	Do.	Do.	Makkaḷatāyimane	55
20	Do.	Do.	Pañchaliṅga	56-60
21	Do.	Do.	Puttanamane	61
22	Do.	Do.	Sahasraḷli	62
23	Do.	Do.	Siṅganalli	63-65
24	Do.	Do.	Sōmanalli	66-68
25	Do.	Do.	Sōṇḍā	69-80
26	Do.	Do.	Tumbimane	81
27	Do.	Do.	Yasaḷe	82-95
28	Do.	Kumta	Gōkarṇ	96-113

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
NORTH KANARA DISTRICT.						
SIRSI TALUK.						
1	Bakkaḷ.—Broken slab in the compound of the Satyanāthēśvara temple.	..	....	Śālivāhana Śaka, Aṅgirasa, Bhādra, su. 4.	Kannāḍa	Indifferently written; seems to record some gifts in money.
2	Hero-stone in the <i>damada bagalu</i>.	..	....	..	Do.	Badly damaged and worn out. In characters of about the 13th century A. D. Seems to mention Śingha.
3	Hero-stone (No. I) set up in the compound of the Satyanāthēśvara temple.	Kadamba	Tallamadēva	, Bhādrapada, bahuja daśami, Thursday.	Do.	Badly damaged and worn out. Mentions the god Gōkarna-Mahābala and <i>paṭṭamaḷādēvi</i> Lalivādēvi. Seems to record the gift of some money in memory of a warrior who died in a fight. Mentions also Durgādēvi and Kāmādēvi. These were perhaps his wives.
4	Another hero-stone (No. II) at the same place.	Do.	Lost	, Pīṅgala, dīpavāḷige (dīpavāḷige), amāvāse.	Do.	Partly broken and damaged. In characters of about the 12th century A. D. Mentions a <i>Mahamaṇḍalēśvara</i> who was a worshipper of the god Mahābala of Gōkarna and seems to record the death of Mēdagaudana Bivarasa of Bakkana in the battle at Puniḷe. Mentions <i>Pradhana</i> Sāmtavēgaḍe Bommeagaḍa, the younger brother of Mēdagauda and Banavase Bairōja.
5	Barūr.—Hero-stone (No. I) set up in the village.	..	....	Paridhāvi	Do.	Badly damaged and worn out. The characters belong to about the 12th century A. D. Refers to the 'Gutayarāja' and one Masapeyanāyaka's son (name lost) who probably died in a battle.
6	Another hero-stone (No. II) at the same place.	..	....	Vikāri	Do.	Badly damaged and worn out. In characters of about the 13th century A. D. Purport not clear.
7	Another hero-stone (No. III) at the same place.	..	....	Śaka 1[3]87, Vyaya, Phāḷguna, ba. 5, Tuesday	Do.	Damaged and partly worn out. Seems to refer to the requisition of Kaleya-Daṁṇāyaka, son of Sātiya-Daṁṇāyaka to Chandragutti. Seems to mention some Āluva-Mahā-prabhu (name not clear).
8	Balehalji.—Masti stone in a lawn	..	....	..	Do.	Damaged and worn out. In characters of about the 17th century A. D. Mentions Biragaḍa of Bāḷeyahali.
9	Chalgar.—Rock in the bed of a ravine in the forest.	..	....	Rākshasa, Chaitra, su. 1.	Do.	In characters of about the 18th century A. D. Mentions the stone-cutter (<i>kalakutika</i>) Dēvaya.
10	Hero-stone lying in the same forest	..	....	Śaka Samvat 1400, Vikāri, Pushya, su. 2.	Do.	Indifferently written and damaged. Seems to record the death of a follower of Arasappa-Nāyaka. Refers to Beḷu-goḷa.

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
NORTH KANARA DISTRICT— <i>contd.</i> SIBSI TALUK— <i>contd.</i>						
11	Chippagi.—Slab standing in front of the dilapidated Išvara temple.	Western Chālukya .	Bhuvanalkamalla	Śaka 995, Paridhāvi, Kārtika, śu. 13, Uttara-bhādrapada.	Kannāḍa	Registers the construction of a tank, the erection of a Śiva temple called Jakkēśvara at Sippake and gift of land for the same by four gāvūḍas when <i>Mahamāṇḍalēśvara</i> Tailapaḍēva was governing Banavāsi-Twelve Thousand. Mentions in the preamble that <i>Mahamāṇḍalēśvara</i> Kirtidēva was ruling the same territory. Refers to Śāntayya-dēva as administering the Mogalāṇḍu-70 division.
12	Devātēmane.—Slab lying in the forest near the village.	Do.	Irivaḇeḍēga Satyāśraya	Śaka 928, Parābhava, Vaiśākha, śu. pāḍiva, Sunday.	Do.	Refers to <i>Mahamāṇḍalēśvara</i> Chattayya as the governor of Banavāsi-Twelve Thousand and records the gift of land made by Jegatimabbe-Gāvūḍi before her demise.
13	Hero-stone in the forest at the same spot	..	....	..	Do.	Completely damaged. The characters belong to about the 12th century A. D.
14	Hero-stone set up near the Bhadrakālī temple.	Kadamba	Tailamadēva, son of Tribhuvanamallaḍēva.	Year 11, Išvara, Pushya, 12, Wednesday.	Do.	Broken and damaged. Relates that Kōṇma-Gaṇḍa put up a heroic fight against the infantry and the cavaliers of Maḥiḍēva, son of Kāvadeva and died in the battle of Kalugāla when the latter made a march and encamped at Ballāḷa-Sirise.
15	Honnēhalli.—Slab set up near the Narasimha temple in the Svarṇavallī Maṭha.	Sōde	Savāyi Rāmachandra-Nāyaka	Śālivāhana Śaka 1595, Pramādi, Māgha, śu. 4, Saturday.	Do.	Records the performance and completion of a sacrifice for the prosperity of the chief by His Holiness Sarvajña-Sarasvatī Śrīpāda of Honnēhalli through Viśvapati-Bhaṭṭa who was brought down from Kāśī (Benares). The stone depicts in relief the <i>vēdi</i> of the <i>agnihōtra mantapa</i> with the three holy fire-pits.
16	Slab built in the south wall of the same temple.	..	Arasapa, 'ruling at Sōmadāpuri'	Śaka 1478, Rākshasa	Sanskrit in Malayalam characters.	Seems to record the construction of a temple by the chief.
17	On boulder No. 1, at the Sahasralinga near the village.	Kadamba	Tribhuvanamalla	, Dhanus, śu. 10, Thursday, Aśvini.	Kannāḍa in Malayalam.	Seems to record the setting up of an image of Kēśava by Rājendra Bhārat, the disciple of Prakāśa-Tīrtha.
18	Boulder No. 2, same place.	..	....	Śaka 1480	Do.	Indistinct. Seems to refer to Hōṇahalli and to Chandraśekhara Sarasvatī.
19	Boulder No. 3, same place.	..	....	..	Do.	Indistinct. Seems to refer to a gift of [56] nahalli and other villages to God Kēśava. Mentions Konasugundi.
20	Eosamane.—Slab set up in the forest near the village.	..	....	..	Kannāḍa	In characters of about the 18th century A. D. States that

21	Hero-stone set up by one side of the road near the Vyāsārāya Matha.	..	..	..	Do.	seriously damaged. In characters of about the 14th century A. D. It is a <i>jina śāsana</i> . Mentions some <i>matha</i> and seems to record a gift for feeding (<i>āhārādāna</i>), etc.
22	Māsti stone lying in the compound of the house of Chemabasappa.	..	....	..	Do.	Damaged. In characters of about the 16th century A. D. Mentions the death of Birappa, son of Hulivittēya Mallappa of Huliyakallu.
23	Hero-stone set up in the forest of Māstikān, near the village.	..	....	Rudhrōdgāri, Chaitra, śū. 1, Sunday.	Do.	In characters of about the 15th century A. D. States that Giniyana-Nāyaka and his elder brother Māvapa-Nāyaka of Machaganādi, who were the followers of Immadi Arasappa-Voḍēya, died in an encounter between Sadāsiva-Nāyaka and Arasappa-Voḍēya.
24	Hero-stone set up at the Eḍabala-kaṭṭe in the forest near the village.	Vijayanagara	Mahārājādhrāja Virūpakṣarāya	Hēṇḷāribi, Māgha, śū. 1[10].	Do.	Damaged. In characters of about the 15th century A. D. Seems to record the death of a warrior named Bira and the erection of the hero-stone by his people. Mentions Sōḍēya Arasappa-Nāyaka, Duggaṇa-Nāyaka, Māvapa-siṅga-Nāyaka, etc.
25	Māsti-stone set up at the same place	..	....	..	Do.	Damaged. In characters of about the 15th century A. D. Seems to record the self-immolation of a Nāgati (wife of a Nāyaka; name not clear).
26	Left-side pillar at the entrance of the Lakṣminārāyaṇa temple.	..	....	San 1266 Fasali, Payingala, Chaitra, śū. 2.	Do.	States that [the <i>maṇḍapa</i>] was renovated by His Holiness Śrī Lakṣminivāsa-Tīrtha of the Vyāsārāja- <i>Samsthāna</i> . Refers to the <i>pūrvāśrama</i> of the pontiff.
27	Pillar lying in the forest near the Rāmalinga temple.	Kadaṁba	Chattayadeva	Saka 904, Chitra-bhānu, Chaitra, śū. 1, Sunday, Uttarāyaṇa-samkrānti.	Do.	States that Paṇchavate-Ījiga, son of Biyalaiya, who was administering (<i>kāyika</i>) the Tenḡere-Thirty (division) endowed some money to the <i>Mahājanas</i> of Isulūru for a <i>gōsāsa</i> and set up the stone (pillar). The chief was the lord of Banavasi Twelve Thousand and Śāntalige Thousand.
28	Hero-stone (No. I) in a row set up near the same temple.	..	....	Durmukhi, Vaiśākha, śū. 15, Sunday.	Do.	In characters of about the 15th century A. D. Indifferently written. Seems to record the death of a certain warrior (name not clear) who was cut to pieces in a fight. Mentions Arasappa-Oḍēya, the chief of Sōṭe (Sōḍe).
29	Hero-stone (No. II) set up at the same spot.	..	....	Sārvari .	Do.	In characters of about the 15th century A. D. Indifferently written. Mentions <i>haravari</i> and Harasave-Daṇāyaka.
30	Hero-stone (No. III) set up at the same spot.	..	....	Sālivāhana Śaka 13.. (in words), [Hēṇḷāmbi.	Do.	Indifferently written. Purport not clear.
31	Hero-stone (No. IV) set up at the same spot.	..	....	Sālivāhana Śaka 1399, Durmukhi, Śrāvāṇa, ba. 11.	Do.	Damaged. Details worn out. Seems to mention some <i>nāyaka</i> .
32	Hero-stone (No. V) set up at the same spot.	..	....	[Du]rma[khi], Vaiśākha, śū. 11.	Do.	In characters of about the 15th century A. D. Indifferently written. Details not clear. Mentions Sōḍēya Arasappa-[Nāyaka].
33	Hero-stone set up in the forest, a furlong from the Rāmalinga temple.	..	....	Chitrabhānu, Śrāvāṇa, śū. ...	Do.	Damaged. In characters of about the 14th century A. D. Mentions a certain Vira.
34	Huṇasīhalli.—Slab set up in the forest	..	....	..	Do.	In characters of the 18th century A. D. States that Arasappa-Nāyaka (of Sōḍe) endowed the village of Huṇasīhalli to Kōṛānada-paṭṭada Virūpakṣa Svāmī.

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	NORTH KANARA DISTRICT— <i>contd.</i> SERSI TALUK— <i>contd.</i> Hunasihalli— <i>contd.</i>					
35	Another slab set up in the forest . . .	..	....	..	Kannada	In characters of about the 18th century A. D. States that it (the land) belongs to Kōrānada Virūpākshadēva.
36	Slab set up in the forest near the village	..	....	Śālivāhana Śaka 1555 (in words), Bhāva,	Do.	Damaged. Seems to mention a gift to Kōrānada (Virūpāksha Svāmī).
37	Iḍattalli.—Hero-stone set up in the forest near the village.	..	....	Bhāva, Chaitra, śu. 7,	Do.	Worn out. In characters of about the 15th century A. D. Seems to record the death of one Sirumeya-Nāyaka, in a fight near Hattinattur, in the time of Apparasa-Vodeya. Mentions Sōdeya Kāmappa.
38	Another hero-stone set up near the above	Kadamba	Mahāmaṇḍalēśvara Sōvidēva	Year 29 (in words), Durmukhi,	Do.	Damaged. In characters of about the 12th century A. D. Records the death of one Basava-Gauda in a fight. Mentions Yīditaḥalli, Gutti-Arasa, Sōvidēva, Kāvadēva, Nārāṇa-Daṇḍāyaka, etc.
39	Kadabāli.—A hero-stone lying in a wet field near the village.	..	....	..	Do.	In characters of about the 12th century A. D. Relates that Kōrtiga, son of Kalachāri Barma fought bravely and died in the battle when Mahāmaṇḍalēśvara Jōkīdēvarasa marched forth towards Haive against Nāgavarma.
40	Hero-stone (No. I) near the Kadambēśvara temple.	..	....	..	Do.	Worn out except for a few concluding lines. In characters of about the 12th century A. D. Seems to record the death of a warrior after killing two horses in a fight.
41	Fragment of hero-stone (No. II) at the same spot.	..	....	..	Do.	Fragment. In characters of the 12th century A. D. Mentions Laliyadēvi as ruling, Mahāmaṇḍalēśvara Tailamadēva and Tuḷuva (country).
42	Hero-stone (No. III) at the same spot .	Kadamba	Vīra-Kāmadēva	Year 7, Nela, Kārtika, ba. 2, Wednesday.	Do.	Records the death of [Dehṇikanikāra (ensign-bearer) Dāvuda (?) in the battle of Kanpede Kadabala. Mentions Mahāpruthāna Śāntavoggaḍeyara Bīraraśa who was perhaps the opponent of the victim.
43	Hero-stone (No. IV) at the same spot .	Do.	Vīra-Kāvadēva	..	Do.	Badly damaged. In characters of the 12th century A. D. Main portion is worn out.
44	Hero-stone (No. V) at the same spot .	Do.	Mahāmaṇḍalēśvara Vīra-Kāva[dēva]	..	Do.	Seriously damaged. In characters of the 12th century A. D. States that this is the vīra-kūḷa (hero-stone) set up in

46	an old temple near the village.	Sode	Arasappa-Nāyaka	Sālivāhana 1525, Sobhakṛt, Jyēsthā, śu. 15, Saturday, lunar eclipse.	Kannada	Partly damaged. Seems to record the gift of the village Kalusavalli by the chief to a certain Virupanna.
47	Slab set up in the boundary of a field	Vijayanagara	Vira Harihararāya, son of Vira Bukkarāya.	Śaka 1320, Iśvara, Kārtika, ba. 2, [Wednesday].	Do.	Partly damaged. Records the gift of some land to some Brāhmins by Kalūra Sātapa-Damṇāyaka when Bāchamṇa-Oḍeyā was administering the Gutti-rījya.
48	Karūr.—Māsti-stone in the old site near the village.	..	....	Śaka 1319, Iśvara, Bhādrapada, śu. 5, Friday.	Kannada prose and verse.	Upper portion much damaged. Records the death of Mallappa-Damṇāyaka, son of Kallappa-Damṇāyaka. Mentions Honnāmbikādevī and the lord of Banavāsipura.
49	Another Māsti-stone in the same site	Vijayanagara	Dēvarāya	Lost	Kannada	Seriously damaged. Purport not clear.
50	Kengare-math.—Slab on the Srii-Sonda road.	..	....	..	Do.	In characters of the 10th century A. D. States that the śāsana was set up in memory of Basava's son Ereyaha and his wife on the death of the former when Chatruvarasa was administering as <i>peggaḍe</i> of Biyaḷa. Mentions the headmen (?) of five other villages.
51	Kibballi.—Slab built into the lintel of the entrance into the Iśvara temple.	..	....	..	Do.	In cursive characters of the 18th century A. D. Seems to record the death of some individual.
52	Slab set up in front of the same temple	..	....	Sālivāhana Śaka 1732, Pramōdūta, Māgha, śu. 7, Thursday.	Do.	States that Nārana-Heggaḍe, son of Timmarina-Heggaḍe of Kibali constructed the stone temple, installed the god Rāmanāthīśvara and performed the <i>dhoḷaśāhāpana</i> .
53	Hero-stone set up in the same place	Kadanba	Vira-Kāvadēva	Year 13, Durmati, Phālguna, [śu.] 1, Tuesday.	Do.	Relates that one Jaka-Gauda died on the battle-field having fought valorously and killing a horse. The memorial stone was set up by his son Kala-Gauda and (the latter's wife) Kāḷi-Gaudimabē.
54	Kulave.—Māsti stone set up near the village.	..	....	Śaka 1343 (in words), Sārvari, Kārtika, śu. 2, Sunday.	Do.	Badly damaged. Seems to be the memorial raised to the memory of Tama-gauḍa, grandson of <i>Mahāprabhu</i> Sānta-gauḍa. Mentions Kabunāḷigeḷyanāḍu.
55	Makkalāṭāyīmanē.—Slab lying in the Sivagāva-matha.	..	....	Vilambi, Āśāḍha, ba. 9.	Do.	Damaged. In characters of about the 18th century A. D. Records the gift of the village Sivagrāma by Bhairarasa-Oḍeyā (evidently to the <i>matha</i>).
56	Pāñchalīnga.—Hero-stone (No. 1) set up in front of the Nārāyaṇa temple.	Kadanba	Kāvadēva	Year 6, Rātshasa, Kārtika, śu. 1, Sunday.	Do.	Damaged. Records the death of a certain Tirakaya-Nāyaka who participated in the encounter that took place between <i>Mahāprabhu</i> Sita-Verggaḍe and Brarasa at Satturu.

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	NORTH KANARA DISTRICT— <i>contd.</i> SIRSI TALUK— <i>contd.</i> Pañchalīṅga <i>contd.</i>					
57	Hero-stone (No. II) set up in the same place.	....	....	Khara	Kannada	Seriously damaged. In characters of about the 14th century A.D. Seems to record the death of a hero and the setting up of the stone by Bāchaya-Gauḍa.
58	Hero-stone (No. III) set up in the same place.	Vijayanagara	Malikārjunarāya 'ruling at Dōra-samudra.'	Prabhava, Śrāvapa, ba. [15].	Do.	Damaged. Seems to record the death of Liṅga-Gauḍa, Huli-Gauḍa and others, while Anetappa Daṇḍāyaka was the Commander-in-Chief. Mentions Sodeya Rāmappa and the sculptor Sonnavālī Tammōja.
59	Hero-stone (No. IV) set up in the same place.	....	....	....	Do.	Damaged. In characters of about the 16th century A.D. Records the death of Jakaya of Sivali a, follower of Arasappa Voḍeru of Sōde. Mentions Bāya-Daṇḍāka and Rāmachandra-Daṇḍāka and also the sculptor Tipōja who carved the stone.
60	Hero-stone (No. V) set up in the same place.	....	....	[Plavanga]	Do.	Seriously damaged. In characters of about the 11th century A.D. Mentions a <i>Daṇḍanāyaka</i> (name not clear).
61	Puttanamane—Slab lying near the Śiva temple.	....	....	[Chālukya-Vikrama Varsha] 42, (in words) Kṛaka, Kārṭika, śu. 13, Thursday.	Do.	Much damaged. States that the village Bettehalli belonged to Haḍavāja Maraviyapa and records the construction of a temple and gift of land at the village of Manajuganālī by him. Mentions the Kadamba chief Kāmādeva.
62	Sahasraṅgi—Slab set up in the Rānēśvara temple.	Kalachurya	Rāyamurāri Sōridēva	Year 4, Vijaya, Phālguna, Pūṇamī, Monday, lunar eclipse.	Do.	Damaged. Records the installation of a <i>Viṅga</i> by Kabbila-Gāvūḍa and gifts of land made by him and others to the god when the feudatory Kadamba <i>Mahāmandalēśvara</i> Kirtidēva was governing the province of Banavāse-12,000 from Hānūṅga. Mentions Huliya-Daṇḍanāyaka as the administrator of Kabanāḷige-70 division. The gift was made into the hands of Mahādeva-Paṇḍita of Banavāse.
63	Singanallī—Hero-stone (No. I) in the forest near the village.	....	....	Śaka 1379, Viṣṇu, Māgha, śu. 3, Sunday.	Do.	Damaged. Records the death of one Sōmēya-Nāyaka, the son of Golla Bomma-Nāyaka in a battle during the regime of Chāmeya-Oḍeya at Gōve and the setting up of the hero-stone by his wife and his elder brother Mādarasa-Nāyaka.
64	Hero-stone (No. II) lying in the same place.	....	....	Śaka 1386, Tārana, Chaitra, śu. 10, Wednesday.	Do.	Damaged. Records the death of Huliappa-Nāyaka, the son of Singanahallī Kamche-Nāyaka and the setting up of the sati memorial (<i>vira-māstikeṅ</i>) stone.
65	Hero-stone (No. III) lying in the same place.	....	....	....	Do.	Indifferently written and damaged. In characters of about the 15th century A.D. Mentions Bhāḍa Bayana-Araśa

67	Broken slab set up in the same place	Rashtrakūta	Amoghavarsha Kottigadēva	Śaka 891, Śukla Kārtika, [āma-vāsi], Thursday.	Śaka 891, Śukla Kārtika, [āma-vāsi], Thursday.	Do.	Fragmentary. Mentions Chatṭa of the Kadamba family administering as <i>pegaḍe</i> , Puliyamma and Anṇammagāyiga and seems to record the installation of a deity.
68	Three pillars set up in the same place	Do.	Do.	Do.	Śaka [899, Dhātū], Kārtika, [āma-vāsi], Thursday.	Do.	Damaged. Records the performance of <i>gōśāsa</i> by the son of Ayyaveṇṇe Dōraya and Hariyabe.
69	Sōṇḍā—Hero-stone (No. I) set up in the Hosakōṭe fort.	Vijayanagara	Vijaya-Bukkarāya	Do.	Śaka 13415, Śubha-kṛit, Aśāḍha, ba. 12, Sunday.	Do.	Damaged. Refers to the <i>Mahāpradhāna</i> Bayicheya-Dannāyaka as governing the Chandragutti and Gōve-rājya.
70	Another hero-stone (No. II) set up in the same place.	Do.	Do.	Do.	[Rauldri, Chaitra, ba. 1, Tuesday.	Do.	Seriously damaged and fragmentary. Purport not clear.
71	A Sati-stone set up in the same spot	Do.	Dēvarāya Mahārāya, son of Vijaya-Bukkarāya.	Do.	Śaka 1354, Virōdhikṛit, Chaitra, ba. 1, Thursday.	Do.	Damaged. Refers to the king as reigning from Dōrasamudra (and) Vijayanagara- <i>melēṇḍu</i> . Seems to record the death together with his nine wives, of Arasappa, son of Saṅkaṇā Sōrade who bears some titles.
72	Boulder called <i>Basavana baṇḍe</i>	....	....	....	Vikāri, Kārtika, śu. 4, Thursday.	Do.	In characters of about the 18th century A.D. Records the grant of a land by Arasappa-Nāyaka made to the Nirāsi-maṭha. At the top is given an invocation to Guruliga.
73	Broken stone lying in the wet land of the Nirāsi-Maṭha.	....	....	....	....	Do.	Indifferently engraved. Characters of about the 18th century A.D. States that the land is a gift by [Arasappa-Nāyaka] to the Nirāsi-maṭha.
74	The <i>dhvajastambha</i> set up in front of the Trivikrama temple.	....	....	....	Śālivāhana Śaka 1562, Vikrama, Jyēshṭha, śu. 5, Monday.	Do.	States that the pillar was set up by Śrī-Vēdanidhi-Tirtha, the grand-disciple (<i>praśishya</i>) of Śrī-Vādrāja-Tirtha.
75	Slab set up at a distance to the south of the same temple	Vijayanagara	Venkaṭapatiḍēva Mahārāya	Do.	Śālivāhana Śaka 1515, Vijaya, Kārtika, śu. 15.	Do.	States that Śrī-Vādrājīrtha constructed the temple and installed the image of Trivikrama while the chief Arasappa-Nāyaka was ruling at Sōḍe. Describes in detail the assignment of several grain and money incomes made by Śrī Vādrāja for the services in the temple. A post-script in later characters states that Śālivāhana Śaka 1505, Chitrabhānu, Vaisākha, śu. 15, Wednesday was the <i>muhūrta</i> of the installation of the god Trivikrama.
76	Slab standing in a lawn (survey No. 79) near the Jain Maṭha.	Do	Sadāśivarāya Mahārāya	Do.	Śaka 1491 (in chronogram), Vibhava, Magha, śu. 5, Monday.	Sanskrit and Kannada in Kannada.	The composition is faulty. Records the gift of land made for the maintenance of a <i>satra</i> in a <i>maṭha</i> at Sōḍāpuri by Arasamma, daughter of the chief Arasappa-Nāyaka with the permission of the king. The chief is stated to belong to the Sūryavamśa. Mention is made of the <i>Senabōva</i> Timmarasa of the Kausika <i>gotra</i> and Aśvalayana- <i>sūtra</i> .
77	Sides of a <i>nishidi-martapa</i> (No. I) in the forest (burial ground).	....	....	....	Śālivāhana Śaka 1530, Plavanga, Kārtika, śu. 10, Wednesday.	Kannada	Records the demise of the Jaina ascetic <i>Rāya-Maṇḍalāchārya Vadi-Pilāmaṇa</i> Śrīmad-Akalāṅka-dēva of the Saṅgītapura-sinhāsana and the <i>Deśigana</i> and the setting up of the <i>nishidhi-martapa</i> by Śrī Bhaṭṭāṭkalankadēva.

APPENDIX B—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	NORTH KANARA DISTRICT— <i>contd.</i> SIRS TALUK— <i>concl'd.</i> Sōṇḍā — <i>concl'd.</i>					
78	Slab on another <i>nishidi</i> (No. II) in the same place.	....	....	Śālivāhana 1577, Jayas, Kārtika, śu. 10.	Kannāḍa	Damaged and worn out. Records the demise of Bhatākalanika who bears similar <i>birūdas</i> .
79	Slab on another <i>nishidi</i> (No. III) in the same place.	....	....	....	Do.	Seriously damaged and worn out. Purport not clear.
80	Slab on another <i>nishidi</i> (No. IV) in the same place.	....	....	Sarvadhāri, Bhādrapada, ba. 7.	Do.	States that these are 'the feet of the <i>guru</i> ' carved by a devotee.
81	Tuṇbimane .—Sati-stone standing in the forest at a place known as Māstikatte.	....	....	....	Do.	In characters of about the 18th century A.D. Records the homage paid by Saṇama, the wife of Dēvi-Nāyaka who died in the disturbance at Kārūr.
82	Yasale .—Pillar (No. 4) of the first group of nine pillars set up in the forest near the village.	....	....	....	Do.	In characters of about the 10th century A.D. States that Kōṇḍara, Guṇakamma performed the <i>gōṣāsa</i> for the second time, and that Erechattā the son of Eregāri-ōja, carved this stone. Above the epigraph is sculptured the figure of a plough drawn by two bulls. The first three pillars bear no writing.
83	Pillar (No. 5) set up in the same place	....	....	Vyatipāta, solar eclipse.	Do.	States that Tāliyara Vuttayya of Tālavūru performed the <i>gōṣāsa</i> . May be a continuation from pillar No. 8 (No. 80). There is a sculpture of plough and bulls above the inscription.
84	Pillar (No. 6) set up in the same place	[Kadamba]	Chattayyadēva	Śaka 901, Sarvajit, Āśvayuja, amāvāse.	Do.	Incomplete. Mentions the chief as governing Vanavāse Twelve-Thousand. Seems to be a continuation from the next pillar. Contains at the top the sculpture of the talkative tortoise and the swans (Photo App. D, No. 1812).
85	Pillar (No. 7) set up in the same place	Western Chālukya	Chālukya-Rāma Āhavamalla	....	Do.	Damaged at the end. Seems to be continued in No. 84 above. The figure of an elephant is sculptured above the inscription.
86	Pillar (No. 8) set up in the same place	Kadamba	Chattayyadēva	Śaka 907, Pārthiva, Pausa, amāvāse.	Do.	Incomplete. States that Chattayya was governing Banavāsi Twelve-Thousand and Sāntalige Thousand and that he was conducting the <i>perbharru</i> at Esale. Seems to be continued on pillar No. 5 (No. 83 above). Bears the figure of an elephant carved at the top.
87	Pillar (No. 9) set up in the same place	Do.	Chattayyadēva	Śaka 906, Tāṭrāna, Āśvayuja, Vishu-Sankrānti.	Do.	Damaged and incomplete. States that Chattayya was governing Banavāsi Twelve-Thousand and Sāntalige-Thousand and that Marayya of Kammar and Chattayya were

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APPENDIX E—*concl.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1939-40—*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	NORTH KANARA DISTRICT— <i>concl.</i> KUMTA TALUK— <i>concl.</i> Gōkarṇ— <i>concl.</i>					
99	Pillar set up on the right side in the same place.	....	....	Saka 1000 (in words) Kālayukta, Mā-khanavami (for Mahanavami), Aśvayuja, śu. 9, Monday.	Kannada	Damaged and incomplete. Refers to a <i>Mahamandaleśvara</i> who styles himself as <i>Gōkarṇa-purnavādīśvara</i> and seems to record a gift of money income for the benefit of the temple of god Mahābala.
100	Fragment built into the wall of the Tāmra-gauri temple.	....	....	....	Do.	Seriously mutilated. In characters of about the 15th century A.D. Records gift of the village Hosa-ūru to Mābala-Liṅga-Bhatta for maintaining a charitable boarding house (<i>chhatra</i>) in the temple of the goddess Tāmbregauri by <i>Mahāpradhana</i> Manju-Nayaka. The supervision of the charity was vested in the hands of Rāghavēndra-Srīpāda of the Dēvarāya-Matha at Hampi.
101	Slab lying in the garden of Gopī Bhat adjoining the Mahābala temple.	Vijayanagara	Bukkarāya Mahārāya	....	Kannada in Nāgarī	Damaged and mutilated. In characters of the 14th century A.D. Seems to record tax-free endowment (<i>sarvamānya</i>) of land by [B]asaveya-Danāyaka with the sanction of Bukkarāya to <i>Paramahansa Parivāṇakāchōrya</i> Śrī-Vēdasāgara-Srīpāda for lamps and offerings to (the god) Vēdēśvara of Gōkarṇa. Mentions the <i>nādu</i> of the twelve shares of the village Hubbanakere.
102	Slab built above the entrance of the Amritēśvara temple.	....	....	Śaka 1771, Saumya	Kannada	States that the Amritēśvara temple was constructed (renovated?) by Lakshumayya of Harati, the munsif of the Ankola taluk.
103	Slab set up in the house of Mūle Sēsha Bhat.	....	....	....	Kannada in Nāgarī	Partly damaged and worn out. In characters of about the 14th century A.D. Registers an endowment of four villages to the temples of Mahābala and Amritēśvara for feeding Brāhmanas in the Bāchanpōdeya-matha by Mādarasa-Odeyaru after purchasing them. The assignment of the income derived therefrom is recorded in minute detail. Refers to a previous transaction of Śaka 13....
104	Slab set up in the house of Siva Bhat Adī	Vijayanagara	Harihara Mahārāya reigning from the <i>neleṇṇu</i> at Dōrasamudra.	Śaka 1[3]15, (in words) Aṅgrasa, Aśādha, ba. 7.	Kannada	Damaged and broken. Registers grants made by certain <i>seṭtis</i> in the presence of god Mahābala for the maintenance of a feeding house (<i>seṭti</i>).

105	Slab built into the wall of Nārāyaṇa Upādhye's house.	Do . . . .	....	Do	Broken and worn out. In characters of the 15th century A.D. Registers gifts made for a feeding house at Gōkarna by Vithaladevi, queen of Vira-Bukka in the presence of the <i>Rājaguru</i> Išvara-Bhaṭṭa. The endowment is stated to have been put into execution by Honnabbe as a deputy of the queen.
106	Slab set up in the dilapidated Honnehalli-maṭha.	Do. . . .	Bekkarāya Mahārāya	Kannada in Nāgarī	Slightly damaged. Records in detail the assignment of the income derived from the lands endowed in the presence of the god Mahābala by Honnādevi, queen of Bukkarāya, for a feeding house and offerings to the deity when Mallappa-Oḍeya was governing the province of [Halve].
107	Slab built into the entrance of the Sankara-Nārāyaṇa temple.	....	....	Kannada in Malayālam Characters. . . .	Portions lost. Seems to record a gift of money. Mentions Rāmanāyaka and Saṅkara[nārā]yaṇa.
108	Slab set up in the house of Anant Krishna Karant.	....	....	Kannada	Highly damaged. In characters of about the 15th century A.D. Registers in detail gifts and provision made for a feeding house (<i>satra</i>) and other services probably in the temple of Mahābalēśvara. Mentions Chandōgra-Parśvanātha of the Hiriyabasti at Gērusoppe in connection with the imprecations. Chandapa-Bhaktia engraved the grant.
109	Slab set up near the Subrahmaṇya temple	Vijayanagara	Hariharaṛāya, ruling from Dōrasamudra. . . .	Do. . . .	Highly damaged and worn out. Seems to record the provision made for a feeding house (<i>satra</i>) by a daughter of the king.
110	Slab standing in the Kānēśvara-maṭha	Kadamba	Kāvadēvarasa, son of Śivachitta Era-Basavidevarasa. . . .	Do. . . .	Refers to the king as Kadaṁba-Chakravartī. States that a <i>maṭha</i> was constructed at Dhārēśvaraśēṭra in Gōkarna and land endowed therefor to the preceptor Pūrushōttama-puri Śrīpāda and his disciples by the king.
111	Slab lying near the Paṭṭa Ganapati temple	Vijayanagara	Harihara Mahārāya	Do. . . .	Registers a transaction made by Virupāvi, son of Āyibhaṭṭa Mādanna with Mahābalabhaṭṭa for the purchase of land for a <i>satra</i> when <i>Mahāpradhāna</i> Sōvidēva-Oḍeya was governing the provinces of Hayive, Tuḷu and Kōṁkaṇa from his capital at Hōmnāvūru.
112	Slab standing in the house of Morēbhaṭ	Do. . . .	Dēvarāya Mahārāya	Do. . . .	Partly damaged. Registers gift of land in the Baṅgaṇenādu made to Amareśvara Bhāratī-Śrīpāda in the presence of the god Mahābala for the maintenance of a <i>chhatra</i> by Viśaṇṇa, the son of Siddappa of the Viśvāmītra-gōtra. Also records gift of land for a <i>chhatra</i> founded by Rāma-chandra-Sarasvatī-Śrīpāda in the name of Bithapa-Oḍeya. <i>Mahāpradhāna</i> [Sōma]appa-Oḍeya was governing the provinces of Hayive, Tuḷu and Kōṁkaṇa from his capital at Hōmnāvūru.
113	Slab built in the wall inside the house of Hire Bhaṭ.	Do. . . .	Sadāśivārāya Mahārāya	Do. . . .	Registers endowments of lands made for the benefit of <i>maṭhas</i> , rituals and other purposes such as charities in the renovated temple of Vaiśraṇēśvara by Bhaṭṭakala Gaṇapapa-Jōyisa and others having purchased the same from certain pontiffs and <i>bhaṭṭas</i> when <i>Mahāmūḍalēśvara</i> Śāluva Kṛṣṇadēva-rasa-Oḍeya was governing the provinces of Nagira-rāja, Hayive, Tuḷu Kōṁkaṇa, etc. Assignment and management of the several incomes are set forth in full detail.

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1940-41 are registered in this Appendix.

No.	District.	Taluk.	Village.	No. in the Appendix.
1	Belgaum . . .	Parasagad. . .	Artagal	1
2	Do.	Do.	Asunḍi	2—3
3	Do.	Do.	Baḍḷi	4—6
4	Do.	Do.	Chachaḍi	7—10
5	Do.	Do.	Chik-Budnūr	11
6	Do.	Do.	Chik-koppa	12
7	Do.	Do.	Hārugoppa	13
8	Do.	Do.	Hostūr	14—16
9	Do.	Do.	Hūli	17—50
10	Do.	Do.	Iñchal	51—52
11	Do.	Do.	Ingaldi	53
12	Do.	Do.	Kārimani	54
13	Do.	Do.	Kaṭamēli	55
14	Do.	Do.	Kōtūr	56—57
15	Do.	Do.	Madalūr	58
16	Do.	Do.	Manōli	59 65
17	Do.	Do.	Mugalihāl	66
18	Do.	Do.	Murgōḍ	67—71
19	Do.	Do.	Sattigēri	72
20	Do.	Do.	Singārkoppa	73
21	Do.	Do.	Sirsāṅgi	74—77
22	Do.	Do.	Sogul	78—79
23	Do.	Do.	Śrīraṅgapūr	80—81
24	Do.	Do.	Ugargōl	82
25	Do.	Do.	Yallammanagudḍa (near Saundatti)	83
26	Do.	Do.	Yēnagi	84
27	Do.	Do.	Vaḍaka-Hoḷi (near Manōli) . . .	85
28	Do.	Do.	Varavi-kolḷa (near Yekkēri) . . .	86—87
29	Do.	Gokak	Māladinni	88
30	Bijapur	Bijapur	Jēḍara Bablād	89 90
31	Sholapur	Pandharpur	Paṇḍharpūr	91
32	Jath State . . . . .	....	Aṅkalagi	92 93
33	Do. . . . .	....	(Kontevvana) Bablād	94
34	Do. . . . .	....	Bāgēvāḍi	95
35	Do. . . . .	....	Bālēgaon	96
36	Do. . . . .	....	Biljūr	97—99
37	Do. . . . .	....	Guḍḍāpūr	100—101
38	Do. . . . .	....	Jath	102
39	Do. . . . .	....	Kōlgiri	103—104
40	Do. . . . .	....	Māḍgyāl	105—106
41	Do. . . . .	....	Samkha	107—109
42	Do. . . . .	....	Sēgaon	110
43	Do. . . . .	....	Sidhanātha	111
44	Do. . . . .	....	Sirnādagi	112—113

No.	District.	Taluk.	Village.	No. in the Appendix.
45	Jath State . .	....	Tikoṇḍi	114—116
46	Do. . . . .	....	Umadi	117
47	Do. . . . .	....	Umarāpi	118—121
48	Do. . . . .	....	Utagi	122
49	Do. . . . .	....	Wajrawāḍa	123
50	Do. . . . .	....	Waḷasaṅga	124—128
51	Do. . . . .	....	Wālekhiṇḍi	129
52	Sangli State . .	....	Maṅgaḷwēḍhā	130—138

APPENDIX E—*contd.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	BELGAUM DISTRICT.					
	PARASGAD TALUK.					
1	Artagal : Slab set up near the Kalameśvara temple.	Western Chālukya	Tribhuvanamalladeva	Chālukya-Vikrama year 24, Su. 5, Thursday.	Kannada	Records gift of land for the salvation (?) (<i>parikṣa-dhārma</i>) of Narasūga who attained heaven by entering the sacrificial fire-pit, amidst the admiration of the people, at the demise along with his consort of his liege-lord, Dēvati, the son of <i>Mahāsamantha</i> Chikkarasa and the commander of the Tulu guards who were the body-guard of the king.
2	Asundi : Stone set up in the Banasaṅkari temple.	Do.	Do.	Saka 1015, Śrīmukha, Uttarāyana-saṅk-rānti, Vyatipata.	Do.	Damaged. Records gifts of land to god Śaṅkara-Nārāyana after purchasing it from the Two Hundred <i>Mahājanas</i> of Hirya-Hasundi which was a <i>sarvanāmya-nitya bhāmīdāna</i> endowment of the king. Mentions land at Mānikēśvara.
3	Fragment lying in the same temple	Do.	Do.	....	Do.	Invokes the Jinaśāsana. Mentions the Two Hundred <i>Mahājanas</i> (of Asundi) who were versed in the Rīg, Yajus, Sāma and Atharvaṇa Vēdas and in the six <i>tarkas</i> . Asundi was a <i>sarvanāmya-nitya-bhāmīdāna</i> endowment of the king.
4	Baḍli : Pillar in the Chidāmbareśvara temple.	Hoysala	Vijaya-Ballala]. II(?)	Vaiśākha, śu. 7	Do.	The pillar is reported to have been brought from Anpiger (Dharwar district). Published in the <i>Karnatak Inscriptions</i> , Vol. I (1941), No. 29.
5	Fragment set up in the Nārāyana temple [Ratta]	[Ratta]	Kārtavīrya	Saka 1168. Viśvāvasu, Jyēsthā, śu. 12, Monday.	Do.	Do. No. 33.
6	Fragment built into the top of the above	Ratta	Lakshma	Saka 1141, Pramāthin,	Do.	Do. No. 32.
7	Chachadi : Slab standing at the entrance of the Nārāyana temple.	....	....	....	Do.	In characters of about the 12th century A.D. Records the gift of (the village) Nāgarapāla to the god Bhōgēśvara of Mudgade by the <i>Mahāmaṇḍalēśvara</i> Kannaḷkaḷjarasa and Kōṅgaḷjarasa.
8	Slab built in the pedestal of the image of god Nārāyana at the same place.	....	....	....	Do.	In characters of about the 18th century A.D. Seems to state that the image is the <i>jīrṇōddhāraṇa</i> (reconsecration) made by Mudeya, son of Chapa of Thavati.
9	Hero-stone set up behind the Saṅga-meśvara temple.	....	....	....	Do.	Damaged and worn out. In characters of about the 13th century A.D. Describes the valour of two warriors who died in the fight for the recovery of cows from the hands of the enemy in a cattle raid. One of these is Basava-Gāvūṇḍa. The name of the other is not clear.

10	Slab lying in the <i>śaṣagati-hala</i>	[Ratna]			Kārtika, śu. 11, Monday.	Do.			the <i>Urodeya</i> Vāmarasa and others of the <i>mahāgrahāra</i> Chachchaki. The gift was made into the hands of Nāgarā-sidēva.
11	Chik-Budnār : Hero-stone built into the wall of the temple of Lakkavva.	Vijayanagara			Saka 1358, Nala, Phālguna, śu. 15, Thursday.	Do.			Seems to record the death of the warrior Nāgana in a fight and his attaining the <i>virasavarga</i> .
12	Chik-Koppa : Slab lying near the Huli Gavi on the Alabappana Gudda (hill), four miles away from the village.	....			....	Do.			In characters of about the 19th century A.D. Refers to Rudra-ppa, his <i>bhakti</i> and Kailāsa- <i>mulit</i> .
13	Hārugoppa : Slab set up in the Chachchadi Desai's field.	....			....	Do.			Damaged and worn out. Refers to Dēsāya Raghunātha.
14	Hosūr : Broken slab set up near the Basavaṇṇa temple.	Western Chalukya			....	Do.			Much damaged. Refer to Kūṇḍi-Three Thousand (division) and to the Raṭṭa chief (Barmajādeva) probably ruling over it. Mentions also some <i>gāvuṇḍas</i> .
15	Two fragments set up near the same temple.	[Raṭṭa]			Saka 1030, Sarva-dhārin, Pushya, śu. 5, Monday, Uttarāyāṇa-sank-rānti.	Do.			Damaged. It is a Jina-śāsana. Records gift of land by the chief to a <i>basadi</i> built by himself. Mentions some Jaina teachers.
16	Do.	....			Saka 1123, Raudri, Pushya, śu. 10, Thursday.	Do.			Damaged. Records gift of land by a <i>gāvuṇḍa</i> to the <i>basadi</i> renovated by him.
17	Hālī : Slab set up in the Pañchalīṅga temple.	Kaṭachurya			Saka 1103, Playa, Vaisākha, śu. 14, Wednesday, Vyatipāta.	Do.			Damaged. Records a gift of land for the water-shed (<i>ara-varṇa</i>) to the venerable <i>One Hundred</i> of Ghaisāsagēri and the <i>arodeya</i> of Pūli in the town-hall of the Tigulas (Tamilians) in the place, by Prabhu Soma of the Bhāradvāja- <i>gotra</i> . Also records gifts of land to the God Tigulēśvara and for the renovation of the town-hall of the Tigulas (Tamilians) by the respectable <i>One Hundred</i> of Ghaisāsagēri.
18	Second slab set up in the same temple	Do.			Saka 1084, Chitra-bhānu, Pushya, śu. 2, Monday, Uttarāyāṇa-sankra-nti.	Do.			Published in <i>Ep. Ind.</i> , Vol. XVIII, pp. 208 ff.
19	Third slab set up in the same temple	Western Chalukya			....	Do.			Highly damaged. Mentions Pūli- <i>grāma</i> . Seems to register a gift of land. Refers to a certain Barmma.
26	A fragment kept in the same place	Do.			....	Do.			Published in <i>Karnatak Inscriptions</i> , Vol. I, No. 18.
21	Second fragment kept in the same temple	Do.			....				Published in <i>Ep. Ind.</i> , Vol. XVIII, pp. 201 ff.
22	A pillar on the right side of the <i>raṣa-maṇḍapa</i> of the same place.	....			....	Kannada script and Sanskrit and Kan-nada language.			Published in <i>Ep. Ind.</i> , Vol. XVIII, p. 206.
23	A pillar on the left side at the same place	....			....	Do.			Published in <i>Ep. Ind.</i> , Vol. XVIII, pp. 205 ff.

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	BELGAUM DISTRICT— <i>contd.</i> PARAGAD TALUK— <i>contd.</i> Hāli— <i>contd.</i>					
24	Lintel of the right-side door in the inner shrine of the same temple.	....	....	....	Kannada	In characters of about the 12th century A.D. States that the two door-jambs were endowed by the merchants (<i>nakara</i>) Govaraya, Kali-Gāvunda of Navilūm, Tāvare Mahādēvi-Sashti (Sreshthi), etc., who were the disciples of Nēnichandra Siddhānta-Chakravarti.
25	Lintel of the left door-way in the same place	....	....	Saka 1142, Vikrama, Aśvadhā, śu. 15, Wednesday.	Do.	Records the erection of the entrance (<i>dvārāsāke</i>) of the Māṇikyā-tīrtha at Hāli.
26	Stone built into the right side of the eastern wall of the same temple.	....	....	....	Do.	In characters of about the 13th century A.D. States that it was 'measured' (<i>ālādude</i>).
27	Another stone built near the above	....	....	....	Do.	Do. Reads 'Piṭṭurara-Maddhega-Viśuddhi'.
28	Stone built into the left side of the eastern wall of the same temple.	....	....	....	Do.	Do. Reads 'Kapōta-Taramuṭṭa-Viśuddhi'.
29	Stone built into the southern wall of the same temple.	....	....	....	Do.	Do. Reads 'Makaravattige-Viśuddhi' and 'Piṭṭiga Garu[da] [paḷiye]'.
30	Fragment of a hero-stone lying near the Virabhadra temple.	....	....	....	Do.	In characters of about the 12th century A.D. Records the death of a warrior (name lost) who fought with Kurimba[ra] Kāla in an attempt to rescue the cows.
31	A slab set up in the same temple	Western Chālukya	Āhavamalladēva	Saka 966, Tārana, Pushya, śu. 10, Sunday, Uttārāyana-samkrānti.	Do.	Published in <i>Ep. Ind.</i> , Vol. XVIII, pp. 172 ff.
32	Same slab	Do.	Jagadēkamalladēva	Saka 1067, Krōdhana, Uttārāyana-samkrānti.	Do.	Do.
33	Second slab set up in the same temple	Do.	Tribhuvanamalladēva	Vikrama-Varsha 7, Dundubhi, Uttārāyana-samkrānti.	Do.	Do. pp. 178 ff.
34	Third slab set up in the same place	Do.	Do.	Saka 1019, Śvara, Pushya, śu. 5, Sunday, Uttārāyana-samkrānti.	Do.	Do. pp. 182 ff.

35	Fragment lying in a well called Hujāda Bāvi.	Do.	Jagadekamalladēva	Śaka 990, Uttarayāna-saṅkrānti.	Do.	Mutilated. Seems to register gifts of oil, etc., for the sacred lamp and of flowers to god Kalidēva by Kēsiya-Sīnga, Heggaḍe Chāva ... Heggaḍe Sōmayya and others. Mentions also the Urodeya and the Thousand (community).
36	Fragment built into the platform called Barmadēvarakatte.	Western Chālukya	Bhuvanaikamalladēva			
37	Two fragments lying near the Śankarī temple.	Do.	Vīra-Vijayara	Śaka 901, Pramādi, Śrāvaṇa, śu. 15.	Kannada	Damaged. Mentions Udayāditya and Padmaladēvi. Published in the <i>Karnatak Inscriptions</i> , Vol. I, No. 26.
38	Fragment built into the wall of the Śiddhanāṇḍēsa-maṭha.	....		Do.	Do.	Damaged. States that the <i>maṭha</i> of Śrī-Siddhanāṇḍīchārya of Pañchavanḡi was renovated and a <i>Pañchapalli</i> set up for the glory of his <i>naijāṅga</i> . The characters appear to be modern.
39	Pillar in the same <i>maṭha</i>	Western Chālukya	....	Do.	Do.	Damaged. Authenticity questionable. Almost reproduces the text of the above record and registers a new gift of land and money-income made on the same day for the benefit of Śrī-Siddhanāṇḍīchārya of the Puvali-agrahāra of Belavādi, by the chief Vīra-Vijayaraśa through Kari Kētimayya.
40	Decorated lintel (<i>makara-tōraṇa</i>) of the entrance into the inner shrine of the Nīlakanthēśvara temple.	....	....	....	Do.	Published in <i>Ep. Ind.</i> , Vol. XVIII, pp. 206 ff.
41	A hero-stone in the Tārakēśvara temple.	....	....	Śaka 907, Pārthiva, Chaitra, Pūppame, Wednesday.	Do.	Records the death in fight of <i>Pergaḍe</i> [Pādalpayya] of Pūli and <i>Pergaḍe</i> Viṭṭapayya and the erection (of this memorial) by the son of the latter.
42	Another hero-stone in the same temple	Western Chālukya	....	Chālukya Vikrama year 32, Sarvajit Śrāvaṇa bī. 5, Vād-ḍavāra.	Do.	Published in <i>Ep. Ind.</i> , Vol. XVIII, pp. 199 ff.
43	Third hero-stone in the same temple	....	....	Śaka [907], Pārthiva, Chaitra, [pūppame], Wednesday.	Do.	Do. pp. 171 ff.
44	Slab set up in the Andhakēśvara temple	Western Chālukya	Tribhuvanamalladēva	Chālukya-Vikrama-kāla 29, Tārāna, Pushya, śu. 10, Thursday, Uttarayāna-saṅkrāmaṇa.	Do.	Do. pp. 189 ff.
45	Same slab	Kaḷachurya	Tribhuvanamalladēva	Year 7, Chitrabhānu, Śrāvaṇa, śu. 15, Monday, lunar eclipse.	Do.	Do. pp. 192 ff.
46	Same slab	Western Chālukya	Sōmēśvara	Year 2, Krōdhin, Pushya, śu. 15, Monday, Uttarayāna-saṅkrāmaṇa.	Do.	Do. pp. 193 ff.
47	Same slab	....	....	Śaka 1146, Tārāna, Jyēṣṭha, śu. 8, Monday.	Do.	Do.
48	Rudrapāda in the Rudrapāda temple	....	....	....	Do.	In characters of about the 14th century A.D. Records obseance to Śrī Rudrapāda.

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	BELGAUM DISTRICT— <i>contd.</i> PARAGAD TALUK— <i>contd.</i> HŪli— <i>contd.</i>					
49	Slab in the Agastyēśvara temple	Kalachurya	Tribhuvanamalladēva	Śaka 1084, Chitra- bhānu, Pushya, ba. 2, Monday, Uttarā- yapa-saṅkramana, Vyatipāta.	Kannada	Published in <i>Ep. Ind.</i> , Vol. XVIII, pp. 212 ff.
50	Slab in the Kere-Siddhēśvara temple	Western Chālukya	Do.	Śaka 1029, Sarvajit, Pushya, śu. 12, Wednesday, Uttarā- yapa-saṅkramānti, Vyatipāta.	Do.	Do. pp. 196 ff.
51	Inchal : Slab in the Bankēśvara temple.	Do.	Do.	....	Do.	Begins with a homage to Trimūrti. Ends abruptly after giving the king's <i>virūdas</i> , etc., and referring to his <i>vijaya-rājya</i> .
52	Slab lying near the Kari-guḍi	....	....	....	Do.	Incomplete. In characters of about the 14th century A.D. Begins with the invocation of the god Gavartēśvara, refers to a Śivasinhāsana and then describes the Kūṇḍi province in the Kuntala- <i>viśaya</i> .
53	Ingālgi.—Twelve stones built in the interior walls of the Kari-guḍi.	....	....	....	Do.	In characters of about the 14th century A.D. Contains abbreviations showing the directions of the wall and the number of rounds, possibly meant to facilitate the masons in arranging the several stones of the walls.
54	Kārlmani.—Slab in the Mallayyana-guḍi	....	....	Śaka 14[9]4, [Āngirasa, Māgha]	Do.	Very much damaged and worn out. In characters of about the 16th century A.D. Mentions <i>Mahāmāṇḍalēśvara</i> Basavarāja-Mantri-Rājayyadēva-Mahā-arasu, and god Maṇḍārādēva.
55	Kaṭamēji.—Stone set up in the <i>holagēri</i>	....	....	....	Do.	Worn out. In characters of about the 14th century A.D. Seems to mention some private individuals and a tank (<i>kerē</i>).
56	Kōtūr.—Hero-stone set up in the open space (S.N. 8) near the Paramānanda temple.	....	....	....	Do.	Too badly worn out to yield any sense. In characters of about the 12th century A.D.
57	Broken slab lying in the premises of the same temple.	Chālukya	Parahita	....	Do.	Published in the <i>I.A.</i> , Vol. XX, pp. 69 ff. and plate. In characters of about the 9th century A.D.
58	Madālūr.—Hero-stone set up near the Siddhēśvara temple in a valley near the village.	Western Chālukya	Tribhuvanamalladēva	Chālukya-Vikrama year 16, Prajāpati, Phālguna, śu. 8, Sunday.	Do.	Records the death of Ganigara Sōma-Gavuṇḍa in a sanguinary fight with the cavalry force of Kurimba Gāliga, and his followers who had besieged Jakkivāḍa.

59	Manoli.—Slab set up in the Udachavvana-gudi.	Yadavas of Devagiri.	Do.	Do.	States that the gate, <i>nagarakhanā</i> and other structures (of the Pañchalīnga temple) were constructed by Sātavahva, wife of Śivalīngappa Bāji Chennappanavarū.
60	Slab set up at the northern entrance of the Pañchalīnga temple.	....	....	Do.	Published in <i>J.B.E.R.A.S.</i> , Vol. XII, pp. 11-24 and <i>Karnatak Inscriptions</i> , Vol. I, No. 30.
61	Slab set up in the Pañchalīnga temple.	Yādavas of Dēvagiri.	Do.	Do.	States that the temples of Śrī Rāmalinga and other gods were renovated by Rāmachandra Sōlāpura who was the headman of the village (not named).
62	Slab set up in the compound of the same temple.	....	....	Do.	Damaged. In characters of about the 12th century A.D. States that this <i>nisidige</i> stone was set up in memory of Munichandradeva of Munivalli, belonging to the Yāpaniya-saṅgha by his lay disciple Gaṅgeve, daughter of Kulliya Kēta-gāvuda. This states that Munichandradeva was the <i>Achārya</i> of the <i>basti</i> founded by one Siryādēvi.
63	A stone with damaged Jaina figures set up near Kariyavvana-gudi.	....	....	Do.	Damaged. In characters of about the 12th century A.D. Records the demise of Palyakīrti-dēva, the spiritual son of Munichandra[dēva] of Munivalli of the Yāpaniya-saṅgha, on the given date.
64	Another stone of a similar nature set up in the same place.	....	....	Do.	Highly damaged. In characters of about the 12th century A.D. Seems to record the demise of another <i>Achārya</i> of the same line.
65	Third stone of a similar nature set up in the same place.	....	....	Do.	Damaged and worn out. In characters of about the 14th century A.D. Mentions god Tiruvēṅgalanāthadēva.
66	Mugalibāl.—Slab lying in the field known as Kāyaraṭṭi (S.N. 252).	....	....	Do.	Seriously damaged and worn out. Registers the gift of land made for the worship, etc., of god Mallikārjuna, by Murugōlu Pēdi-Nāyaka, the agent of <i>Mahāmūḍaśvara</i> Bāchirāja-Narasarājayyadēva-Mahā-arasu.
67	Murgōd.—Slab set up in the Mallikārjuna temple.	Vijayanagara.	Do.	Do.	Registers the remission of the <i>terige</i> (tax) on the barbers of the villages in the Toragale-sime in favour of Timmōja, Kōṇḍōja and Bhadrōja of the community.
68	Slab set up at the back of the Virabhadra temple.	Do.	Do.	Do.	Damaged and worn out. Registers the gift of Nāgarājā into the hands of [Mallārasakṛi]-Paṇḍita for feeding the ascetics and worship of the god Bhōgēśvara at Mudugade, whose temple was constructed at the instance of <i>Mahāmūḍaśvara</i> [Kongālvarasa], who was governing Kūṇḍi Three-Thousand and Mirinjje Three-Thousand.
69	Slab lying near the dilapidated temple of Bettāda Iraṇṇa.	Western Chālukya.	Do.	Do.	

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	BELGAUM DISTRICT— <i>concl.</i> PARASGAD TALUK— <i>concl.</i> Mursōd — <i>concl.</i>					
70	Same slab	Western Chālukya	Tribhuvanamalla Sōmēśvara	Saka [974], Naindana, Chaitra, śu. [1], Sunday.	Kannada	Do. Registers an endowment of money into the hands of the merchants (<i>nakara</i>) by Vadiyamasetti to the Bhōgēśvara-maṭha at Mudgade. The interest derived from the amount was to be used for feeding the ascetics and the students in the maṭha. Mentions twelve <i>gāruḍas</i> , in connection with the preservation of the <i>dharma</i> .
71	Same slab . . . . .	....	....	Chālukya-Vikrama-Varsha [10], Phālguna.	Do.	Damaged and worn out. Seems to register gifts of oil, land, etc., to the god Nakarēśvara and to the maṭha of the Bhōgēśvara temple by several persons. Mentions Mādiyabbe and Kalidēva.
72	Satigēri.—Fragment lying in the dilapidated Kalamēśvara temple.	....	....	....	Do.	Damaged and worn out. In characters of about the 10th century A.D. Seems to contain the description of the bravery of some warrior, name not clear.
73	Singārakoppa.—Fragment lying near the Kāmalinga temple.	....	....	....	Do.	Mutilated and worn out. In characters of about the 12th century A.D. Praises the Kuntala-dēśa and the town Vēṇupura in it.
74	Sirsāngi.—Slab set up in the Kālikā temple.	Western Chālukya	Vira Sōmēśvara	Saka 1108, Viśvāvasu, Pushya, 15, Monday, Uttarayana-saṅkramana	Do.	Published in <i>Karnatak Inscriptions</i> , Vol. I, No. 25.
75	Slab lying near the Basavanpadēvara guḍi.	Do.	Jagadēkamalla [II]	Year 11, Vibhava, Pushya, śu. 10, Monday, Saṅkramana	Do.	Published in <i>Karnatak Inscriptions</i> , Vol. I, No. 24.
76	Broken slab lying near the Hāla Kallappa guḍi.	Do.	Tribhuvanamalladēva	Pushya, śu. 13, Sunday, Uttarayana.	Do.	Worn out. Invokes the Jinaśāsana. Describes Rishiringi and its six <i>gāruḍas</i> . Mentions Atimabbe, Devarasa and Kalidēva-ṣetti. Registers gifts of land, oil, etc., to a <i>basadi</i> by Bāchi Gāvunda and others (details lost). Mentions the Jaina teacher Gaṇḍavi[mukta] Siddhāntidēva.
77	Fragment lying in the Hanumān temple.	Do.	Tribhuvanamalla	....	Do.	Mutilated. Mentions the god Mūlāsthānēśvara at Śringi among the holy places of the locality and refers to the <i>saṭhā-marṇapa</i> , <i>aravam[age]</i> (watershed) of the temple.
78	Sogal.—Slab set up in the Sōmēśvara temple.	Do.	Tailapa	Saka 902, Vikrama Aśādhā, Amāvāsya, Sunday, solar	Do.	Published in <i>Epigraphia Indica</i> , Vol. XVI, pp. 1 ff.

80	Śrīraṅgaṭṭur.—Detached stone pedestal lying outside the village.	....	....	Do.	In characters of about the 11th century A.D. States that it (the pedestal) was endowed by Kandiyyamma, son of Mallasara Kāḷiyamma, the <i>gāvuṇḍa</i> of Modālūr.	kalēśvara and Gaṅgēśvara. Registers an endowment of land including a flower garden for the daily worship and periodical festivals of the god Gaṅgēśvara and feeding and clothing of the ascetics living in the <i>maṭha</i> attached to it by the Thirty Representatives (<i>mūvandiṁbaru</i>) of Soval. The gift was made into the hands of Kāḷiyuga-siddha Abhinava-Pāsupata Brahmaachāri Gaṅgarāśi. Seems to refer to the consecration of the god Gaṅgēśvara by Gaṅgarāśi.
81	Slab kept near Godachi Virabhadra temple	....	....	Do.	In characters of about the 14th century A.D. Mentions the Saka year 31 (?) Vijambi, Chaitra, Sunday and the <i>Chāḷukya-Chalāranarti</i> Satvāśrayadēva and states that gifts of land were made to the twenty <i>govuṇḍas</i> of Modālūr by Honnakoṭṭada Māleya. The boundaries of the village are stated. The purpose of the gift is not clear. The record seems to be a forgery. Below that is engraved in late characters the gift of a <i>maṭha</i> and land. Mentions the god Goḍachi Virabhadra.	
82	Ugarzōl.—Fragment lying near Mutalik Desai's house.	....	Tribhuvanamalladēva	Do.	Mutilated. Praises the Jināsāsana. Refers to the reign of the king and mentions one <i>mahāpradhāna</i> .	
83	Yallamma Gudda (near Saundatti).—Detached pillar lying in the compound of Yallamma's temple.	....	....	Do.	Damaged. In characters of about the 18th century A.D. Records the erection of the <i>Māhammaga-Sībāra</i> by one Sākāḷakate Barmana Gaṇḍa.	
84	Vēraḡi.—Fragment lying near the Hanu- mān temple.	[Rattas of Saundatti]	Kārtaviṛya [II]	Do.	In characters of the 11th century A. D. Refers to the reign of the chief over Kundi—Three Thousand district. Among his epithets are mentioned <i>Jinēdra-pāda-sarōja-bhṛīṅga</i> and <i>Sēnana-siṅga</i> .	
85	Vaḍaka-hoḷi. (near Manōli).—Broken slab kept in the Īśvara temple.	Western Chāḷukya	Tribhuvanamalladēva	Do.	Mutilated.	
86	Varavi Kōḷla. (near Yekkēri).—Rock wall opposite to the Siddhēśvara Gavi.	Chāḷukyas of Badāmi	Pulikēśin II	Sanskrit in Kannada script.	Published in the <i>Epigraphia Indica</i> , Vol. V, pp. 6 ff.	
87	Do.	....	....	Kannada	Damaged and worn out. In characters of about the 7th century A. D. Seems to record a grant of land (details lost). <i>Ibid.</i> , p. 7.	
88	Māḷadinī.—Stone standing near the Hanuṁmān temple.	....	....	Do.	Damaged and worn out. In characters of about the 7th century A. D. Seems to record grant of a <i>thāṇḍuga</i> of laḥḍ by Ba[r]mma[r]asa.	
89	Jēḍara Bāblād.—Slab lying in the Nāruti temple.	Kaḷachurya	Saṅkamadēva ruling from [Mam- gala]vāda.	Do.	Worn out and mutilated. Mentions <i>Mahāpradhāna, Sēnā- dhipati, Mahāpāsāyita</i> Lakumidēva-Daṇḍanāyaka and Vat- sarāja Daṇḍanāyaka and Tarikād.	

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	BIJAPUR DISTRICT— <i>concl'd.</i> BIJAPUR TALUK— <i>concl'd.</i> Jēdara Babiād — <i>concl'd.</i>					
90	Fragment lying in the same temple	....	....	....	Kannada	Much damaged and mutilated. Seems to record a gift of toll to god Mallikārjuna (details lost). Mentions some <i>señtis</i> and on Durgarasa.
	SHOLAPUR DISTRICT. PANDHARPUR TALUK.					
91	Paṇḍharpūr .—Stone pilaster built as a beam in the roof of the outer <i>mandapa</i> of the eastern side of the Viṭṭhala temple.	Hoyasala	Vira Sōmēśvara	Śaka 1159, Durmukhi, Pushya, ba. 11, Uttarāyana-saṁkrānti.	Nāgarī script, Sanskrit and Kannada verse and prose.	Damaged. Registers gift of two hundred <i>varāhas</i> for the conduct of daily worship, perpetual lamps and other perquisites of the god Śrī-Viṭṭhala at Pandarāraṅga on the river Bhimarathi by the king for his welfare while he was campaigning in the neighbourhood after his victorious campaign against his rivals. Among these is mentioned the Kāḍavarāya.
92	Aṅkalagi .—Slab set up in the Hanumān temple.	Yādavas of Dēvagiri	Bhillama	5th year, Sādhārana, Vaiśākha, śu. 10, Monday, Uttarāyana-saṁkramaṇa.	Kannada	Damaged. Records a votive offering of money into the hands of Gaṅgajīya for the benefit of the god Somanātha at Amkulage by the headman (<i>prabhu</i>) Chāvur-ḍeya-Nāyaka, the <i>Mēlālike-adhikārī</i> Kupparasa Dāmdanāyaka, all the residents, <i>māṅyākīras</i> , <i>Eṇṇuḥittu</i> , etc.
93	Slab lying in the Mesappana <i>tēṭa</i>	Kalachurya	Saṁkamaḍēva	Year, 3, Viḷambi, Phālgupa, śu. 3, Sunday.	Do. . . .	Broken and damaged. Seems to record some gift (details of which are lost) to the deity (name lost) by [Chāvurḍeya-Nāyaka. This deity is described as <i>Maha-vṛṇēśvartī</i> , <i>Ugra-Chāvurḍe</i> , <i>Khaṭvāṅga-kamala-triśūla-damaruga-karāla-haste</i> , <i>Keṇjēde-makuta-chaturbhujā-kōṇalāṅgi</i> , <i>Āvināṭhe</i> of sixty four <i>yōgopāthas</i> and residing at the holy seat (<i>divya-sṭhāna</i>) of the glorious (Śrīmat) Amkulage.
94	Babiād (Kontervana).—Slab built in the wall of the mosque.	Ādil Shahi	Ibrahim II Ādil Shah	A. H. 1000 (A. D. 1591).	Arabic and Persian	States that the mosque was built in the time of Ibrahim Ādil Shah, by one Abdar Khan.
95	Bagēwādi .—Two pieces of a slab lying in the Majumdar's well.	....	....	1st Jumāda, A. H. 1005 (A. D. 1596, December 21).	Persian	Records the endowment of a well, a plot of land and a garden by Malik Shaikh Alauddin, son of Malik Kamal, son of Malik Buzrug. Also states that after Shaikh Alauddin the above property will be inherited by one Shaib Khan.
96	Bālēgaon .—Two fragments of a slab built in the wall of the Hanumān temple.	Kalachurya	(Bijjala ?) . . . .	....	Kannada	Mutilated. Registers various gifts of land, oil, garden, tax on sales of horses, etc., by Hegarē Kesirājavva. Heggade

97	Bilūr.—Slab standing near Basavaṇṇa- dēvara Guḍi.	Yādavas of Dēvagiri	Sinhapa, ruling from Dēvagiri	Śaka 1168, Viśvā- vasu, Pushya. ba. Amāvāsyē, Mon- day, solar eclipse.	Do.	Damaged and worn out. Registers gifts of land, tower-garden, house-site, oil-mill, etc., for the conduct of daily worship and other rituals, feeding the Brahmins, etc., in the three temples of Bhāgaleśvara, Kannagōpāla and [Bai]jaleśvara erected at Bilūr by Vinchuva Basavarasa of the Gautama-gōtra for the merit of the deceased Bhagubayē(yi). Basavarasa was <i>Bāhataraniyogādhipati</i> and <i>Sarvādhi-kāri</i> to Vāsudēva Kamruva-Pandita who was governing the districts of Heda-Kanambade and Tardavadi from Vijayapura. Bilūr/Bilavura) was situated in the Kanambade-nādu, included in [Karahatta], which formed a part of Kuntala-vishaya.
98	Another slab standing in the same place.	Yādavas of Dēvagiri	Sinhapa, ruling from Dēvagiri	Śaka 1168, Viśvā- [vasu].	Do.	Damaged and worn out. Records gifts of house-site, oil mill, wet lands, etc., for the daily worship of the god Basavēśvara whose temple was constructed at Bilūr by Vinchuva Basavarasa of the Gautama-gōtra. Bilūr was situated in the Kanambade-nādu included in the Karahada-dēśa which formed a part of Kuntala-vishaya. Basavarasa was the <i>sarvādhi-kāri</i> of Vēṅgideśvara son of Bhāgubāyi and his minister Kanruva Pandita who were governing the districts of Tardavadi and Heda Kanambade from their headquarters at Vijayapura as subordinates of the king.
99	Slab lying in Kanbāra Mallappa Nirvāpi's house.	....	....	Chālūkyā Bhūloka year 9, Ananda, Ashādha, Amāvāsyē, Monday, solar eclipse.	Do.	Mutilated. Registers gift of land and money income at Biyaḷavura by <i>Mahāpradhāna Daṇḍanāyaka</i> Kimirapayya, <i>Manerigade</i> Ayanarasa, etc., for the worship, offerings, etc., of the god [Malikarjuna]dēva and the feeding of ascetics.
100	Guḍḍāpūr.—Slab set up in the Dānamma's temple.	Kalachurya	Saṅkama-dēva (II)	4th year, Parābhava, Pushya, śu. 14, Monday, [Uttarā]- yana-saṅkrānti.	Do.	Damaged and worn out. Registers a gift of land for the benefit of the god Vira-Sōmanātha of Nāyiniṅge. The gift was made into the hands of Virabrata-kshētrasamnyāsi Rēvaḷya. Mentions the female devotee Guḍḍiyavve.
101	Same slab	Western Chālūkyā	Sōmēśvara (IV).	2nd year, Plavāṅge, Pushya, amāvāsyē, Monday, solar eclipse, Uttarāyana- śr utkramaṇa.	Do.	Damaged and worn out. Registers gift of the village Sōraḍi for the benefit of the god Guḍive-priya. Svayambhu-Sōmanātha, by the king and his officer <i>Mahāpradhāna Śenadhī-pati Prachanda-Daṇḍanāyaka</i> Bammidevarasa from their camp at Hū-Bannuru. The gift was made into the hands of Virabrati-kshētrasamnyāsi Sakaiya Taileyagalu. Some other gifts of land into his hands are also registered.
102	Jath.—Portion of a slab built into the wall of the Bankēśvara temple.	Do.	Tribhuvanamalladēva	Chālūkyā Vikrama Paushe, Sunday...	Do.	Mutilated and incomplete. Seems to record gift of a garden etc., to the god (name lost). Mentions [Ma]hāmāṇḍeśvara Permāḍidēva with the Kalachurya titles and Madhugaṇḍa-Daṇḍanāyaka of the Atrēya-gōtra.
103	Kolḡiri.—Slab set up in the temple of Bhāhravanātha in a valley near the village.	Do.	Do.	Chalukyēśvara Vik- rama-kāla II, Pra- bhava, Vaiśākha, purnama, lunar eclipse.	Do.	Registers the endowment of the village Kōḷegira attached to Kanambade Three Hundred (district) for the benefit of the god Kēḍarēśvara into the hands of Amṛtarasi-Pandita when <i>Mahāmāṇḍeśvara</i> Jōganarasa of the Kalachurya family was governing the province of Karahāda. Also records gift of toll revenue of the village to the god Indrēśvara consecrated in his own name by <i>Pergade</i> Indrapayya, who was the <i>amātya</i> of Jōganarasa.
104	Hero-stone set up in the same temple	Do.	....	[Tra]lōkyamalla year (6), Yuva, Pushya, śu.	Do.	Much damaged and worn out. Mentions the chief Kumāra Maḷlugidevarasa and god Rāmēśvara.

APPENDIX E—*contd.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	JATH STATE— <i>contd.</i>					
105	Māḡgāl.—Slab lying in the compound of the Mahādēva temple.	Kalachurya	Rāyanurāri Sōyidēva	Śaka 1093, Namdana, Phālguna, Amāvāsye, Sunday, solar eclipse.	Kannada	Published in <i>Epigraphia Indica</i> , Vol. XV, pp. 315 ff.
106	Two fragments set up in the same temple	Kalachurya	Tribhuvanavīra	[3rd] year, Subhānu, Ashādha, Amāvāsye, Monday, solar eclipse.	Do.	Mutilated and worn out. Seems to record gift of some toll (<i>sumka</i>) etc., income for the offerings, etc., of god [Kāle]śvara.
107	Samkha.—Slab set up in the Kumbāra Dēgula.	Do.	Samkamadēva	Śaka 1100 (in words), Vīlambi, Māgha, Amāvāsya, Sunday, solar eclipse.	Do.	Registers an endowment of the village Karamdige situated in the <i>kampana</i> , of Ankulage Fifty included in the Tarikāḍa- <i>nādu</i> for the benefit of the gods Māṇikēśvara, Nāḡēśvara and Mailāśvara and for feeding the ascetics. The gift was made by the king at the request of <i>Mahāpradhāna</i> Masayiya Sāhani. The temples of these gods were erected by Masayiya to perpetuate his own name and the names of his father and mother respectively at Samka in the Tarikāḍa- <i>nādu</i> .
108	Same slab	Do.	Vīra Bijjaladēva, son of Rāya-Murāri Sōyidēva.	Paridhāvi, Phālguna, Paurṇamāse, Monday, lunar eclipse.	Do.	Registers an endowment of the village Āsage included in Ankulage Fifty for the benefit of the gods mentioned in the above record. Gifts of land, garden, oil mill, etc., made by several persons and trading communities are also recorded.
109	Do	Yādavas of Dēvagiri	Jaitrapālādēva	Ānanda, Kārtika, Śu. 12, Monday.	....	Registers an endowment, of the village Aralige-Khairalige situated in Ankulage Fifty for the benefit of god Māṇikēśvara and for feeding ascetics, made by the king at the request of Masayiya-Sāhani. The gift was made into the hands of Amarēśvara-Paṇḍita who was the <i>sthānāchārya</i> of the Svayambhū-Sri-Ramēśvara-Tirtha, situated to the south of the village, Unbaravāni in the district of Karahada Four-Thousand, and whom Masayiya-Sāhani installed as the <i>sthānāchārya</i> of the god Māṇikēśvara also.
110	Segaon —Slab kept in the Darga	Adil Shahi	Ibrahim II Adil Shah	11th Shubhija, A. H. 1002 (A. D. 1593, August 28).	Persian and Arabic	Records the endowment of a plot of land.
111	Sidhanātija — Broken slab kept in the Siddhēśvara temple.	Kalachurya	Bhuvanaikavīradēva, ruling from the <i>ndēvītu</i> at Mangalivāda.	6th year, Vishu, Pushya, Amāvāsye, Monday, Vyatipāta, solar eclipse.	Kannada	Mutilated. Registers a gift of land and house-site made for the benefit of the god Svayambhū-Sri-Siddhēśvara of [Doma]ragave incorporated in Kanambade by <i>Mahāpradhāna</i> <i>Senādhipati</i> <i>Piriya-Dandānāyaka</i> Kēsayya of Gauṭama-gīra and his brother Boppadēva-Dandānāyaka who were jointly governing the Three-Hundred division with the

112	śrīnāgaḥ .—Rock stone in front of the Bhaṛavanātha temple.	....	....	....	Marāṭhi	Records the grant of some and and ½ seer of oil per day for the upkeep of a mosque in the village of Siraṇāvaḍaḡi included in the <i>saṃut</i> of Karaḷi and the <i>māṇṇilab</i> of connected with the memory of the saint Shaik Farid Ganjshakar, or Shakarganj, as he is otherwise called, with the right of collecting several types of dues. (Transcribed for the Dept. by Mr. G. H. Khare.)
113	Stone set up near the same temple	....	....	....		
114	Tṭikondī .—Slab set up near Svami-guḍi.	Western Chālukya	[Tribhuvanamallaḍeva t]	Chālukya-Vikrama-varsha 5, Raudri, Phālguna, śu. (10), Monday, Vyatipāta, samkrānti.	Kannāḍa	Damaged and worn out. Mentions a chief of the Gōmuvākula who is also styled as the <i>prabhu</i> of Lokkiguṇḍi and registers gift of land to the god Mūlasthānāḍeva.
115	Same slab	Kalachurya	Rāyamurāri Sōvidēva	5th year, Khare, Kārṭika, śu. 5, Thursday.	Do.	Damaged and worn out. Registers gifts of land, oil-mill, oil, garden, etc., to the god Bhōgēśvara at Sāira by <i>Mahāsāmānta</i> Mācharasa of the Gōmuva family. It records further gifts of tolls on pack-horses and pack-donkeys by <i>Suṃka-veggade</i> Sonvarasa Daṇḍanāyaka.
116	Another slab set up in the same place	....	....	....	Do.	Damaged and worn out. In characters of about the 12th century A. D. Registers gift of land and toll income by <i>Suṃka-veggade</i> Vālmajasa Nayāka to the god Kēḍarēśvara at [Lojkkikuṇḍi. Praises Kēḍarāsakti-Paṇḍitaḍeva of the Bhujāṅgaḅaḷi lineage, who was the <i>sthānāchārya</i> of the god, and one Mācheya-Sāmānta.
117	Uṃḍi .—Broken slab lying near Rāma-nṇa Kulkarni's house.	Kalachurya	Rāyamurāri Sōvidēva ruling from the <i>neḷevē</i> at Mangalivēḍa.	9th year, Manmatha, Phālguna śu. Purnami, Thursday.	Sanskrit verse and Kannāḍa prose in Kannāḍa script.	Begins with five verses in praise of Śiva, Nārāyaṇa and other gods. Registers gifts of land, garden, oil-mill, etc., for the benefit of the main god Jalāsāyana Nārāyaṇa amidst twelve Nārāyaṇas consecrated at Uṃḍi by <i>Mahāpradhāna Mahāḍāḍāyagavahārī</i> Nāgāḍevayya-Nāyaka, the <i>Mūligas</i> , the <i>Enṭu Hittu</i> , <i>Pañcha-mathasthāna</i> , <i>Arunatṭokkattu</i> (sixty tenants) all the <i>Bananiju</i> and other groups at the instance of the king and with the approval of the five ministers (<i>Pamcha-Pradhāna</i>). Describes in detail in Sanskrit verse the genealogy of Nāgāḍeva who is said to have been born in the solar race.
118	Uṃarāni .—Slab set up at the right wall in the Hēmalīṅga temple.	Do.	Bhujabalamalla	Śaka 1089 (in words), Sarvajit, Vaiśākha, Amāvāsyē, Monday, solar eclipse.	Kannāḍa	Damaged. Registers a gift of land and oil-mill for the benefit of the temples of Hemmēśvara and Chandaḷēśvara at Uṃbaravāṇi by <i>Mahāmaṇḍalēśvara</i> Hemmāḍi, <i>Deḍḍanāyaka</i> Maduvāṇayya and other <i>Karavās</i> at the instance of the king. This Hemmāḍi bore the title <i>Kopaya-puravarāḍhiśvara</i> and was the lord of Uṃbaravāṇi (modern Uṃarāṇi), the chief town of the thirty-six villages situated in the Kalam-baḍe-nāḍu, which was included in Karahada. Four-Thousand province of the Kuntala-dēśa. Also states that Maduvāṇayya Daṇḍanāyaka and Mallidēva-Daṇḍanāyaka were governing the province of Heḍa-Kalambade-nāḍu.
119	Same slab	Do.	Rāyamurāri Bhujabalamalla Gaṃyī-dēvarasa (Sōvidēva t)	Śaka 1096 (in words) Vijaya, Jyēṣṭha, anāvāsyē, Monday, solar eclipse.	Do.	Registers a gift of land at Basurige for the benefit of god Hemmēśvara and feeding the ascetics by the queen Chandaladevī who transferred it to the king, at whose instance it (the land) was assigned as a <i>sarva-namasya</i> endowment by Kappāḍeva Gōpati Daṇḍanāyaka and other <i>Karavās</i> .

APPENDIX E—*concl.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1940-41—*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	JATH STATE— <i>concl.</i> Umarāṭi— <i>concl.</i>					
120	Slab set up near the left wall in the same temple.	Western Chālukya	Tribhuvanamalladēva	Śaka 1044 (in words), Subhākrit, Māgha, Amāvāsya, Monday, solar eclipse.	Kannada	Damaged. Registers a gift of land, oil, garden, tolls, etc., for the benefit of the temple of god Hemmēśvara by Chandaladēvi and her son, Polakēśidēva-Vanasimhadēva. This temple was erected in the name of her husband by Chandaladēvi, who was the crowned queen (<i>Paṭṭa-mahādēvi</i>) of <i>Māhamaṇḍalēśvara</i> Hemmādīdēva of the Chālukya lineage at their capital Umbaravāṇi. Mentions prince (<i>kumara</i>) Mallikarjuna.
121	On the same slab . . . . .	....	....	Śaka 1064 (in words), Dundubhi, Chaitra, purnavsa, Monday, Viśnu-saṅkramaṇa.	Do.	Damaged. Records the conferment of the <i>sthāna</i> of god Hemmēśvara with all its endowments on Chandrabharaṇa-Paṇḍitadēva, who was the <i>sthānāchārya</i> of god Tirthadā-Srī-Svayambhū Rameśvara, by the <i>Paṭṭa-mahādēvi</i> Chandaladēvi and prince Banasimhadēva, who had erected the temple of the said god. Also registers the gift of land and house-site to god Vukṭēśvara of the Mūlsthāna, evidently by the same donors.
122	Utagi.—Slab set up in a mosque . . . . .	....	....	1st Dh. . . . A.H. 723 .	Persian	Records the construction of a mosque.
123	Wairawāḍa.—Slabs built in to a wall of Basavēśvara temple.	....	....	Śaka 1293, Śādhārana, Phālguna, Śu. 7, Vaddavāra, Rōhini <i>nakṣatra</i> .	Kannada	Registers a gift of land at Basuriyākōṭi for the worship of the god Sidhanātha in the temple, renovated by <i>Rājamaṇiya</i> (<i>maṇya</i>) Pommīdēva-Rāṇeya, son of Gōpala-śeṭṭi at Vajravāḍa.
124	Wajasāṅga.—Slab set up on the right side of the entrance to the Mahādēva temple.	Western Chālukya	Tribhuvanamalladēva, 'ruling from Jayantipura.'	18th year, Śrīmukha, Chaitra, amāvāsya, Monday, . . . solar eclipse, Vyatipāta.	Do.	Registers an endowment of land to god Lakkhaṇēśvara of Vajasāṅga, situated in Kalambade Three-Hundred district by Priyavasi Lakhmadēvi, <i>Mahāsāmanā</i> Dāyavasa, the <i>Prabhu</i> , the <i>Mūligas</i> , the <i>Mahājanas</i> , etc., of the two <i>kēris</i> , <i>Māhamaṇḍalēśvara</i> Jōgamarasa was then governing the province of Karahada Four-Thousand.
125	Same slab	Do.	Jagadēkamalla	7th year (in words), Rudhirōdgari, Kārtika, purnavsa, Monday, . . . lunar eclipse, Vyatipāta.	Do.	Registers gifts of land for the daily worship and offerings of god Lakkhaṇēśvara (of Vajasāṅga) by <i>Mahāsāmanā</i> Baṇmadēvarasa, who was the <i>Manneya</i> of Saygāve Thirty-six villages.
126	Do.	Do.	Do.	8th year (in words and figure), Krōdhana, Phālguna, purnavsa, Monday, lunar eclipse.	Do.	Registers gifts of tolls, oil-mill, oil, etc., to the gods Lakkhaṇēśvara, Kēśavādēva and Mūlsthāna-Kalidēva of Vajasāṅga by <i>Mahamaṇḍalēśvara</i> Kunāra-Rājayādēvarasa, who was governing the Kalambade- <i>naḍu</i> . Also records a gift of oil for a perpetual lamp to the gods by the <i>Telligas</i> (oil-

127	Slab set up on the left side of the entrance to the same temple.	Do.	Do.	10th year (in words), Uttamavisigi. Prabha, Pushya, śu. [11], Monday, Uttarāyaṇa-samkrānti.	Do.	Damaged and worn out. Registers gus of land, house-etc., etc., when <i>Mahāmaṇḍaśvara</i> [Goharajasa was governing the province of Karahāḍa Four-Thousand, by <i>Pergade</i> Hēchimaṇḍa, <i>Mummuridādas</i> , etc., for the benefit of some charity founded by one Maili-seiti. Mentions a certain <i>Mahāsāmantā</i> bearing the titles, <i>Lattalūcapuravarādhisvara</i> , <i>Suvārpa-garūḍa-dhvaṇa</i> , etc.
128	Slab built into a wall inside the same temple.	Western Chālpukya	D.	5th year, Durdubhi, Pushya, śu. 10, Monday, Uttarāyaṇa-samkrānti.	Kannada	Registers a gift of land for a charity <i>pickola</i> at <i>Valasaṅga</i> by <i>Sāvanta</i> <i>Handarasa</i> and the headman <i>Chaudamayya</i> , when <i>Mahāmaṇḍaśvara</i> <i>Bijjanāḍa</i> was governing the province of <i>Karahāḍa</i> Four-Thousand and his grandmother <i>Abhinava-Chandaladevi</i> was administering <i>Valasaṅga</i> , situated in <i>Kalanabade</i> Three-Hundred division. The last named is described as <i>Abhinava-Sārādādevi</i> and as the wife of <i>Tribhuvanamalladeva</i> (<i>Vikramāditya</i> VI).
129	<i>Wāḷekhinḍi</i> .—Slab set up near the <i>Mahādeva</i> temple.	....	....	....	Marāṭhi	Damaged. Seems to state that somebody erected a hall and a lamp pillar. (Read for the Dept. by Mr. G. H. Khare.)
130	<i>Mangalwēdhā</i> .—Slab set up near the <i>Māruti</i> temple outside the village.	....	....	....	Kannada	Too much damaged to yield any sense. In characters of about the 12th century A. D.
131	Slab lying in the field known as <i>Dhavalagiri</i> about three miles away to the east of the place.	....	....	....	Do.	In characters of about the 12th century A. D. States that the land was a gift made for offerings to god <i>Nārāyaṇa</i> by <i>Mahāmaṇḍaśvara</i> <i>Jogamarasa</i> and endowed by <i>Pergade</i> <i>Devārasa</i> on the occasion of the <i>Lakṣa-hōma</i> sacrifice. Mentions (the measuring rod) <i>Kannēśvarakūṭa</i> .
132	Another slab (broken into two) lying in the same field.	....	....	....	Nāgarī and Kannada script and Kannada language.	Damaged and worn out. In characters of about the 12th century A. D. States (that the field is) the gift made to (god) <i>Sāmantakēśvara</i> by <i>Mandaji</i> [to] <i>Kaṇṇapayya</i> .
133	Slab set up in a field known as (<i>Ghātule</i>) about three miles away to the south of the place.	....	....	Nandana, Kārtika. amāvāsye, Vadaḍvāra, solar eclipse.	Kannada	In characters of about the 12th century A. D. States that the land of fifty <i>maṭṭaras</i> is a gift to god <i>Bhogēśvara</i> by <i>Mahāmaṇḍaśvara</i> <i>Kaṇṇapayya</i> .
134	Slab lying near Pleader <i>Mayadeo</i> 's house	....	....	....	Do.	In characters of about the 12th century A. D. States that (it was) the field belonging to god <i>Gōpaṭiśvara</i> situated inside the <i>Temkaneri</i> of <i>Kanvāle</i> .
135	Sides of pillars in the <i>Kāśī-Viśvāvarṇa</i> temple.	....	....	<i>Śalivāhana</i> Śaka, 1494, <i>Āngirasa</i> , <i>Dakṣiṇāyaṇa</i> , <i>Varshaṛitu</i> , <i>Bhādrapada</i> , śu. 3, Monday, <i>Hastā nakṣatra</i> , <i>Sīḍhyayōga</i> , <i>Taitila-karaṇa</i> .	Marāṭhi	Records the renovation of the temple to the left of the well named <i>Jōgi-Bāvi</i> and the installation of the <i>Viśvanātha</i> <i>linga</i> and provision for its daily worship, etc., at <i>Maṅgala-vēdha</i> by <i>Kalayaśadeva</i> , the <i>Kulakarani</i> of <i>Hiparage</i> when he was in charge of the <i>maṇḍa</i> of the <i>paraṅga</i> . <i>Kalayaśadeva</i> belonged to the <i>Bhāradvāja-gōtra</i> and <i>Vātsyāyana-sūtra</i> and was a <i>Sukla-yajuh-śākhādhyaṇi</i> . Published in the <i>Marāṭhi</i> journal, <i>Granthamālā</i> , Vol. XI, No. 11.
136	Slab lying near the <i>Māruti</i> temple in the locality.	....	....	....	Do.	Damaged.
137	Stone built into a wall of the <i>Dargah</i> of <i>Galib Sahib</i>.	....	....	....	Arabic	Reads 'Sh-i-art Darud'.
138	Slab set up on the grave near the <i>Dargah</i> of <i>Galib Sahib</i>.	....	....	....	Do.	Contains (a) <i>Shariat</i> prayer and invocation. (b) Verse from the <i>Qurān</i> . (c) A couplet in <i>Arabic</i> . (d) The throne verse of the <i>Qurān</i> and a date A. H. 1012.

APPENDIX E—*contd.*

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1941-42 are registered in this Appendix :

Serial No.	District.	Taluk.	Village.	Number in the Appendix.
1	Dharwar District	Hubli Taluk	Adaraguñchi	1—3
2	Do.	Do.	Ahōbaļāpura	4—6
3	Do.	Do.	Amaragōļ	7
4	Do.	Do.	Beļagali	8—11
5	Do.	Do.	Bhairidēvakoppa	12—13
6	Do.	Do.	Buḍarasiṅgi	14
7	Do.	Do.	Chhabbi	15—25
8	Do.	Do.	Dēvara Guḍihāļ	26
9	Do.	Do.	Gabbūr	27—30
10	Do.	Do.	Haļe Hubbaļļi	31—35
11	Do.	Do.	Hubbaļļi	36—40
12	Do.	Do.	Kaṭnūr	41—44
13	Do.	Do.	Majīdpūr	45—46
14	Do.	Do.	Mariyan Timmasāgara	47
15	Do.	Do.	Murāraļļi	48
16	Do.	Do.	Nūlvi	49—54
17	Do.	Do.	Parasāpūr	55
18	Do.	Do.	Sharewāḍ	56
19	Do.	Do.	Uṇakal	57—58
20	Do.	Do.	Varūr	59

Stone inscriptions in the Bombay-Karnatak copied during the year 1941-42.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
DHARWAR DISTRICT.						
HUBLI TALUK.						
1	Adaragūichi.—Hero-stone set up near the Hanumān temple.	....	....	....	Kannāḍa	Highly damaged. In characters of about the 10th century A. D. Refers to the setting up of the memorial stone.
2	Another hero-stone set up near the same place.	....	....	....	Do.	Do. In characters of about the 14th century A. D. Mentions some Gāvūṇḍa.
3	Stone lying on the boundary of Sur. No. 57 about 1½ miles away from the village.	....	....	....	Do.	Damaged. In characters of about the 13th century A. D. States that it is the boundary stone of a land given to the <i>Yapaniya-sangha</i> and <i>Kaḍṛuṇa</i> by the <i>gavūḍas</i> and <i>sthānikas</i> of Adirguunte.
4	Ahōbālāpura.—Slab fixed on a grave near the village.	....	....	6th November, 1818 A. D.	English	States that the slab was set up in memory of Captain James Cooke of H. M. 84th regiment, who fell a victim to cholera at Hubli.
5	Slab fixed on another grave in the same place.	....	....	10th November, 1818 A. D.	Do.	States that the slab was set up in memory of George Boyd Color, Sergeant, H. M. 84th regiment and Pay Master Sergeant, Flank Battalion, who died at Hubli.
6	Slab fixed on a third grave in the same place.	....	....	1818 A. D.	Do.	States that the slab was set up in memory of the Non-commissioned officers and privates of the Flank companies of H. M. 34th, 53rd, 69th and 84th regiments who died at Hubli, by their surviving comrades.
7	Amaragōl.—Slab set up near the Banasankari temple.	Western Chālukya	Tribhuvanamallaḍēva	Saka 1041, Vikārī, Mārgaśīra ba. 11, Monday. Dakṣiṇāyana-sa m k r a-maṇa.	Kannāḍa	Records that <i>Mahāpradhāna</i> Sauthore Jakkarasa erected the temples, installed the gods Keśava and Bhairava therein and made an endowment of land at Ambaragōla situated in the Unakal <i>kaṇṇapa</i> of the Halasige-nādu for their worship. The gift was entrusted into the hands of Dēvarāsi Pāṇḍita.
8	Belagali.—Hero stone set up near the <i>Chikka-maḥa</i>.	....	....	....	Do.	Damaged. In characters of about the 13th century A. D. Seems to describe the valour of a hero in a fight.
9	Slab lying near the same place	Western Chālukya	Jagadekamalla-Jayasimhadēva	Saka 963, Viṣṭi, Srāvaṇa, Paurṇimāsyē, Monday, lunar eclipse.	Do	Damaged. Seems to record the construction of a tank and gift of land in the Sabbi-nādu by a Kadaniba chief (details not clear) for the benefit of god Sīvēśvara. Mentions <i>Baṇasiga-vuṇṣa</i> .
10	Mutilated hero-stone set up near the village pond.	....	....	....	Do.	In characters of about the 12th century A. D. Seems to record a gift by the <i>Gāvūḍas</i> and the <i>Hittu</i> (of the place) in connection with the death of a hero.

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	REMARKS.
	DHARWAR DISTRICT— <i>contd.</i> HUBLI TALUK— <i>contd.</i>					
11	Stone lying near the Kallappana guḍi	....	....	....	Kannāḍa	Worn out. In characters of about the 10th century A. D.
12	Bhairidēvakoppa.—Hero stone lying near the village pond.	....	....	Śaka [1360], Pīṃ-gaḷa, Māgha ba. 14.	Do.	Fragmentary. Mentions Svayambhudeva.
13	Stone lying on the boundary of a field called <i>Soudattiyavara-hola</i> about three miles away from the village.	....	....	....	Do.	Damaged. In characters of about the 16th century A. D. States that the field is the gift to Karupākara for the god Hanumān by Timmarasa-voḍeya of Mādana-Huba[ī] and Arasapa-Gauda of Baḷijiruvadeva-kopa.
14	Būdarsingi.—Nandi-pillar set up in the compound of the Hanumān temple.	Kadamba	Chattayadeva	Śaka 1179, Pīṃ-gaḷa, Vaiśākha, śu. 15, Sunday.	Do.	Records the grant of the village Vuchchangi in the Sabbi-kampāna (division) of the Halasige-nāḍa for the benefit of god Kapila-Siddha-Mallikārjuna of the Somnāḷge-kshētra called Abhinava-Srīśaila, by the king.
15	Chhabbi.—Slab set up near the Huḍēda Bavi (well).	....	....	Śaka 9 [82], Śarvati, Vaiśākha, śu. 5, Sunday.	Do.	States that the Jaina ascetic Kanakanandi, of the Dhora-jīṇḍālaya at Sabbi expired by the vow of <i>samī(nya)sana</i> . The <i>nisidhiye</i> was set up in his memory by the nun Bhagiyabbe. Vajra composed the epitaph and Nākiḡa inscribed it.
16	Broken pillar lying in the same place.	Western Chāḷukya	Vijayaditya	....	Do.	Damaged and mutilated.
17	Hero stone set up near the <i>Hude</i> (bastion).	....	....	....	Do.	Damaged and worn out. In characters of about the 15th century A. D.
18	Another hero stone set up in the same place.	....	....	....	Do.	
19	Hero stone built in a wall of the Karmallēvara temple outside the village.	Western Chāḷukya	Tribhuvanamalladeva	8th year, Vilambi, Mārgaśira, Amā-vāse.	Do.	Damaged. In characters of the 12th century A. D. Mentions <i>Talavara-Sāsaniga</i> Mallanāyaka and refers to the setting up of the memorial stone.
20	Māsti stone built in a well of the Nārāyaṇa-svāmīn temple.	....	....	Sarvajit, Chaitra, ba. 3, Monday.	Do.	In characters of about the 15th century A. D. Records the death of Sōmaṇṇa Heggaḍe, the son-in-law of Timma-Gōḍa (of Chabbi), in a battle field and the setting up of the memorial stone.
21	Pedestal of a Jaina image kept in the <i>bastī</i>.	....	....	....	Do.	Worn out. In characters of about the 12th century A. D. Seems to refer to the setting up of the image.
22	Vīrabhadra image set up in the back-yard of Sōḍaḍa Theṇṇaḷaṇṇa	....	....	....	Do.	Worn out. In characters of about the 16th century A. D.

23	Stone set up near the temple of Kāṣṭhama	....	....	Do.	Damaged and worn out. In characters of about the 15th century A. D.
24	Slab lying in the <i>talavara-hola</i> (field) about one mile away from the village.	Yādavas of Dēvagrī.	Mahādēva	Do.	Damaged. Seems to record a grant of land by Talapada Acharasa and others.
25	Nandi-pillar set up in a shrine in the village.	Kadamba	Kāmadēva	Do.	Damaged and partly buried. Seems to record a grant to the sage Rājaguru Lakṣmīdēva who was the worshipper of the glorious feet of the god Svayambhu Dhavalēśvara of Kālaḍi and the disciple of Śivamududēva by Dāvōtara-maṇḍa-likā, the trusted general of the king.
26	Dēvara-Guḍihāl.—Slab lying on the road near the village.	....	Pramāthi, Śrāvāna, śu. 1.	Do.	In characters of about the 17th century A. D. States that the piece of land is a gift to god Mallikārjuna by Ghāmṭha Rautā, son of Nāga Rautā.
27	Gabbūr.—Hero-stone set up in front of the Hanuman temple.	Rāshtrakūṭa	Kannaradēva [III]	Do.	Damaged. Records the death of Sirivege, son of Kiri-Malaya in a cattle raid.
28	Another hero-stone set up in the same place.	....	Śaka 830 (in words), Vibhava, Kartika, śu. 5, Monday.	Do.	Damaged. Seems to record the death of Kontada-Nāga at Gobbanūr and the setting up of the memorial stone by his wife.
29	Slab built in the dilapidated wall standing in the Banaṅkari field near the village.	....	....	Do.	Damaged.
30	Slab in a field called <i>Ghabbiṅgaravara-hola</i> , about three furlongs from the village.	....	....	Nāgari	In characters of about the 16th century A. D. Reads 'Śri Timmasamuddra'.
31	Hale Hubballi.—Slab built above the Pṛatīyavara Bavi (well).	Western Chālukya	Tribhuvanamalladēva	Kannaḍa.	Damaged and worn out. Mentions a teacher (name lost).
32	Pillar set up in the house of Venkatēsh Hanamant Desai.	....	Śaka 1522, Śārvari, Aśvādha, śu. 1, Monday.	Do.	Records the exemption of taxes on the Jāngama community living on charity in the Hubballi- <i>sime</i> for the merit of Hammī-dakhāna, by the Tanādāra (Thānēdār) Mujumdāra, Deśāhi, Deśakulakaraṇi, Seṭṭi and others of the Mahānādu.
33	Pedestal of the image of Brahmaḍēva set up in the Anantanātha- <i>basti</i>.	....	....	Do.	Worn out. In characters of about the 12th century A. D. Seems to refer to the gift of the Brahmēśvara <i>prātime</i> by Seṭi Mahādēvi.
34	Pedestal of another Jaina image kept in the same place.	....	....	Do.	In characters of about the 13th century A. D. Mentions <i>Yāpaniyal-saṅgha</i> and [Kā]dārgaṇa.
35	Gong kept in the same <i>basti</i>	....	Śaka 1784	Do.	States that the gong was prepared from another broken one which was in the possession of the Anantanātha- <i>basti</i> at Hale Hubballi for the past 1100 years.
36	Hubballi.—A slab kept in the Mamalat-dar's office compound.	Rāshtrakūṭa	Amōghavarashadēva	Do.	Records a gift of land for the construction of a tank by Moriyara Kālī-bhittāyara when Guttiyara Gaṅga Permānādī was governing Belya—300, Purigare—300 and Gangavādī—96,000 and when his subordinate was administering the villages Ningōṇḍi.
37	Another slab kept in the same place	....	Śaka 15165, (in words, Śrāvāna.	Do.	Damaged and worn out.

APPENDIX E—*contd.*Stone inscriptions in the Bombay-Karnatak copied during the year 1941-42—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT— <i>contd.</i>					
	HUBLI TALUK— <i>contd.</i>					
	HUBBALLI— <i>contd.</i>					
38	Third slab kept in the same place .	....	....	....	Kannada .	In characters of about the 18th century A.D. States that it is the <i>sarvamānya</i> field belonging to Śiṣhta Rāṅgu Bhūta.
39	Square pillar kept in the same place .	Rāshtrakūṭa .	[Nityavarsha]	....	Do. . .	Damaged and fragmentary.
40	Hero stone kept in the same place .	....	....	....	Do. . .	Damaged and worn out.
41	Katnūr.—Pillar built in a wall inside Kalamēśvara temple.	Kādamba .	Śivachitta Vira Tribhuvanamalla-dēva.	17th year, Śubhakṛit, Kārtika, Pūṇamī, Monday.	Do. . .	Registers a gift of land for the benefit of the temple of Śrī Mūlāsthānadēva at Kattānūru after renovation by Indēya-Śāhīni when <i>Mahāpasāyita</i> Maśaḍa Hītēya Nāyaka was ruling over the place.
42	Nandi-pillar standing in dilapidated shrine.	Yādava .	Rāmachandradēva .	Śaka 1 Pushya, ba. 10, Sunday, Uttara-yana-sa[ukra-maṇa].	Do. . .	Registers the endowment, with the permission of the king, of the village Kattānūr along with all its resources included in Sabbi—30 situated in the [Dāra] vāḍa division which formed a part of Palasige 12,000, for the benefit of the god Kapila-siddha Mallikārjunadēva of Somnāḷge- <i>keṭhēra</i> by the minister and <i>Sarvādhiṭhāri</i> Nāgaḍeva who was administering from his headquarters at Dāravāḍa.
43	Hero stone in Sur. No. 14 near the village	....	....	....	Do. . .	In characters of about the 9th century A.D. Records the death in a cattle raid at Kattānūr of Kattīli-Tānaga and his son Tattapa against Komāra.
44	Stone lying in Sur. No. 4 about a mile from the village.	....	....	....	Do. . .	In characters of about the 16th century A.D. States that the field is a gift to the <i>pādra</i> (<i>paḍāra</i>) Baramarāsi of the temple of Hanumantadēva at Buḍarasīngi.
45	Majidpur (suburb of Hubli)—Slab set up on a tomb in the Hosamatha.	....	....	....	Do. . .	Modern. States that it is the <i>gadduge</i> (tomb) of Basappa Kādappa Settaru, a resident of Mahajitapura and a devout follower of the Virāsaiva tenets.
46	Slab set up on another tomb in the same place.	....	....	....	Do. . .	Modern. States that it is the <i>gadduge</i> (tomb) of Muniyappa Basappa Settaru, a resident of Posa-Pubballi Mahajitapura and a disciple of the Virāsaiva Svāmi, Śrī Mūru Sāvira Guru Siddhēsvara.
47	MariyānTimmasāgara (suburb of Hubli)—Slab built in the <i>mandapa</i> above the Kōriyayara Bāvi (well).	....	....	Śaka 1650	Nāgari and Sanskrit	Modern. Records obeisance to Śrī Satyapūrṇa Tirtha-guru.

48	Murārājī.—Slab in Sur. No. 100, about a mile from the village.	Yādavas of Dēvagiri.	....	Rāmachandradēva	20th year, Jaya, Ashādha, śu. 5, Thursday.	Do. . . .	Damaged. Mentions Halasige 12,000 and seems to record gift of land.
49	Nūlvi.—Slab lying near Mokāsi Bālārāya's house.	....	....	....	....	Do. . . .	Damaged. In characters of about the 12th century A.D.
50	Hero stone set up near the tank near the village.	....	....	....	....	Do. . . .	Registers the gift of certain shares in the harvests made to the āchārya Sōmakartāra by the twelve gāvūndas of Nūle in the Halasige province of Kuntala when the Kadamba king Mahāmudalēśvara Chaitayadēva was ruling over Konkana—900 and his son Jayakēśidēva with his queen Boppādēvi, was governing the provinces of Konkana—900, Halasige—12,000, Kundūru 300 and Sabbi—30 from capital Gōve.
51	Slab set up in Sur. No. 217 near the village	Western	Chālūkyā	Bhuvanaikamalladēva	Śaka 994, Paridhāvi, Chaitra, śu. 8, Monday, Uttarāyaṇa-saṅkrānti.	Do. . . .	Records gift of land, house-site, etc., to Kāṣṣarārya by Appana Daṇḍanāyaka and the twelve (gāvūndas) at the instance of the king.
52	Same slab	Kadamba	....	Śivachitta-Vīra-Permādi-Vijayādityadēva.	[30h] year, Viśvāvasu, Ashādha, ba. amāvāsye, Sunday, solar eclipse.	Do. . . .	Records the gift of certain vegetables for the daily offering (nivedya) made by the cultivators (details lost).
53	Do.	Do.	....	Śivachitta-Vīra-Jayakēśidēva	14th year, Raudri, Phālguna, śu. purnami, Monday.	Do. . . .	Registers certain gifts (details not stated) made to Dēvarāśidēva by the twelve gāvūndas and Aruvattokkula makkoḷa.
54	Do.	Do.	....	Śivachitta-Vīra-Tribhuvanamalladēva	12th year, Hēma-lāmbi, Āśvayuja, amāvāsya, Monday.	Do. . . .	Damaged. In characters of about the 16th century A.D. Only the imprecatory portion is preserved.
55	Parasāpūr.—Slab set up near the Hanumān temple.	....	....	....	....	Do. . . .	No other details, except the date are stated.
56	Sharewād.—Stone in Sur. No. 134 near the village.	....	....	....	Śalivāhana 1460, Villāmbi, Bhādrapada, ba. 30, Sunday.	Do. in Nāgarī characters.	Damaged and worn out. Mentions Mallidēva.
57	Unakal.—Stone kept near the village Chāvādī.	....	....	....	Manmatha	Kannāda	In characters of about the 12th century A.D. States that Vāmadēva-Pandita, disciple of Vāgēśvara-Pandita of Dēvēśvara of Behattī installed god Kēśavādēva of Ugurēśvara.
58	Pedestal of image set up in the Hanumān temple.	....	....	....	....	Do. . . .	Seems to record the death of Elevalēya Bijaya and Jakkarasa-son of Saṅkaya in an encounter between Bhairava Khādēya Saṅkarasa, the adhitāri of Nūle and Hrugidēva the mandalika of Belagale.
59	Varūr.—Hero stone set up near the Hanumān temple.	....	....	....	29th year, Hēvilāmbi, Chaitra, śu. 12, Friday.	Do. . . .	

APPENDIX E—*contd.*

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1942-43 are registered in this Appendix.

No.	District.	Taluk.	Village.	No. in the Appendix.
1	Belgaum . . .	Hukeri . . .	Hukēri . . .	1—8
2	Do. . . .	Do. . . .	Bhairāpūr . . .	9
3	Do. . . .	Do. . . .	Ammanagi . . .	10—11
4	Do. . . .	Do. . . .	Kōchari . . .	12
5	Do. . . .	Do. . . .	Bellāmbi . . .	13—14
6	Do. . . .	Do. . . .	Gajabārwaḍi . . .	15

Stone inscriptions in the Bombay-Karnatak copied during the year 1942-43.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BELGAUM DISTRICT						
HUKERI TALUK						
1	Hukeri.—Wall inside the <i>darga</i> near the entrance into the fort.	....	....	....	Arabic	A verse from the Quran.
2	Lintel of the entrance into the Kali Masjid on the main road.	....	....	....	Persian	Refers to the building of a mosque by Mansur Khan in 990 H.
3	Lintel at the entrance into the Jachha Ma Sahib Mosque.	....	....	....	Arabic	The throne verse of the Quran.
4	Slab broken into two fragments and lying near the well called <i>Kaṭṭebhavi</i> in a field about a mile east of the village.	....	....	....	Persian	Seems to record an endowment of some property.
5	Stone lying under a tree inside the fort near the old Munsiff's court.	....	....	....	Do.	Indistinct and undecipherable.
6	Fragment of a slab lying in the court yard of the Munsiff's court.	....	....	....	Kannada	Damaged and fragmentary. Mentions Traikirtti, the <i>Yāpaniya-saṅgha</i> and some <i>gaṇa</i> (name lost).
7	Slab lying on the roadside near the girl's school.	....	....	Saka 1505, Subhānu, Jyēṣṭha, śu. 12, Sunday.	Marāṭhi in Nāgarī	Mentions two names viz., Malik bhāi bin Sakh Māhāmada Khatib and Muḷā Husain. Muḷā Māhāmada, (this and No. 14 below were kindly deciphered for the Dept. by Mr. G. H. Khare).
8	Slab kept in the taluk office (removed to this place from Arjunwād).	Yādavas of Dēvagiri.	Kannara	Saka 1182, Siddhārthin, Chaitra, ba, Amāvāsyā, Monday.	Kannada	Published in <i>Epigraphia Indica</i> , Vol. XXI, pages 9 ff.
9	Bhairāpūr.—A Slab lying in a field about half a mile to the south of the village.	Ratta	Mahāmāṇḍalēśvara Vira Lakshmi-dēvarasa, ruling from Vēṇugrāma.	Saka 1159, Dummukhi, Śrāvana, śu. 11, Monday.	Do.	Registers a grant of land, house and (site for) hearstack (<i>baṇaiṇbe</i>) made by the queen Laliteyadēvi, at Mattivāda which was under her administration, to <i>Mahāpradhāna Senāpati</i> Nāgeya-Nāyaka for the maintenance of the Muvattir-chhasira-chhatra (feeding house) at Nakēśvara.
10	Ammanagi.—Stone set up near the image of Hanumān in front of the Svayambhū-Mallikārjuna temple.	....	....	....	Do.	In late characters. An imprecation on those who do not take a bath in the holy pond.
11	Stone lying near the ruined temple of Ramalinga.	....	....	Saka 1179 Nala, Pushya, śu. (7), Monday, Uttara-rayana-saṅkrānti.	Do.	Damaged. Seems to record a gift of land after purchase, by the <i>Mahājanas</i> to the temple of the goddess for its maintenance.

APPENDIX E—*concl'd.*

Stone inscriptions in the Bombay-Karnatak copied during the year 1942-43—*concl'd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BELGAUM DISTRICT— <i>concl'd.</i> HUKERI TALUK— <i>concl'd.</i>					
12	Kōchāri.—Slab set up near the temple of Hanumān.	Western Chālpukya	Trailōkyamalladēva	Śaka 97[8], Manmatha, Āsvayuja, śu. Purname, lunar Sunday, eclipse.	Kannada	Badly damaged. Seems to register some gifts to the temple of Trikūṭēśvara. The details are lost.
13	Bellārīnbi.—Slab lying near the house of Wali Siddappa-Mallappa.	Ratta	Mahāsāmanta Ankayyarasa	Śaka 973, Khara, Śrāvana, ba. 3, S a n k r ā n t i, Sunday.	Do.	Registers a gift of money made into the hands of the 50 <i>Mahājanas</i> of Beljvabbe headed by the <i>urodeya</i> Kālidāsyā, for maintaining a free feeding house (<i>śatra</i>) for Brāhmins.
14	Slab lying near the temple of Narasimha.	Yādavas of Dēvagiri.	Krishnadēva	Śaka 1169, Phalvanga, Ashāḍha, ba. 1, Thursday.	Marāṭhi in Nāgarī	Records the grant of some sites for houses and oil mills made to the village deity of Biljibi by a person whose name is not clear in the inscription. Mentions Dajavāy Bhōgadēva Yādava.
15	Gajabēr-wāḍī.—Lintel over an arch inside the mosque.	....	....	....	Arabic	The throne verse of the Quran.

APPENDIX F.

Principal dates from Appendix E of the year 1939-40 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
CHALUKYAS OF KALYANA.	
<i>Iṣvabedeṅga Satyāśraya.</i>	
12	Śaka 928, Parābhava, Vaiśākha, śu. pāḍiva, Sunday = A. D. 1006, March 31, Sunday; f. d. t. -87.
[Tribhuvanamalla.]	
61	[Chālukya-Vikrama-varsha] 42, Kīlaka, Kārttika, śu 13, Thursday. The Chālukya-Vikrama year seems to be a mistake for 52. The <i>paksha</i> was ba. not śu. in which case the equivalent date would be A. D. 1128, November 22, Thursday; -28.
KADAMBA.	
<i>Chattayadēva.</i>	
27	Śaka 904, Chitrabhānu, Chaitra, śu. 1, Sunday, Uttarāyana-saṅkrānti = A. D. 982, February 26, Sunday, f. d. t. -51. Uttarāyana-saṅkrānti is obviously a mistake.
86	Śaka 907, Pārthiva, Pausa, Amāvāse = A. D. 986, January 13, Wednesday. There was a solar eclipse on this day, not mentioned in the inscription.
<i>Tailamadēva.</i>	
14	Year 11, Īśvara, Pushya, 12, Wednesday = Probably A. D. 1157, December 15, Sunday (not Wednesday); -08.
<i>Kāvadēva.</i>	
42	7th year, Nala, Kārttika, ba. 2, Wednesday = Probably A. D. 1196, November 9, Saturday (not Wednesday); -73. The week day was however correct for the next year Piṅgaḷa = A. D. 1197, October 29, Wednesday; -98.
53	13th year, Durmati, Phālguna, [śu.] 1, Tuesday = Probably A. D. 1201, January 26; -60. The week day was however Saturday, not Tuesday.
56	6th year, Rākshasa, Kārttika, śu. 1, Sunday = Probably A. D. 1195, October 6. The week day was Friday (not Sunday).
KALACHURYA.	
<i>Rāyamurāri Sōvidēva.</i>	
62	4th year, Vijaya, Phālguna, Purnami, Monday, lunar eclipse = A. D. 1174, February 18, Monday; -64. The lunar eclipse is not noticed in the <i>Ephemeris</i> .
RASHTRAKUTA.	
<i>Amōghavarsha Khotṭigadēva.</i>	
68	Śaka [899, Dhātu], Kārttika, [Amāvāsyā], Thursday = A. D. 976, October 25, Wednesday not Thursday. The Śaka year was current.
SŌDE CHIEFS.	
<i>Savāyi Rāmachandra Nāyaka.</i>	
15	Śaka 1595, Pramādi, Māgha, śu. 4, Saturday = A. D. 1674, January 31, Saturday; -11.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1939-40 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>Arasappa Nāyaka.</i>	
46	Śaka 1525, Śōbhakrit, Jyēshṭha, śu. 15, Saturday, lunar eclipse = A. D. 1602, May 25, Tuesday (not Saturday), lunar eclipse. The Śaka year was current.
VIJAYANAGARA.	
<i>Bukkarāya I.</i>	
106	Śaka 1296, Pramādi, Kārttika, śu. 1, Saturday, Svāti = A. D. 1373, October 16, Sunday (not Saturday); f. d. t. .62; .89.
<i>Harihara Mahārāya II.</i>	
45	Śaka 1317, Yuva, Pushya śu. 15, lunar eclipse = A. D. 1395, December 26, Sunday, lunar eclipse.
47	Śaka 1320, Īśvara, Kārttika, ba. 2, [Wednesday] = A. D. 1397, November 7, Wednesday; .25. The Śaka year was current.
111	Śaka 1324, Vikrama, Phālguna, ba. 7, Monday. The Śaka year quoted seems to be a mistake for 1322. Its equivalent would then be probably A. D. 1401, March 6, Sunday (not Monday); .98.
104	Śaka 1[3]15, Āngirasa, Āshādha ba. 7, Thursday = A. D. 1392, July 11, Thursday; f. d. t. .23.
<i>Dēvarāya I.</i>	
97	Śaka 1[3]39, Durmukhi, Chaitra, śu. 2, Sunday = A. D. 1416, March 1, Sunday; .70. The Śaka year was current.
112	Śaka 1332, Virōdhi, Kārttika, śu. 9, Wednesday = A. D. 1409, October 16, Wednesday; f. d. t. .64; The Śaka year was current.
<i>Vijaya Bukkarāya.</i>	
69	Śaka 13[4]5, Śubhakrit, Āshādha, ba. 12, Sunday = A. D. 1423, July 4, Sunday; f. d. t. .14; The cyclic year was an expired one.
<i>Dēvarāya Mahārāya, son of Vijaya Bukkarāya.</i>	
71	Śaka 1354, Virōdhikrit, Chaitra, ba. 1, Thursday Probably = A. D. 1432, March 18, Tuesday (not Thursday); .10. The cyclic year was expired.
<i>Mallikārjunarāya, son of Dēvarāya.</i>	
93	Śaka 1370, Prabhava, Māgha, ba. 8, Monday = A. D. 1448, January 29, Monday; .38. The Śaka year was current.
<i>Sadāśivarāya.</i>	
113	Śaka 147[5], Paridhāvin, Guru in Simha, Pushya, ba. 30, Monday, Śravaṇa, solar eclipse = A. D. 1553, January, 14, Saturday (not Monday), solar eclipse. The Śaka year was current.
76	Śaka 1491, Vibhava, Māgha, śu. 5, Monday = A. D. 1569, January 22, Saturday (not Monday); .53. The Śaka year was current.
MISCELLANEOUS.	
7	Śaka 1[3]87, Vyaya, Phālguna, ba. 5, Tuesday = A. D. 1467, February 24, Tuesday; .56. The Śaka year must be 1388.
48	Śaka 1319, Īśvara, Bhādrapada, śu. 5, Friday = A. D. 1397, August 28, Tuesday (not Friday); .33.

APPENDIX F—*contd.*

Number of inscription.	Details of dates with their English equivalents and remarks.
64	Saka 1386, Tārāṇa, Chaitra, śu. 10, Wednesday = A. D. 1465, March 6, Wednesday ; f. d. t. -80.
74	Saka 1562, Vikrama, Jyēshṭha, śu. 5, Monday. = Probably A. D. 1640, May 15, Friday (not Monday) ; -92. But if śu. 5 is a mistake for śu. 15, the week day would be correct and the equivalent would be A. D. 1640, May 25, Monday ; -08.
77	Saka 1530, Plavaṅga, Kārttika, śu. 10, Wednesday = A. D. 1607, October 20, Tuesday (not Wednesday) ; -30. If śu. is a mistake for ba. the week day would be correct and the equivalent date would be A. D. 1607, November 4, Wednesday ; -32.
99	Saka 1000, Kālayukti, Mahānavami, Āsvayuja, śu. 9, Monday = A. D. 1078, September 17, Monday ; f. d. t. -59.

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

WESTERN CHALUKYA.

Tailapa (II).

- 78 Saka 902, Vikrama, Āshādhā, Amāvāsyā, Sunday, solar eclipse.
Irregular : *vide* Ep. Ind. XVI, p. 2 ; The given *tithi* corresponded to A. D. 980, July 14, Wednesday, not Sunday, on which day there was no solar eclipse. Dr. A. Venkatasubbiah gives the date A. D. 978, June 8, Saturday, as equivalent to these details (*vide Some Saka dates from Inscriptions*, p. 138).

Āhavamalladēva (Sōmēśvara I)

- 31 Saka 966, Tārāṇa, Pushya, śu. 10, Sunday, Uttarāyāṇa-saṅkrānti
= A. D. 1044, December 23, Sunday, -35 ; Uttarāyāṇa-saṅkrānti occurred the next day. The *tithi* is probably a mistake for śu. 1. Other equivalent dates for these details have been calculated by (a) 24th December, 1042 A. D. Dr. A. Venkatasubbiah, *Some Saka dates*, p. 129. (b) 23rd January 1043 A. D.

Trailōkyamalladēva

- 69 Chālukya-Vikrama year 9, Krōdhana, Uttarāyāṇa-saṅkrānti, Vyatipāta
= A. D. 1085, December 24, Wednesday, Uttarāyāṇa-saṅkrānti.

Trailōkyamalladēva. (Sōmēśvara I).

- 70 Saka 974, Nandana, Chaitra, śu. 1, Sunday
= A. D. 1053, February 21, Sunday ; f. d. t. -39. The lunar month was Adhika-Chaitra.

Tribhuvanamalla (Vikramāditya VI)

- 2 Saka 1015, Srimukha, Uttarāyāṇa-saṅkrānti, Vyatipāta
= A. D. 1093, December 24, Saturday.
34 Saka 1019, Īśvara, Pushya śu. 5, Sunday, Uttarāyāṇa-saṅkramaṇa, Vyatipāta.
Irregular : (*vide* Ep. Ind. XVIII, p. 183.). The given *tithi* corresponded to A. D. 1097, December 12, Saturday ; Uttarāyāṇa-saṅkrānti occurred 12 days later on the 24th December.

Tribhuvanamalladēva (Vikramāditya VI).

- 44 Chālukya-Vikrama year 29, Tārāṇa Pushya śu. 10, Thursday, Uttarāyāṇa-saṅkramaṇa.
Irregular : (*vide* Ep. Ind. XVIII, p. 190). Uttarāyāṇa-saṅkramaṇa occurred on Saturday, December 24, A. D. 1104 but the given *tithi* corresponded to A. D. 1104, December 28, Wednesday (not Thursday).
50 Saka 1029, Sarvajit, Pushya śu. 12, Wednesday, Uttarāyāṇa-saṅkrānti.
Irregular. The probable date seems to be A. D. 1107, December 25, Wednesday, Uttarāyāṇa-saṅkramaṇa, but the *tithi* on that day was śu. 9, not śu. 12, which fell on Saturday 28th.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*—*contd*

Number of inscription.	Details of dates with their English equivalents and remarks.
58	Chālukya-Vikrama year 16, Prajāpati, Phālguna, śu. 8, Sunday. Irregular. The given <i>tithi</i> fell on Tuesday, February 17, 1092 A. D.; f. d. t. '84.
79	Chālukya-Vikrama year 45, Subhakṛit, Pushya ba. 13, Sunday, Uttarāyaṇa-saṅkramaṇa. Irregular. Uttarāyaṇa-saṅkrānti occurred on Pushya ba. 10, ('39) Monday, corresponding to A. D. 1122, December 25, Monday. Pushya ba. 13 fell on Wednesday, December 27 and continued the next day till '63.
103	Chālukya-Vikrama year 11, Prabhava, Vaiśākha, Puṇṇame, lunar eclipse. Irregular. Vaiśākha Puṇṇame in Prabhava fell on Monday, April 19, A. D. 1087 and continued on the next day till '70 of the day. No lunar eclipse is noted in the <i>Ephemeris</i> .
114	Chālukya-Vikrama year 5, Raudri, Phālguna, śu. 10, Monday, Vyatipāta, saṅkrānti. Irregular. If the <i>tithi</i> is a mistake for 11, the details correspond to A. D. 1081, February 22, Monday '56.
120	Saka 1044, Subhakṛit, Māgha, Amāvāse, Monday, solar eclipse. = A. D. 1123, January 29, Monday; '33. No solar eclipse is noted on this day in the <i>Ephemeris</i> .
124	Chālukya-Vikrama year 18, Śrīmukha, Chaitra, Amāvāsyā, Monday, solar eclipse, Vyatipāta = A. D. 1093, March 28, Monday; f. d. t. '76: No solar eclipse is noted in the <i>Ephemeris</i> on this day.
<i>Bhūlōkamalla Sōmēśvara III.</i>	
99	Chālukya Bhūlōka year 9, Ānanda, Āshāḍha, Amāvāsyā, Monday, solar eclipse = A. D. 1134, July 23, Monday; '15; solar eclipse.
<i>Jagadēkamalla II..</i>	
75	Year 11, Vibhava, Pushya śu. 10, Saṅkramaṇa, Monday. Irregular. The given <i>tithi</i> fell on Tuesday, December 21, A. D. 1148. It continued till the next day '30. The Saṅkramaṇa (Uttarāyaṇa) occurred only on Saturday, December 25, 1148 A. D.
125	Year 7, Rudhirōdgāri, Kārttika Puṇṇame, Monday, lunar eclipse, Vyatipāta = A. D. 1143, October 25, Monday '60; no lunar eclipse is noted in the <i>Ephemeris</i> on the day.
127	10th year, Uttama-visigi, Prabhava, Pushya, śu. [11], Monday, Uttarāyaṇa-saṅkrānti. Irregular. The <i>tithi</i> and the week day do not coincide. If the <i>tithi</i> is a mistake for śu. 1 and the week day Thursday, the other details regularly correspond to A. D. 1147, December 25, Thursday.
126	Year 8, Krōdhana, Phālguna, Puṇṇame, Monday, lunar eclipse. Irregular. Phālguna Puṇṇame fell on Wednesday, February 27, A. D. 1146 and continued on the next day till '35; no lunar eclipse is noted on that day in the <i>Ephemeris</i> .
128	Year 5, Dundubhi, Pushya śu. 10, Monday, Uttarāyaṇa-saṅkrānti = A. D. 1142, December 28, Monday; f. d. t. '61; Uttarāyaṇa-saṅkramaṇa occurred three days earlier on Friday, December 25.
<i>Sōmēśvara (IV).</i>	
46	Year 2, Krōdhin, Pushya, śu. 15, Monday, Uttarāyaṇa-saṅkramaṇa. Irregular. The given <i>tithi</i> corresponded to A. D. 1184, December 19, Wednesday (not Monday). The Uttarāyaṇa-saṅkrānti did not occur until several days later. It took place on Monday, December 24.
<i>Tribhuvanamalla Sōmēśvara (IV).</i>	
74	Saka 1108, Viśvāvasu, Pushya 15, Monday, Uttarāyaṇa-saṅkramaṇa. = A. D. 1186, January 6, Monday; f. d. t. '23; Uttarāyaṇa-saṅkramaṇa occurred twelve days earlier on Wednesday, December 25, 1185 A. D. The Saka year was current.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
101	Year 2, Plavṛga, Pushya, Amāvāsyā, Monday, solar eclipse, [Uttarāyaṇa-saṅkramaṇa]. If the month is a mistake for Phālguna, the other details regularly correspond to A. D. 1188, February 29, Monday; 04; there was a solar eclipse on this day. Uttarāyaṇa-saṅkramaṇa which happened two months earlier on Saturday, December 26, A. D. 1187 is quoted here probably to indicate that the gift was intended to be given on that auspicious day. HOYSALA. <i>Vīra-Somēśvara.</i>
91	Saka 1159, Durmukhi, Pushya, ba. 11, Uttarāyaṇa-saṅkrānti = A. D. 1236, December 25, Thursday 86; Uttarāyaṇa-saṅkrānti. The Saka year was current. KALACHURYA
89	<i>San̄kamadēva, 'ruling from Maṅgalavāda'.</i> Year 5, Sārvari, Chaitra, śu. 15, Sunday, lunar eclipse, Vyatipāta Irregular. <i>San̄kamadēva Rāyanārāyaṇa.</i>
93	Year 3, Viḷambi, Phālguna, śu. 3, Sunday = A. D. 1179, February 11, Sunday; 76. <i>Bhuvanaikavīradēva, 'ruling from Maṅgalivāda'.</i>
111	Year 6, Vishu, Pushya, Amāvāsyē, Monday, Vyatipāta, solar eclipse = Probably A. D. 1162, January 17, Wednesday (not Monday), solar eclipse; 26. <i>Tribhuvanamalladēva (Bijjala).</i>
18	Saka 1084, Chitrabhānu, Pushya, ba. 2, Monday, Uttarāyaṇa-saṅkrānti = A. D. 1162, December 24, Monday; f. d. t. 55; Uttarāyaṇa-saṅkramaṇa took place the next day, i.e., Tuesday.
45	Year 7, Chitrabhānu, Śrāvaṇa, śu. 15, Monday, lunar eclipse = A. D. 1162, July 27, Friday (not Monday), lunar eclipse; 94.
49	Saka 1084, Chitrabhānu, Pushya, ba. 2, Monday, Uttarāyaṇa-saṅkramaṇa, Vyatipāta = A. D. 1162, December 24, Monday; f. d. t. 55; Uttarāyaṇa-saṅkramaṇa took place the next day, Tuesday. <i>Tribhuvanavīra (Bijjala).</i>
106	[Year 3], Subhānu, Āshādha, Amāvāsyā, Monday, solar eclipse = A. D. 1163, July 3, Wednesday (not Monday), solar eclipse, 31. If the regnal year is a mistake for 7 or 8 the inscription may be assigned to Bijjala. <i>Bhujabalamalla.</i>
118	Saka 1089, Sarvajit, Vaiśākha, Amāvāse, Monday, solar eclipse. Irregular. In Sarvajit corresponding to Saka 1089, there was a solar eclipse on Chaitra, ba. 15, Wednesday, a date on which the Vaiśākha month commenced after 20 of the day. Probably this is the date intended although the week day was Friday, not Monday. = Probably A. D. 1167, April 21, Friday, solar eclipse; 20.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>Rāyamurāri Sōyidēva.</i>	
105	Saka 1093, Nandana, Phālguna, Amāvāsya, Sunday, solar eclipse. Irregular. The Saka and the cyclic years do not tally. If we substitute for Nandana, the previous year Khara, which corresponds to Saka 1093, we find that the given <i>tithi</i> was current on Thursday, January 27, A. D. 1172 and there was also a solar eclipse on this day. Probably this is the date intended although the week day is Thursday, not Sunday.
115	Year 5, Khara, Kārttika, śu. 5, Thursday. Irregular. If śu. 5 is a mistake for śu. 15, the details correspond to A. D. 1171, October 24, Thursday; f. d. t. 71.
117	Year 9, Manmatha, Phālguna, śu. Purnami, Thursday = A. D. 1176, February 26, Thursday; 42.
<i>San̄kamaḍēva II.</i>	
100	Year 4, Parābhava (?) Pushya, śu. 14, Monday, Uttarāyana-saṅkrānti. If the cyclic year is a mistake for Viḷambi, the other details regularly correspond to A. D. 1178, December 25, Monday; 61. Uttarāyana-saṅkramaṇa occurred on this day.
107	Saka 1100, Viḷambi, Māgha, Amāvāsya, Sunday, solar eclipse. Irregular. In Saka 1100 (both current and expired) there were two solar eclipses (1) in the Hēviḷambi year, on Tuesday, March 21, A. D. 1178 (Phālguna ba. Amāvāsya); (2) In the Viḷambi year, on Wednesday, September 13, A. D. 1178 (Bhādrapada ba. Amāvāsya). It is not possible to indicate which of the dates is intended and the given details are quite irregular in each detail.
<i>Rāyanārāyana Āhavamalladēva, son of Vīra Bijjaṇadēva</i>	
17	Saka 1103, Plava, Vaiśākha, śu. 14, Wednesday, Vyatipāta = A. D. 1181, April 29, Wednesday; 96.
<i>Vīra Bijjaladēva, son of Rāyamurāri Sōyidēva.</i>	
108	Paridhāvi, Phālguna, Purnamāse, Monday, lunar eclipse. Irregular: In the year Paridhāvi corresponding to Saka 1114, there was one lunar eclipse on Friday, November 20, A. D. 1192 (Mārgaśīrsha). The given details are irregular in each detail.
<i>Rāyamurāri Bhujabalamalla Gaṇyidēvarasa (Sōyidēva ?),</i>	
119	Saka 1096, Vijaya, Jyēsthā, Amāvāse, Monday, solar eclipse = A. D. 1173, June 11, Monday; f. d. t. 16; solar eclipse. The Śaka year was current.
RATTA.	
<i>Lakshmīdēva, 'ruling from Vēṇupura'.</i>	
15	Saka 1030, Sarvadhārin, Pushya, śu. 5, Monday, Uttarāyana-saṅkrānti. Irregular. Śu. 5 may be a mistake for ba. 5 which fell on the day of Uttarāyana-saṅkramaṇa corresponding to A. D. 1108, December 24, Thursday, not Monday.
<i>Kārtavīryadēva, 'ruling from Vēṇugrāma'.</i>	
10	Saka 1124, Durmati, Kārttika, śu. 11, Monday. The cyclic year is probably a mistake for Dundubhi in which case the date would be A. D. 1202, October 28, Monday; 96. If the Śaka year is considered as current corresponding to Durmati, the date would be A. D. 1201, October 8, Monday; f. d. t. 90.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the
Indian Ephemeris.

Number of inscription.	Details of dates with their English equivalents and remarks.
<i>Kārtavīrya.</i>	
5	Śaka 1168, Viśvāvasu, Jyēsthā, śu. 12, Monday = A. D. 1246, May 28, Monday; '92. The cyclic year is probably a mistake for Parābhava, the next year.
VIJAYANAGARA.	
<i>Dēvarāya II.</i>	
11	Śaka 1358, Naḷa, Phālguna, śu. 15, Thursday = A. D. 1437, February 20, Wednesday (not Thursday); '88.
<i>Vīra Sadāśivarāya.</i>	
67	Śaka 1473, Virōdhikṛit, Jyēsthā, ba. 8, Monday = A. D. 1551, May 25, Monday; ba. 8 may be a mistake for ba. 6.
68	Śaka 146[9], Plavaṅga, Āshāḍha, śu. 11, [Sunday]. If the week day is wrong for Monday the details correspond to A. D. 1547, June 27, Monday; f. d. t. '81.
YADAVAS OF DEVAGIRI.	
<i>Jaitrapālādēva I (Jaitugi).</i>	
109	Ānanda, Kārttika, śu. 12, Monday. The week day is probably a mistake for Friday in which case the details correspond to A. D. 1194, October 28, Friday; '50.
<i>Singhaṇadēva.</i>	
61	Śaka 1145, Chitrabhānu, Kārttika, śu. 15, Monday, lunar eclipse = A. D. 1222, October 21, Friday (not Monday), lunar eclipse; f. d. t. '04. The Śaka year was current.
97	Śaka 1168, Viśvāvasu, Pushya, Amāvāsyā, Monday, solar eclipse = A. D. 1246, January 19, Friday (not Monday), solar eclipse; '27. The Śaka year was current.
<i>Kannararāya.</i>	
59	Śaka 1174, Virōdhikṛit, Jyēsthā, ba. 30, Friday, solar eclipse. Irregular. The Śaka year is to be taken as current to correspond to Virōdhikṛit. Jyēsthā, ba. 30 in this year fell on Tuesday, June 20, 1251 A. D. and there was no solar eclipse on this day, nor was there one in the whole year Virōdhikṛit.
MISCELLANEOUS.	
16	Śaka 1123, Raudri, Pushya, śu. 10, Thursday. If Raudri is a mistake for Durmati, the next year, which corresponds to Śaka 1123 quoted, the details correspond to A. D. 1201, December 6, Thursday; '87.
25	Śaka 1142, Vikrama, Āshāḍha, śu. 15, Wednesday = A. D. 1220, June 17, Wednesday; '69.
41 and 43	Śaka 907, Pārthiva, Chaitra, Punname, Wednesday. Irregular. Probably A. D. 984, March 19, Wednesday '94. This would correspond to Śaka 907 current and the cyclic year would be Subhānu.
47	Śaka 1146, Tāraṇa, Jyēsthā, śu. 8, Monday = A. D. 1224, May 27, Monday; '76.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1940-41 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
60	Śaka 1777, Rākshasa, Āśvina, śu. 10, Saturday = A. D. 1855, October 20, Saturday ; ·73.
62	Śaka 1739, Īśvara, Kārttika, ba. 1, Monday, Rōhiṇī = A. D. 1817, November 24, Monday ; ·92 ; ·93.
64	Sādhāraṇa, Āśvayuja, ba. 5, Friday (12-13th century characters). There are two approximate dates : (1) A. D. 1190, September 21, Friday, but, the <i>tithi</i> on that day was ba. 6 (·73). (2) A. D. 1250, September 16, Friday ; f. d. t. ·89. (This date seems to be more likely.)
121	Śaka 1064, Dundubhi, Chaitra, Puṇṇame, Monday, Vishu-saṅkramaṇa. Irregular. Probably A.D. 1142, March 24, Tuesday, which was the day of Vishu-(Chaitra)saṅkramaṇa in the year Dundubhi corresponding to Śaka 1064. The lunar date given, viz., Chaitra, Puṇṇame, Monday, appears to be a mistake ; the details of <i>tithi</i> and nak. do not correspond and are totally irregular.
123	Śaka 1293, Sādhāraṇa, Phālguna, śu. 7, Vaḍḍavāra, Rōhiṇī = A. D. 1371, February 22, Saturday ; ·65 ; ·71. The Śaka year was current.
133	Nandana, Kārttika, Amāvāsyā, Vaḍḍavāra, solar eclipse (in characters of the 11th century A. D). There are two possible dates : (1) A. D. 1052, November 24, Tuesday, solar eclipse ; corresponding to Nandana (Śaka 974), Kārttika, ba. Amāvāsyā. (2) A. D. 1053, November 13, Saturday, solar eclipse, corresponding to Vijaya (not Nandana), Kārttika, ba. Amāvāsyā, Vaḍḍavāra, solar eclipse.
135	Śaka 1494, Āṅgīrasa, Bhādrapada, śu. 3, Monday, Hastā = A. D. 1572, August 11, Monday ; ·88 ; f. d. n. ·37.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1941-42 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.	
<i>Jagadēkamalla-Jayasimhadēva.</i>	
9	Śaka 963, Vishu, Śrāvaṇa, śu. 15, Monday, lunar eclipse = A. D. 1041, July 16, Thursday (not Monday), lunar eclipse.
<i>Bhuvanaikamalladēva.</i>	
51	Śaka 994, Paridhāvi, Chaitra, śu. 8, Monday, Uttarāyana-saṁkrānti. Irregular. The week day and the <i>tithi</i> do not tally. If the <i>tithi</i> is a mistake for śu. 4, the details correspond to A. D. 1072, March 26, Monday ; '54.
<i>Tribhuvanamalladēva.</i>	
7	Śaka 1041, Vikāri, Mārgaśira, ba. 11, Monday, Dakṣiṇāyana-saṁkrānti = A. D. 1119, November 30, Sunday (not Monday) ; '48.
KADAMBA.	
<i>Śivachitta-Vīra-Perṇāḍi-Vijayādityadēva.</i>	
52	30th year, Viśvāvasu, Āshāḍha, Amāvāsyē, Sunday, solar eclipse. Irregular. There was no solar eclipse on the day specified in the year Viśvāvasu. However on Vaisākha, 'Amāvāsyā of the same year there was a solar eclipse. This date corresponds to A. D. 1185, May 1, Wednesday, solar eclipse.
<i>Śivachitta-Vīra-Jayakēśidēva (III).</i>	
53	14th year, Raudri, Phālguna, śu. Puṇṇami, Monday = A. D. 1201, February 19, Monday ; '73.
<i>Śivachitta-Vīra-Tribhuvanamalladēva.</i>	
41	17th year, Subhakṛit, Kārtika, Puṇṇami, Monday = A. D. 1242, November 9, Sunday (not Monday) ; '26.
54	12th year, Hēmaḷambi, Āśvayuja, Amāvāsyē, Monday = A. D. 1237, October 19, Monday ; f. d. t. '60.
<i>Chattayadēva.</i>	
14	Śaka 1179, Piṅgaḷa, Vaiśākha, śu. 15, Sunday = A. D. 1257, April 29, Sunday ; f. d. t. '08.
RASHTRAKUTA.	
<i>Amōghavarsha.</i>	
36	Śaka 895, Śrīmukha, Jyēsthā, ba. 8, Sunday, Dakṣiṇāyana-saṁkrānti. Irregular. Jyēsthā, ba. 8 in the year Śrīmukha fell on a Wednesday, not on Sunday. Dakṣiṇāyana-saṁkrānti usually falls in Āshāḍha, not in Jyēsthā. The date quoted is wrong.
YADAVAS OF DEVAGIRI.	
<i>Mahādēva.</i>	
24	5th year, Raktākshi, Pushya, śu. 10, Monday = A. D. 1264, December 29, Monday ; '95.

APPENDIX F—*contd.*

Principal dates from Appendix E of the year 1941-42 calculated with the help of the
Indian Ephemeris.

Number of inscription.	Details of dates with their English equivalents and remarks.
	<i>Rāmachandradēva.</i>
49	20th year, Jaya, Āshāḍha, śu. 5, Thursday. Irregular. If the <i>tithi</i> is a mistake for śu. 7 the details correspond to A. D. 1294, July 1, Thursday; ·38.
	MISCELLANEOUS.
20	Sarvajit, Chaitra, ba. 3, Monday (14th century) = A. D. 1348, March 17, Monday; f. d. t. ·73.
28	Śaka 830, Vibhava, Kārttika, śu. 5, Monday = A. D. 908, October 3, Monday; ·32.
32	Śaka 1522, Śārvari, Āshāḍha, śu. 1, Monday = A. D. 1600, June 2, Monday; ·04.
56	Śālivāhana Śaka 1460, Viṣambi, Bhādrapada, ba. 30, Sunday = A. D. 1538, September 22, Sunday; f. d. t. ·16.

APPENDIX F—concl'd.

Principal dates from Appendix E of the year 1942-43 calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.	
<i>Trailōkyamalladēva.</i>	
12	Śaka 97[8], Manmatha, Āśvayuja, śu. Puṇṇame, Sunday, lunar eclipse = A. D. 1055, October 8, Sunday; 57, lunar eclipse. The Śaka year was current.
RATTA.	
<i>Mahāsāmanta Aṅkayyārasa.</i>	
13	Śaka 973, Khara, Śrāvaṇa, ba. 3, Saṅkrānti, Sunday = A. D. 1051, July 28, Sunday; 95.
<i>Mahāmaṇḍalēśvara Vīra-Lakshmīdēvarasa.</i>	
9	Śaka 1159, Durmukhi, Śrāvaṇa, śu. 11, Monday = A. D. 1237, August 3, Monday; f. d. t. 19. The cyclic year was an expired year.
YADAVA.	
<i>Kannaradēva.</i>	
8	Śaka 1182, Siddhārthin, Chaitra, Amāvāsyā, Monday = A. D. 1259, March 24, Monday; f. d. t. 82. The lunar month was Adhika-Chaitra and the Śaka year current.
11	Śaka 1179, Nala, Pushya, śu. [7], Monday, Uttarāyana-Saṅkrānti = A. D. 1256, December 25, Monday; 78.
14	Śaka 1169, Plavaṅga, Āshāḍha, ba. 1, Thursday = A. D. 1247, June 20, Thursday; 85.
MISCELLANEOUS.	
7	Śaka 1505, Su[bhānu], Jyēsthā, śu. 12, Sunday = A. D. 1583, May 26, Sunday; śu. 12 is probably a mistake for śu. 15, which corresponded to Sunday; 39.

